

SACRED HISTORY:
OR,
The Historical Part
OF THE
HOLY SCRIPTURES
OF THE
New Testament;

Gathered out from the other Parts thereof, and Digested
(as near as well could be) into due Method,
with respect to order of Time and Place.

With some OBSERVATIONS, here and there,
Tending to Illustrate some Passages therein.

And a TABLE to the Whole.

BY
THOMAS ELLWOOD.

L O N D O N,

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SACRED HISTORY

THE THEOLOGICAL PART

OF THE

HOLY SCRIPTURES

OF THE

NEW TESTAMENT

Collected out of the most approved

(English and Latin) Commentaries

and other learned and judicious

Interpretations of the Holy Scriptures

by several learned and judicious

Authors, and translated into

English by several learned and

judicious Authors, and translated

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THE
PREFACE.

A Former *Treatise*, O *Theophilus*, (thou Friend and Lover of God, whoever thou art) have I emitted, some few Years ago, containing the *Historical Part* of the *Holy Scriptures* in the *Old Testament*.

Which Work having found (so far as I have understood) at least a *favourable Reception*, if not a kind *Entertainment* in the World; I have been thence Encouraged to *resume my Pen* (which at the Close of that Volume, I had *let fall*,) and proceed to the Methodizing of the *Historical Part* of the *Holy Scriptures*, in the *New Testament* also: Which is what I here present thee with, in *Two Parts*.

In the First Part whereof thou wilt find an Account of the *Conception, Birth, Life, Travels, Doctrines, Discourses, Miracles, Sufferings, Death, Burial, Resurrection and Ascension* of our blessed Lord and Saviour *Jesus Christ* (the Author of the true Christian Religion) plainly, fairly and succinctly given; *Usbered* in with a brief Account of the *Conception, Birth, Manner of Life, Ministry and Death* of his *Fore-Runner, John*, Sir-named the *Baptist*: And *Attended* (in the Second Part) with a like *Historical Account* of the *Acts, and Travels* of the *Apostles* of our Lord, in the Propagation of his Blessed Gospel

(such of them, at least, and so far, as the Evangelist *Luke*, in his *Treatise* on that Subject, hath recorded) from the time of the Ascension of our blessed Saviour, so far as the *Clue* or Thread of the Holy Text leads us. Beyond which I was not willing to Adventure, as not liking to descend from *Unquestionable* Certainty, to any, the most approved of, *questionable* Story.

In this Undertaking I aim at the same End, as in the Former, *viz.* That all, the *Youth* especially of either Sex, under whatsoever Religious *Denomination* they go, might be farther Furnished with such an *Entertainment*, to spend, at least, their *leisure Hours* upon, as might Yield them at Once both *Profit* and *Delight*; And might be thereby drawn off from mispending their precious time upon other, either *barren*, or (at best) *unprofitable* Subjects.

If any shall, with a *contracted* Brow, observe, that together with Matters of *Fact*, I deliver the *Discourses*, *Speeches*, *Sermons* and *Doctrines*, delivered by our blessed Lord to either his Disciples, or promiscuous and common Auditors; I intreat such, that before they proceed to *Censure*, they will be pleased to Consider, That the Nature of *History* requires it, And that without it, the *Discourse* would have been, as *less Profitable*, so *less Pleasant* also to the Reader; and by that means *less conducive* to the End I propose, which is to *Allure* him to read the Holy Scriptures with *Delight*, from the inviting Baits of *Profit* and *Pleasure*. For we are taught by the Poet, that

Omne tulit Punctum, qui miscuit Utile Dulci.

He gains his *Point*, who *Gain* with *Pleasure* joyns.

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Some Readers, perhaps, may wonder to see (which the Marginal References will lead them to observe) how often I am fain to Skip to and fro, from Book to Book, Chapter to Chapter, and Verse to Verse; forwards and backwards, to reduce the several Parts, and Passages of the History (in the First Part) to their due and proper Times and Places; which I have endeavoured to do, as near as I could, and which has been the greatest Difficulty I have found in the Work, Occasioned doubtless by its having been Originally written by divers Pen-men, at different Times, and in distinct Places, without having any Inter-course among themselves; or holding Correspondence one with another about it, or having indeed much Regard to the Order of Time, wherein the things they delivered were said, or done.

This has been before observed by divers. Grotius, on Mat. 26. 6. says, *Nihil est certius, quam a Scriptoribus Evangeliorum, multa referri non Temporis Ordine, sed ex rerum ductu. i. e. There is nothing more certain, than that many things are related, by the Evangelists, not in the Order of Time, but as the Matter led to it.* So on Luke 4. 21. *Omnino certum est* (says the same Grotius) *contra quam alii Sentiant, in omni hac Historia, Lucam ad Rerum magis quam ad Temporis Ordinem attendere, i. e. It is altogether certain (contrary to what others think) that in all this History, Luke had more regard to the Order of Things than of Times.* And again, on Luke 9. 51. *Fam saepe vidimus* (says he) *ex Occasione Multa ab eo narrari, posthabita Temporis serie. i. e. We have often seen already that many things are related by him (Luke) occasionally, without Regard had to the Series, or Course of Times.*

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With him agrees *Vossius* (as cited by *Cradock* in his *Harmony of the Evangelists*, Ch. 5. Sect. 62. p. 124. thus, *Evangelistæ sæpe-numero in Narrando non Temporis habent rationem; sed Occasionem arripiunt, ex commodo Argumenti nexu, i. e. The Evangelists often-times in relating a Matter, have not regard to the Time wherein it was done; but take hold of the Occasion from a convenient joyning of the Argument.*

If by this Means it hath hap'ned, that I have misplaced any Passage, to the Disadvantage of the Story, I do assure thee, Reader, it hath proceeded purely from Mistake, occasioned by the Intricacy of the Contexture; without any the least Design on my part.

Where the same Thing (whether Parable, Discourse, or Miracle) is related by more of the Evangelists than one, and with such Difference in Terms, though but in Circumstantials, as may render it doubtful, whether it were spoken, or done, at one and the same time only, or at divers; I have chose to deliver it twice over, that I might not deprive our Lord of the Honour of any of his Works or Words, nor the Reader of the Benefit thereof, who I had rather should therein Abound, than Want.

In the Second Part, as being all Written by One Hand, the Method is more Regular, the Course of the History more clear. Yet the Apostolical Epistles, being without Date, are hardly, I conceive, to be reduced, with indubitable Certainty, to exact Order. That they were written in the same Order, wherein they stand; none, I think, pretending to understand them, do suppose.

Epistolæ Paulinæ (says Grotius in *Prælegom.* ad Rom. i.) *non Temporis Ordine locatæ sunt, ab iis qui eas primi in unum Volumen compegerunt; sed pro dignitate Eorum ad quos scriptæ sunt, i.e. The Epistles of Paul are not placed in Order of Time, by them that first bound them up into one Volume; but according to the Dignity of those to whom they were written.*

That it is easier to know they stand not right, than it is how to set them right, may be easily gathered from the *Diversity* of Opinions amongst the Learned, about their due Order: concerning which there are almost, *Quot Homines, Tot Sententiæ*, As many Minds as Men (of them that treat about it.)

I have endeavoured to place them right, according to the best of my Understanding: Wherein yet, if I have in any part missed, I please my self with the Hopes of a favourable Censure, from my unprejudiced and considerate Reader; the rather for that a Mistake of that kind is not of the greatest Moment.

It may, perhaps, be expected, that I should have Informed my Reader, what Parts of the Apostolical Writings, were by some of the *Antients* either wholly *rejected*, or doubtfully, and but slowly *received*. But I purposely abstain from doing that. The *Learned* know it. The *Unlearned*, perhaps, had better not know it, than have Occasion to *puzzle* their Heads about it, without Satisfaction; but not, it may be, without Hurt to themselves. I truly Love, and highly Esteem them; And as I would not (which too many do) set them *above* their due Place and

vice ; so neither would I in the least Diminish the Honour justly due unto them ; by Reviving any doubtful Question, concerning any Part thereof.

The Helps I have had in Compiling this History have been chiefly from the *Criticks*, and *Craddock's Harmony of the Four Evangelists*, with his *Apostolical History*. Out of either of which I have sometimes made bold to borrow here and there a Quotation : yet not often, if ever, without owning to whom I was Indebted for it.

As for the Performance, what ever it is, I say no more of it, than that, if it be not done as it should (not as I would :) Yet it is done as I could. And therefore, in all Humility, I recommend, and commit it to his Divine Dispose, who (as the *Apostle*, in another case, intimated, *2 Cor. 8. 12.*) will accept *what is done with a willing Mind* (as he knows this to be) according to *what a Man hath* ; not according to *what he hath not*. May He vouchsafe a Blessing to it, that it may be *Useful*, in some degree or other, to every well-meaning Reader.

THE INTRODUCTION.

BEFORE We enter upon the History it self, it may perhaps be acceptable to some Readers (offensive, I hope, to none) that an Account be briefly given, who were the Pen-men, by whom the Sacred History was compiled; in what Language it was Originally written, and in what Order of Time the several Parts thereof were composed.

Of those Parts which relate the Incarnation, Birth, Life, Acts, Sufferings, Death, Resurrection and Ascension of our Lord Jesus Christ, the Four Evangelists, Matthew, Mark, Luke and John, were the undoubted Pen-men.

Of these, the common Opinion is, that Matthew wrote in the Hebrew Tongue, (as it was then used, with a Mixture of the Chaldee or Syriac;) and that his Book was afterwards translated into the Greek Tongue, though not certainly known by whom. Some think it was done by Mark; Which way Hierom, Augustine, Eusebius, and most of the Antients go; Yet this is not agreed by all: Others supposing that Book to have been written Originally in Greek by Matthew.

The other three Books are by all acknowledged to have been written in the Greek Tongue: save that some little Question hath been made by some, Whether Mark did not write his, first in Latin; and turn it afterwards himself into Greek. But that Notion hath not obtained.

It is generally held, that they all wrote in the same Order, as to Time, in which they are placed: though some have doubted that also; and would have Luke to stand formost.

Matthew (who is also called Levi, Mark 2. 14. and Luke 5. 27.) being called from the Custom-House, and of a Publican made an Apostle, was an Eye and Ear-Witness of the greatest Part of what he wrote; having been conversant with Christ, from the time he was called, until our Lord's Ascension.

Mark (whom Hierom calls a Levite) was neither one of the Twelve Apostles, nor of the Seventy Disciples of Christ: But being (as is generally acknowledged) converted to the Christian Faith by the Ministry of the Apostle Peter, wrote that which is called his Gospel, by the Direction and Information of the Apostles, and more especially of Peter. To this purpose speaks Hierom, in his Prologue upon the Four Evangelists. Mark (says he) the Interpreter of the Apostle Peter, never saw our Lord and Saviour himself; but related those things which he had heard his Master (Peter) declare, rather faithfully, than according to the Or-

der wherein they were done. To the same effect, but somewhat more largely, writes Eusebius, in the Third Book of his Ecclesiastical History, Chapter 26. from the Commentaries of Papias, an early Writer among the Christians. And Erasmus doubted not, on the Authority of Augustine, to call that which was written by Mark, an Epitome of that which was written by Matthew.

Luke (who was a Physician of Antioch) being converted to the Christian Faith after the Ascension of Christ, wrote (as Mark had done before) not as an Eye or Ear-Witness of what he wrote: but by the Information of Others, of indubitable Credit, who (as himself says, Luke 1. 2.) were from the beginning Eye-Witnesses, and Ministers of the Word. Some would have it, that Luke wrote chiefly at the Instance, and by the Direction, of the Apostle Paul; by whose Ministry he is held to have been Converted. That he might have been Advised, and Encouraged by Paul to the Undertaking (being so Conversant with him as he was, and a Companion in his Travels) is not unlikely: but that Apostle being (as himself expresseth it, 1 Cor. 15. 8.) as one born out of due time, was not himself an Eye-Witness of those things, which Luke, in that Treatise, wrote, and was therefore the less likely to direct Luke therein.

Matthew is supposed to have written his Gospel about Eight Years after the Ascension of our Lord. Some reckon it to have been Fifteen Years after; But that cannot be, if he wrote before Mark; and Mark wrote (as it is generally held he did) in the Fourteenth Year after Christ's Ascension. Luke, some say, wrote Fifteen Years; others say, Twenty Years, after our Lord was taken up.

The Reason assigned by some why Luke wrote, after both Matthew and Mark had written, on the same Subject, so lately before, is, because it was observed that neither of them (nor any other, whosoever had undertaken that Province) had written a Compleat History, or given a full Account of all the Memorable Passages relating thereunto. For as many things were omitted by Matthew; so were there not a few also let slip by Mark: who, Grotius says, wrote a Compendium of History, rather than an History. Neither one, nor the other of them gives any Account of the Birth of John the Baptist: but they introduce him into his Office, as a Person supposed to be well known to the Reader before. Neither is the Birth of our Saviour himself, so particularly, and Circumstantially set forth, and described by Matthew, as it is by Luke; and by Mark not at all: but the first mention we have of Jesus in Mark, is of his Coming to be Baptized by John, in order to his entering into his Ministerial Office, when he was Thirty Years of Age. These, and some other Omissions, having been observed by Luke, he applied himself (no doubt by a Divine Impulse, Direction and Guidance of the Holy Ghost, as well as at the Request of the Apostles; and perhaps, more particularly of Paul) to draw forth the Sacred History from the Beginning, and make it more exact and full: omitting in the mean while some things which either Matthew or Mark had before delivered.

Luke himself, in the Proem to his History, takes Notice that Many before him had taken in hand to set forth in order a Declaration (or Story, as the old Bible calls it) of those things which were most surely believed among them. Whence some Learned Men infer, that besides Matthew and Mark (who, being but Two, would scarce have been called

Many)

Many) some Others had also undertaken that Work, but fallen short in the Performance. And this seems to have been the Ground of his Undertaking it: for thus he begins.

For as much as ~~Paul~~ have taken in hand, to set forth in order a Declaration of those things, which are most surely believed amongst us, &c. It seemed good to me also, as soon as I had searched out all things perfectly from the beginning (so the old Bible) or having gained, or obtained a perfect Understanding of all things from the beginning, which I take to be clearer than, as the last Translation has it, [having had perfect Understanding of all things from the very first:] for that may mislead an unwary Reader (as Erasmus observes it had done some) to think that Luke had from the first been conversant with Christ and his Apostles, and so wrote from his own Observation and personal Knowledge; which on all hands it is agreed he did not, and he himself acknowledges, when he says [Even as they delivered them unto us, who from the beginning were Eye-Witnesses, &c.] I say, says Luke, it seemed good unto me also, to write unto thee in Order, most excellent Theophilus, that thou mightest know (or acknowledge) the Certainty of those things, wherein thou hast been instructed.

Who, or what this Theophilus was, to whom Luke dedicated his Book, has been, and still is a Question among the Learned. The common Opinion is, That he was some particular Man of Note, or in Authority. But Epiphanius of old, and some of great Name in later times, take it rather to be a common Appellation for any true Lover and Worshipper of God: which the Notation of the Word imports. Cameron on the Place, though he is not positive, says, It doth not seem to be here the proper Name of any one particular Man, but of every Christian. And Dr. Hammond, on the Place, says, It is not certain, that Theophilus here was the proper Name of a particular Man; but perhaps a feigned Title, to signify every Christian, every one that loved God, to whom he addresses his Discourse: and then (says he) *ἀρίστος*, most Excellent, will be no Title of Honour; nor any more than *Optimus* in Latin, a Form of Civility only.

Nor is the Rendering *ἀρίστος*, most Excellent, without all Exception. Johannes Pricæus, in his Annotation on Acts 23. 26. (though he takes Theophilus, in Luke 1. 3. for the Name of a particular Person) says, It doth not signify *Præstantissimus*, but *Optimus*. So Hieron. turn'd it of old, both here, Luke 1. 3. and also in Acts 23. 26. and ch. 26. 25. And so Bishop Jewel, in his Apology renders it, *ἀρίστος*, *Optime Feste*. Which, in his Defence of the Apology, p. 26. he Englishes, Most dear Festus; and in p. 30. O good Festus: not straining it to Most Excellent, or Most Noble, but making it only a Friendly Compellation of Kindness, or Civility.

The last of the Four Evangelists is John, a Fisher, and a Fisher's Son; an Apostle, and the beloved Disciple of our Lord; who leaned on his Master's Bosom, Joh. 13. 23. And to whom, of all the Twelve, he chose, even on the Cross, to bequeath the Care of his Mother, Joh. 19. 26, 27.

He, after he had been (as Ecclesiastical Histories report) put into a Cauldron of boiling Oyl at Rome, and taken out unhurt, (then banished by Domitian into the Isle of Patmos, and under Nerva recalled from Banishment)

Banishment) wrote his Gospel at Ephesus in Asia; to set forth the Divinity of Christ, as Co-eternal with his Father, in opposition to those Hereticks, who, in his Absence, had rushed into the Asian-Churches, and denied that Christ was before Mary. To refute these, he treats more copiously of the Divinity of Christ, than the other three Evangelists had done: less of his outward Acts and Miracles, and of those things which did more directly concern his Man-hood; unless in some Passages, which fell before the Imprisonment of John the Baptist, or such as had Connexion with them, or Dependence on them. See the Prologue of Augustine to the Gospel of John, in Hierom's Latin Translation. Yet Grotius, on John, tells us, Authors disagree about both the Place and the Time of his Writing this Book. As to Place, Some would have it written in Patmos; Others, at Ephesus. As to Time, Some take it to have been written Thirty Years; Others, Sixty Years, or more, after Christ's Ascension.

The other Part of this Sacred History, which relates the Acts, Travels, and therein Sufferings of the Apostles, and Disciples of our Lord, from the time of his Ascension to the time of Paul's Imprisonment at Rome, was written by the beloved Physician, Luke, in his Book, called The Acts of the Apostles. Concurrent with which are most of the Apostolical Epistles: out of which, what Passages may be drawn, to illustrate the History, shall be taken notice of.

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Sacred History,

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The Historical Part of the Holy Scriptures of the NEW TESTAMENT, &c.

AS the Merciful God, soon after Man by *Disobedience* fell, provided a Means for his *Recovery* and *Restoration*; and many of the Holy Prophets, whose Writings we have, the Evangelical Prophet *Isaiah* more especially, did foretel the Coming of the Son of God, to be the Redeemer and Saviour of Mankind (the Time of whose Coming, though somewhat covertly, and in mysterious Numbers, the Prophet *Daniel* did point out, *Dan.* 9. 24, &c.) So when the appointed Time was come, wherein the Father had pre-determined to send his Son into the World, to be the Propitiation for the Sins of the World, he sent his *Prodrome*, or Fore-runner, to prepare his way before him.

This was he, whom the Prophet *Malachi* (the last of the Prophets in the Old Testament) foretold should come, under the Name of the Prophet *Elijah*. Behold (said he, speaking in the Name and Person of God) I will send my Messenger, and he shall prepare the Way before me: and the Lord, whom ye seek, shall suddenly come to his Temple, *Mal.* 3. 1. And again, Behold, I will send you *Elijah* the Prophet, before the Coming of the great and dreadful Day of the Lord, &c. Which *Elijah* here mentioned (or *Elias*, which is the same) our Lord explains to be *John* the Baptist (*Matt.* 11. 14. and 17. 12, 13. and *Mark* 9. 13. And the Angel gives the Reason, why he was shrowded under that Name; Because he should go before the Lord in the Spirit, and Power of *Elias*, *Luk.* 1. 17.

As this *John* was an extraordinary Man, appointed to an extraordinary Office and Service: so his Birth was attended with extraordinary Circumstances; the Account of which, not touch'd by any of the other Three, is thus delivered by the Evangelist *Luke*.

There was (says he) in the Days of *Herod*, the King of *Judea*, *Luke* 1; a certain Priest, named *Zacharias*, of the Course of *Abia* (For King *David* had, long before, divided certain of the Levites into Four and Twenty Courses, or Ranks; of which this *Abia*, by the Name then of *Abijah*, was Chief of the Eighth Course, *1 Chron.* 23. 6. and *chap.* 24. 10.) The Wife also of this *Zacharias*, whose Name was *Eliza-*
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beth, was of the Daughters of *Aaron*: and they were both of them Righteous before God, walking in all the Commandments and Ordinances of the Lord, blameless: But they had no Child; because *Elizabeth* was not only *Barren*, but she, as well as her Husband, was grown old.

Yet, it seems, the Old Man was desirous of a Child; and had besought the Lord for one: Whereupon, while in the Order of his Course, he Executed the Priest's Office before God; and according to the Custom, his Lot was to burn Incense: when he came into the Temple, there appeared unto him an Angel of the Lord, standing on the right side of the Altar of Incense; at sight of whom he was both troubled, and afraid.

But the Angel, to cheer and incourage him, said, Fear not, *Zacharias*; for thy Prayer is heard, and thy Wife *Elizabeth* shall bear thee a Son; whose Name thou shalt call *John*: and both thou shalt have Joy and Gladness; and many shall rejoice at his Birth. For he shall be Great in the sight of the Lord; and shall drink neither Wine, nor Strong Drink: but shall be filled with the Holy Ghost, even from his Mother's Womb; and many of the Children of Men shall he turn to the Lord their God. For he shall go before him, in the Spirit and Power of *Elias*; to turn the Hearts of the Fathers to the Children, and the Disobedient (or Unbelieving) to the Wisdom of the Just: to make ready a People prepared for the Lord; or (as the Vulgar Latine reads it) *parare Domino Plebem perfectam*, i. e. To prepare for the Lord a perfect People.

When *Zacharias* had heard the Angel out, being surprized at the unexpected Promise of a Son in his Old Age, considering the unlikeliness of it in a natural Course; he made bold to ask the Angel, By what Token he should know this, seeing (said he) I am an Old Man, and my Wife also is well stricken in years.

To this the Angel answering, said, I am *Gabriel* (which Name signifies, A Man of God, or the Strength of God) who stand in the Presence of God; and I am sent to speak unto thee, and to shew thee these Glad-Tidings. But because thou believest not my Words, which shall be fulfilled in their season; Behold, Thou shalt be Dumb, and not able to speak (That shall be the Sign to thee) until the day that these things shall be performed.

All this while the People (whose Business it was to be Praying without, not abroad in the open Air, but in the outer Part of the Temple, while the Priest was Offering Incense within, *Luk. i. 10, 21.*) waited for *Zacharias* his Coming forth; and marvelled that he tarried so long in the Temple.

Luke 1.

But when he came out, they perceived that he had seen a Vision in the Temple: for he could not speak: but beckoned unto them, and remained Speechless.

As soon therefore as the Days of his Ministration were accomplished, he departed to his own House; and not long after his Wife *Elizabeth* conceived: but hid herself (that is, Concealed her being with Child) for the space of Five Months. Yet could she not forbear in Thankfulness to praise the Lord, and say, Thus hath the Lord dealt

dealt with me, in the Days wherein he looked on me, to take away my *Reproach* among Men. For so was *Barrenness* accounted among the Jewish Women, who every one hoped, at least desired, to bring forth the *Messiah*.

While thus *Elizabeth* bare in her Womb him who was to be the Fore-runner of our *Lord*; it pleased God, in the Sixth Month (of *Elizabeth's* Conception) to send the *Angel Gabriel* (the same who had before appeared to *Zacharias*) unto a City of *Galilee*, named *Nazareth*, to a *Virgin* there, named *Mary*; who was Espoused to a Man whose Name was *Joseph*, both of the House of *David*.

When the *Angel* was come in unto her, he thus saluted her; Hail (or Rejoyce) thou that art highly favoured: for the *Lord* is with thee, and thou art blessed among Women.

She, when she saw him, and had heard his Saying, was troubled at it, and cast in her Mind what manner of Salutation this should be. Which he observing, said unto her, *Fear not Mary*; for thou hast found *Favour* with God: and Behold, Thou shalt Conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*. He shall be great, and shall be called The Son of the *Highest*; and the *Lord God* shall give unto him the *Throne* of his Father *David*; and he shall Reign over the House of *Jacob* for ever; and of his Kingdom there shall be no End.

Though *Mary* was Espoused to *Joseph*, yet was not the Marriage Consummated, at least not by Copulation; but she was yet a *Virgin*. Which made her say to the *Angel* (not so much Doubtingly, as Enquiringly) How shall this be, seeing I know not a Man?

In Answer to which, the *Angel* said unto her; The *Holy Ghost* shall come upon thee, and the Power of the *Highest* shall overshadow thee: therefore also that *Holy Thing*, which shall be born of thee, shall be called The Son of God.

And that so strange and unusual a thing might not startle her, he added; And Behold, Thy Cousin *Elizabeth*, She also hath Conceived a Son in her Old Age; and this is the Sixth Month with her (that is, she is Six Months gone with Child) who was called *Barren*: for with God (added he) nothing shall be impossible.

This was a very proper, and cogent Argument, drawn from the Omnipotence of God, to confirm *Mary's* Faith; That God, to whom Nothing was Impossible, could (if he pleased) Enable her to Conceive without the Company of Man, contrary to the Course of Nature: as he had already Enabled her Cousin *Elizabeth* to conceive, beyond the Course of Nature; when she had been both by Nature *Barren*, and by Age past Child-bearing. And it had that good Effect upon her; for she immediately said, Behold, the Handmaid of the *Lord*: be it unto me according to thy Word. Upon which humble, and submissive Answer, the *Angel* departed from her.

No sooner was the *Holy Angel* gone, but *Mary* arose, and went with hast to a City of *Judah* in the Hill-Country; where entering into the House of *Zacharias*, she saluted his Wife *Elizabeth*. But when *Elizabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb; and she, being filled with the *Holy Ghost*, spake out with a loud

Voice, and said, 'Blessed art thou among Women; and Blessed is the Fruit of thy Womb.

This might seem a strange sort of an Address to a *Virgin*; to talk of the Fruit of her Womb. But *Elizabeth* was filled with the same *Holy Spirit*, whose overshadowing Power had filled the Womb of the *Virgin*.

Then breaking forth into Admiration, 'But whence (added she) is this to me, that the Mother of my Lord should come to me! For lo, as soon as the Voice of thy Salutation sounded in mine Ears, the Babe leaped in my Womb for joy. And Blessed (added she farther) is she that believed: for there shall be a Performance of those things, which were told her from the Lord.

These Words of *Elizabeth*, proceeding from the immediate Opening, and Motion of the *Holy Spirit*; caused *Mary* also to break forth in the same Spirit, into that lofty Song, which is called *Magnificat*, because, in the Latin, it begins with that word.

My Soul (said she) doth Magnify the Lord, and my Spirit hath rejoiced in God my Saviour: For he hath regarded the low Estate of his Hand-maiden; so that from henceforth all Generations shall call me Blessed. For he that is Mighty, hath done to me great Things, and Holy is his Name: and his Mercy is on them that Fear him, from Generation to Generation. He hath shewed Strength with his Arm, He hath scattered the Proud in the Imagination of their Hearts. He hath put down the Mighty from their Seats, and Exalted them of low Degree. He hath filled the Hungry with good things: and the Rich he hath sent Empty away. He hath holpen his Servant Israel, in remembrance of his Mercy (as he spake to our Fathers, to Abraham, and to his Seed) for ever.

Luke 1.

When *Mary* had now staid about Three Months time with her Cousin, she returned home: And *Elizabeth's* time being come, that she should be Delivered, she brought forth a Son. Which, when her Neighbours and Relations heard of, taking it for a Token that the Lord had shewed great Mercy upon her, they rejoiced with her; thereby fulfilling that part of the Angel's Message, ver. 14.

On the Eighth Day after the Birth, they came to Circumcise the Boy; and would needs call him *Zacharias*, after the Name of his Father. But his Mother refusing, said, Not so: but he shall be called John. Why, said they unto her, There is none of thy Kindred, that is called by this Name.

To determin the Matter, they made Signs to his dumb Father, to know how he would have him called. And he, by Signs, asking for a Writing-Table, wrote therein, His Name is John: at which they all marvelled.

And now (the things being performed, for which he had asked a Sign,) his Mouth was immediately opened; and his Tongue being loosed, he spake, and praised God: And being filled with the Holy Ghost, he Prophesied, after this manner.

Blessed be the Lord God of Israel: for he hath visited, and redeemed his People; and hath raised up an Horn (the Emblem of Strength

* Strength and Defence) of *Salvation* for us, in the House of his Servant *David*. As he spake by the *Mouth* (not *Mouths*, but *Mouth*, to shew that all, whom God speaks by, agree in *one*, as if they had all but one *Mouth*) * of his *Holy Prophets*, which have been since the World began; promising us *Salvation* from our Enemies, and from the Hand of all that hate us. * To perform the Mercy promised to our Fathers, to remember his *holy Covenant*: the *Oath* * which he swore to our Father *Abraham*, that he would grant unto * us, that we, being delivered out of the hands of our Enemies, might * serve him without Fear, in *Holiness* and *Righteousness* before him, * all the days of our life.

Then turning his Speech to his *Child*, he said, * And thou, *Child*, * shalt be called *The Prophet* of the *Highest*; for thou shalt go before * the *Face* of the *Lord*, to prepare his Ways: to give knowledge of * *Salvation* to his *People*, by (or in) the *Remission* (by which, says Dr. *Gell*, in his *Remains*, p. 234. is to be understood a Removal) of * our Sins, through the tender Mercy of our God, whereby the Day- *Luke 1.* * Spring from on High hath visited us, to give *Light* to them that * sit in *Darkness*, and in the Shadow of Death; to Guide our Feet * into the Way of *Peace*.

Now when all these things, relating to the Birth of this *Child*, were noised abroad, throughout the *Hill-Country* of *Judea*; Fear came on all that dwelt round about them: and all they that had heard them, laid them up in their Hearts, saying (with Admiration) What manner of *Child* shall this be! And the Hand of the *Lord* was with him; so that he grew, and waxed strong in Spirit: and was in the *Deserts* (not in the Schools) till the day of his being shewed unto *Israel*.

But while *Elizabeth* was Nursing up her little Son, for a great Service; her Cousin *Mary* had like to have been Exposed to a great Tryal, and troublesome Exercise. For *Joseph*, to whom she was Espoused, having discovered that she was with *Child*; and knowing that it was not by him (for they had not yet Consummated the Marriage by Co-habitation, at least not by Coition:) had a Mind to have put her away privately; being unwilling (as he was a gentle and good-natured Man) to Expose her to Reproach, by making her a publick Example. *Mat. 1.*

But while he was Considering of these things, the *Angel* of the *Lord*, appearing to him in a *Dream*, said, *Joseph*, thou Son of *David*, Fear not to take *Mary* to be thy Wife: for that which is Conceived in her, is of the *Holy Ghost*. And she shall bring forth a Son, and thou shalt call his Name *Jesus*: for he shall save his *People* from their Sins; Not in their Sins, but from their Sins: Not from the *Guilt* only, and *Punishment* due for Sin; but from the Sin it self.

All this was done, that it might be fulfilled which was spoken of the *Lord*, by the Prophet *Isaiab*, saying (Chap. 7. 14.) Behold, A *Virgin* shall be with *Child*, and shall bring forth a Son: and they shall call his Name, *Immanuel*; which, being interpreted, is God with us.

When therefore *Joseph* awoke from his Sleep, and had recollected his *Dream*; He did as the *Angel* of the *Lord* had bidden him, and took unto him his Wife: but knew her not (that is, did not lie with her

her as a Wife) until she had brought forth her First-born Son, and called his Name *Jesus*. Which is generally held to be her *Last*, as well as her *First*; and that she died a *Virgin*.

After he had thus taken her to him, and openly owned her for his Wife; before the time of her *Delivery* was come, he was fain to go up to *Jerusalem*, and take her with him, to be taxed there together.

Luke 2. For in those days there went forth a Decree from *Augustus Caesar*, the Second Roman Emperour, that all the *World* (that is, all that part of the *World*, which was then subject to the Roman Empire) should be taxed.

This was the First Taxing, made when *Cyrenius* was Governour of *Syria*: for there was another Taxing, mentioned also by *Luke*, in the *Acts* of the Apostles, *Chap. 5. 37.*

Upon the Decree for this First Taxing, which required all to appear, Every one in his own City; *Joseph* also went up from *Galilee*, out of the City of *Nazareth*, into *Judea*, unto the City of *David*, which is called *Bethlehem* (because he was of the House and Lineage of *David*, whose Birth-place it was) to be Taxed with *Mary*, his espoused Wife, being then great with *Child*.

And so it was, that while they were there, the days being accomplished that she should be delivered, she brought forth her *first-born Son*: and wrapping him in Swadling-Clothes, laid him in a Manger; because there was no room for them in the *Inn*.

No doubt the *Inn* must needs be throng'd with Guests, upon such a Concourse of People, as that Capitation had drawn thither. But whether the *Inn* was so full before they came, that there was no more room in it for any; or whether, they being but of a low Rank, the room was taken up by, or reserved for, higher Guests: or whether, by reason of the Crowds of People, there was no room in the *Inn*, fit or suitable to her Condition, which required *Privacy* and *Stillness*; and therefore she was fain to seek a Place of *Retirement*, in some *Stable*, or *Out-house* belonging to the *Inn*, is not easily to be determined. Perhaps there might be a Concurrence of all these Causes, but more likely, a *Divine Disposal*, and Ordering of the Matter so; that He who was *Heir* of all things, and *Lord* of the whole *World*, should come into the *World*, in so low and mean a manner, that He might thereby Check and Condemn the Pride and Haughtiness of *Man*; and give an Example to his *Followers*, and to all, of *Humility* and *Self-Denial*.

At what time of the year the Birth of our *Lord* fell out, the *Holy Scripture* is wholly silent. *Tradition* and *Custom* have fixed it to the Five and Twentieth of *December* in some places; earlier, but in the same Month in other Places. A Man of great Name tells us, That the time of *Christ's Birth* was in the Month *Tizri*; which answers to part of *September*, and part of *October*. See *Dr. Lightfoot*, cited by *Cradock* in his *Harmony* of the Four Evangelists, *Ch. 1. Sect. 10. p. 15.* But I leave it to the Observers of Times, and proceed.

Luke 2. There were, it seems, in the same Country, *Shepherds* abiding in the Fields, and watching their Flocks by Night. To these plain Men, Exercised in an honest and useful Employment, diligent in their

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Business, and careful and watchful over their Charge, was the Glad-Tidings of this happy Birth, first published from Heaven.

For the Angel of the Lord came upon them, and the Glory of the Lord shone round about them; which made them sore afraid. But the Angel bid them Not Fear. For Behold, said He, I bring you good Tidings, which shall be cause of great Joy to all People: for unto you is born this day, in the City of David, a Saviour, which is Christ the Lord. And this shall be a Sign unto you; Ye shall find the Babe wrap'd in Swadling-Clothes, lying in a Manger.

No sooner had the Angel delivered this Heavenly Message, but suddenly there was with him a Multitude of the heavenly Host, praising God, and saying, Glory to God in the highest; On Earth Peace, and Good-will towards Men.

When the Angels had finished their Genethliack, or Birth-Song, and were gone back into Heaven; the Shepherds (willing to make proof of the Sign given them) said one to Another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

Away therefore they went with hast, and having found Joseph and Mary, and the Babe lying in a Manger; they spread abroad not only what they had seen, but the Saying also which was told them concerning the Child; and all they that heard it, wondred at the things which were told them by the Shepherds; but Mary kept all those things in her Mind, and pondered them in her Heart. But the Shepherds, returning to their Flocks again, glorified and praised God, for all the things they had both heard and seen, so exactly agreeing with what had been told them.

When Eight days were accomplished from his Birth, the Child was Circumcised: and then was he called Jesus, according as he had been named by the Angel, before he was either Born, or Conceived in the Womb. And when the time came for the Purification of his Mother, according to the Law of Moses, they brought him with them to Jerusalem, to present him to the Lord; and to offer a Sacrifice (as the Law required) A pair of Turtle Doves, or two young Pigeons: Which being appointed by way of Condescension, for those that were not able to bring a Lamb, *Levit. 12. 8.* shews yet further the low Estate of our Lord's Parents.

There was at this time in Jerusalem a just and devout Old Man, whose Name was Simeon; One that waited for the Consolation of Israel: and the Holy Ghost was at that time upon him. Unto him it was revealed by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

This good Man, coming by the Spirit into the Temple, at the same time when the Parents brought in the Child Jesus, to do for him after the Custom of the Law; took him up in his Arms, and Blessing God, said, Lord, now lettest thou thy Servant depart in peace, according to thy Word: for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People; a Light to lighten the Gentiles, and the Glory of thy People Israel.

Luke 2.

While

While *Joseph*, and the *Child's* Mother, marvelled at those things which were spoken of him; good old *Simeon* blessed them also, and then said unto *Mary*, 'Behold, this *Child* is set for the *Fall*, and *Rising* again of many in *Israel* (the *Fall* of *Obstinate* Opposers, and *Rising* of *Obedient* Believers) And for a *Sign*, which shall be spoken against, that the Thoughts of many Hearts may be revealed. Yea, added he, and a *Sword* shall pierce through thy own Soul also. That is, the Sorrows which shall seize on thee, when thou shalt hear thy Son Blasphemed, and see him Crucified, will pierce thy Heart like a *Sword*.

There was also one *Anna* (or *Hannah*) a Prophetess, the Daughter of *Phanuel*, of the Tribe of *Aser* or *Asber* a Woman of a great Age; who having lived with an Husband seven Years from her *Virginity*, was then a Widow of about Fourscore and four (which some understand to be, that she had lived a *Widow* so many years) and departed not from the *Temple*; but served God with *Fasting* and *Prayers* night and day.

This holy *Matron* coming in that Instant (or rather, perhaps, standing by at that time, while good old *Simeon* praised God for the Revelation of his Son :) She likewise gave thanks unto the Lord, and spake also of the *Child*, unto all them that looked for Redemption, in *Jerusalem*.

What this holy Prophetess said, is not exprest. But since it appears, from the Text, First, That what she spake was of a *Divine*, and *Religious* Nature and Tendency; Concerning *Christ*, the Redeemer and Saviour of Mankind. Secondly, That she spake it to an *Auditory*, and that not small, but of all such as looked, or waited for the Redemption. And Thirdly, That she spake this in the *Temple*, the House of God, the Place of publick Worship, and divine Service then: it might, methinks, if well Consider'd, abate the Edge of their Objection, who so sharply censure, and condemn *Womens* speaking of the things of God, in the *Assemblies* of God's People.

Mat. 2. While these things were transacting at *Bethlehem* and *Jerusalem*, it pleased God, who had thus sent his Son, to be the Common Saviour of Mankind (*Gentiles*, as well as *Jews*) to Reveal the Birth of this blessed Saviour, to some of the most curious and observing *Gentiles*, by the Appearance of an extraordinary *Star*, or (as some think) a *Comet*: the sight of which drew certain *Wise Men* (the *Papists* say they were *Three*, and give them the Names, *Caspar*, *Melchior*, *Balthasar*, *Kings* all) from the *East*, to enquire after him.

Mat. 2. These coming to *Jerusalem*, asked, Where is He that is born King of the *Jews*: for (said they) We have seen his *Star* in the *East*, and are come to worship him.

Thus were the regardless *Jews*, of whom, and amongst whom, *Christ* was to be born, and was born, first informed of his Birth by the *Gentiles*: whose Enquiry after him, in the Quality of a *King*, and that too of a *King* of the *Jews* by Birth; put both *King Herod*, and *Jerusalem* with him, into a Fright.

When *Herod* the King had heard these things, the Text says he was troubled, and all *Jerusalem* with him. He might well enough be troubled,

troubled, at the hearing of a *Competitor* to the Crown he wore; who had a Right by *Birth*, to what he held but by *Usurpation*. And the Citizens of *Jerusalem* may be supposed to be troubled, from the Apprehensions they might reasonable have, of the miserable Condition they would be likely to be in, if a *Civil War* should break out upon them, between these two *Rival Kings*.

Herod, being himself not a *Jew*, but a *Stranger*, an *Idumean* (and so not likely to be well-versed in the *Predictions* of the *Holy Prophets*), consulted with (not the *High-Priest* only, who was but One; but) the *Chief*, or Head of Each of those Four and Twenty Ranks, or Courses mentioned in *1 Chron. 15.* and *Chap. 24.* with the Scribes of the People together; and demanded of them, Where *Christ* should be born.

They answered him, In *Bethlehem* of *Judea*; Urging in Confirmation of it, a Testimony out of the *Prophet Micah*, *Ch. 5. 2.* Of which they gave the sense, rather than the words; and Omitted that Part of the Sentence, which shews the *Ruler* there spoken of to be the *Son of God*, whose Goings forth have been from of old, even from everlasting. Those are the *Prophet's Words*; which had they repeated to *Herod*, it might have eased him of his Fears, and saved perhaps the Lives of the *Bethlehemitish Infants*: for he might easily have thereby perceived, that the *Governour*, and *Government* therein mentioned, was not of this *World*.

But *Herod*, being thus left in the dark, by them who should have better inform'd him, began to cast with himself, how he might get this young *King* into his hands; that by Ridding him out of the *World*, he might rid himself of the apprehended *Danger*.

Concealing therefore his bloody Intention, under a Pretence of a Desire he had, to Reverence this young Jewish Prince, he privily called the *Magi*, or *Wise Men*, unto him; and having diligently enquired of them, at what time the *Star* they had seen did first appear: he sent them to *Bethlehem*; bidding them Go, and search diligently for the young *Child*: and when (said he) ye have found him, bring me word again, that I may come and worship him also. Mat. 2.

When the *Wise Men* had received this Direction from *Herod*, they departed; but quickly found a better Director: for the *Star*, which they had seen before in the *East*, appeared again to them, and went before them, until it came over the Place where the young *Child* was; and there it stood.

At the Sight of this *Star* (which probably they had not seen, since they came from the *East*, till now) they rejoiced with exceeding great Joy. And going into the House, they saw the young *Child*, with *Mary* his Mother; Whereupon they fell down, and worshipped him: and opening their *Treasures*, they presented unto him *Gifts*; *Gold*, and *Frankincense*, and *Myrrhe*.

How long after the Birth of *Christ* this was, is somewhat uncertain; and by that Means also, where it was. For though *Herod*, upon the Information given him by the *Priests* and *Scribes*, that *Christ* should be born in *Bethlehem*, directed the *Wise Men* thither to seek him, *ver. 8.* Yet, as they went not by his Direction, but followed the

the Guidance of that auspicious *Star* (which, as soon as they were departed from *Herod*, appearing again unto them, went before them, and Conducted them to the very *Place* where the *Child* was :) so it is very questionable, whether it was at *Bethlehem*, that they found the *Child*. For since *Mary* staid with the *Child* at *Bethlehem* no longer, than till the days of her *Purification*, according to the Law of *Moses*, were accomplished, *Luke* 2. 22. which for a Male-Child were Forty days, *Levit.* 12. Unlikely it is, that the *Wise Men* could, in so short a time, have come so far out of the *East*, as they are supposed to have come (200 Miles at least, as *Scultetus* computes it, in his *Exercitat. Evangel.* lib. 1. c. 54. in *Crit. Sacr.*) especially considering what Delays they had, after they were come to *Jerusalem*, before they could find the *Place*. Nor might it have been altogether Safe, to have by this Means published his Birth so early; and thereby have exposed him to the Danger of *Herod's* cruel Search, before he had undergone those Legal Ceremonies, which were to be performed for him in *Jerusalem*, at the *Purification* of his *Mother*.

Since therefore, at the End of Forty Days from his Birth, he was brought to *Jerusalem*, and there Presented, as a First-Born, to the Lord, *Luke* 2. 22. And when what the Law required had been performed, his Parents returned with him into *Galilee*, to their own City *Nazareth*, ver. 39. Why might not the *Star* lead the *Wise Men* thither? and bring them to *Joseph's* House there? For into an House they went, and in an House they found him, *Matt.* 2. 11. which was not afforded him at *Bethlehem*: but he was fain to take up with a Stable and Manger.

Mat. 2. Much Diversity in Opinion there is among the Learned, concerning the Time when, as well as the Place where, the *Wise Men* found him. But whensoever, and wheresoever it was that they found him; when they had paid their Adorations and Homage to him, being warned of God in a Dream, that they should not return to *Herod* (which he had required of them, v. 8.) they departed into their own Country another way.

No sooner were they gone, but the Angel of the Lord, appearing to *Joseph* in a Dream, said, Arise, and take the Young Child, and his Mother, and flee into *Egypt*; and there abide, until I bring thee word: for *Herod* will seek the Young Child, to destroy him.

Joseph, thus divinely warned, got up; and taking the Young Child, with his Mother, departed by Night into *Egypt*: and was there till the Death of *Herod*. In which time the Gold, that the *Wise Men* had offered, as a Tribute, to the Royal Babe, might stand *Joseph* in good stead, to defray their Charges in *Egypt*.

Mean while, with earnest Expectation, waited *Herod* for the Return of the *Wise Men* to him, with the desired Account where this Young Child was to be found. But when he understood that they were gone home, and thereby perceived that they had but mocked him, he was exceeding Wroth; and in his Fury, sending forth his Executioners, he slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two years old and under, according to the time which he had diligently enquired of the *Wise Men*.

Hence

Hence some conjecture that, according to the Account given him by those *Wise Men*, it was then about two Years since that eminent Star had first appeared; and therefore, that he might not Miss this late-born King of the Jews, he devoted to Destruction all the *Infants*, that were not above *Two years old*, (to the Number, as some Report, of about Fourteen Thousand.) And, to make sure work, he slew his own Son too among the rest; as Dr. *Gill*, in his *Remains*, p. 14. tells us, from *Macrobius*. Which unnatural Barbarity (as *Drusius*, from the same *Macrobius*, relates) occasioned the Emperor *Augustus*, when he heard of it, to say, It is better to be *Herod's Swine*, than his Son. For supposing *Herod* so far to *Judaize*, as to abstain from *Swine's Flesh*; he held his *Swine* in safer Condition, than his Son had been.

By this Inhumane Murder of those innocent *Babes*, was fulfilled that, which had been long before spoken by *Jeremy*, the Prophet, when (in *Chap. 31. 15.*) he said, In *Rama* there was a Voice heard, Lamentation, and Weeping, and great Mourning: *Rachel* weeping for her Children, and would not be comforted, because they are not. Mat. 18.

Where *Rama*, though it be the Name of a Place, not far from *Bethlehem*, is taken by *Hierom*, and by divers of the *Criticks*, for a Noun (not proper, but) Appellative, to signify on High, or an high Place, from whence the roaring Out-cries of the mournful Mothers, for their slaughtered Infants, might be farthest heard. And *Rachel* they take (not properly for the Wife of *Jacob*, and Mother of *Benjamin*, but) figuratively for the Place of her Sepulture, which was near *Bethlehem*; where this most execrable Massacre was committed. Nor is it improbable that, as *Rachel* was accounted One of the Two, that did Build the House of *Israel*, *Ruth* 4. 11. and so might pass for a kind of Representative Mother in *Israel*: the Prophet (whom the Evangelist, in Sense, though not expressly in Terms, follows) might choose her Name, under which to represent the lamentable Out-cry of the bereaved Mothers. Not without some Reference, perhaps in both, to that deplorable Slaughter, which long before (see *Judges* 20.) was made of the *Benjamites*, who sprang from tender *Rachel*.

Not long did *Herod* himself survive this bloody Butchery of those innocent *Babes*. And as soon as he was dead, an Angel of the Lord appeared in a Dream to *Joseph* in *Egypt*. And as, when the Lord sent him thither, the Angel then bid him stay there, until such time as he should bring him word, that the Danger, he went thither to escape, was over: So now the Angel bids him arise, and take the young Child, and his Mother, and go into the Land of *Israel* again; for (said he) They are dead, that sought the young Child's life.

Joseph thereupon, taking the young Child, and his Mother, brought them into the Land of *Israel*. But when he heard that *Archelaus* did reign in *Judea*, in the room of his Father *Herod*, he was afraid to go thither: Yet being again warned of God in a Dream, he turned aside into the Parts of *Galilee*, and went and dwelt again in *Nazareth*. And the Child being bred up there, until he came to Man's Estate, he was thence called a *Nazarene*; as it seems some of the Prophets (though none be here named) had foretold he should. Mat. 2. 20.

Luke 2. From the time of *his* Return out of *Egypt*, until he was Twelve years of Age, we read no more of *him*; but that *he* grew, and waxed strong in Spirit, filled with *Wisdom*, and the Grace (or Favour) of God was upon *him*.

But as his *Parents* were wont to go every Year to *Jerusalem*, at the Feast of the *Passover*: so when he was Twelve years old, they took him along with them. And when, having tarried there the appointed time, they returned homewards; he tarried behind them in *Jerusalem*, and they knew not of it. For the manner being, that the *Men* did usually travel together in one *Company*, the *Women* in another, and the *Children*, at their own choice, either with their *Fathers*, or their *Mothers*: his *Parents*, by that means, went a days Journey, before they missed him; each of them, 'tis probable, supposing him to be with the other.

But when at night coming together, they found he was with neither of them; they then sought him among their *Kindred* and *Acquaintance*: and not finding him among them, they went to *Jerusalem*, seeking him.

Thus were Two days spent; One in Going homewards; another in Returning back again: and after Three days (which is reckoned to be on the Third day from their leaving *Jerusalem*, and the next day after their Return thither) they found him (where probably they had lost him) in the *Temple*; sitting in the midst of the *Doctors*, both Hearing them, and asking them *Questions*, such *Questions* as made all that heard him, astonished at his Understanding and Answers. Which shews he not only asked them *Questions*, but Answered their *Questions* also.

When his *Parents* saw him in that Place and Company, and so Employed, they were amazed. But after some time, his *Mother* said unto him, Son, Why hast thou dealt thus with us? Behold, thy *Father* and I have sought thee sorrowing. To which he only answered, How is it that ye sought me? (to wit, any-where but here) Wist ye not, that I must be about my *Father's Business*? (or in my *Father's House*?) Which Saying they understood not then: yet his *Mother* kept all these Sayings in her Heart.

When he had done disputing with the *Doctors*, he went down with his *Parents* to *Nazareth* again; and was subject to them, as before: and he increased as well in *Wisdom*, as in *Stature*, and in Favour with God and Man.

Luke 3. From this time, we have no farther Account either of *Him*, or of his Fore-runner *John*; until the time that *John* was called forth unto the publick Exercise of his *Baptismal Ministry*: which *Luke* expressly sets in the Fifteenth Year of the Reign of *Tiberius Caesar* (who succeeded *Augustus*) at what time *Pontius Pilate* was Governour of *Judea*; *Herod* (supposed to be the Son of *Herod the Great*) *Tetrarch* of *Galilee*; his Brother *Philip*, *Tetrarch* of *Iturea*, and of the Region of *Trachonitis*; and *Lysanias*, *Tetrarch* of *Abilene* (that is, Each of them Governour of a Fourth Part of the Kingdom;) *Annas* and *Caiaphas* being at the same time *High-Priests*. Not that there used to be two *High-Priests* at a time: but *Annas* being Father-in-law to *Caiaphas*,
Joh.

Joh. 18. 13. and having been *High-Priest* before, he continued it seems, through the Corruption of the times, and by Agreement betwixt him and his Son-in-law, to Execute the *High-Priest's* Office joyntly with *Caiaphas*. Unless we should, as some have done, take *Annas* to have been *Sagan* or *Suffragan* to *Caiaphas* (that is, his Assistant, or Co-adjutor in the Office) for that year.

If, as the common Opinion is, both the *Baptist* and our *Lord* were born in the Two and Fortieth year of *Augustus* (who reigned Six and Fifty years;) they must each of them be about *Nine and Twenty years* old, or entring *Thirty*, in the *Fifteenth* of *Tiberius*: the *Baptist* being about Six Months older than his *Master*.

At that time came the Word of the *Lord* unto *John* (or, according to the *Greek*, upon *John*) in the Wilderness (where he had hitherto, as it were, lain hid) to call him forth to his publick Service. Whereupon he came into all the Country about *Jordan*; Preaching the *Baptism* of Repentance, for the Remission of Sins: and giving an Example of Self-denyal, in the Austerity of his Life, having his Rayment of *Camel's Hair*, girt about his Loins with a *Leather-Girdle*; and for his Meat, *Locusts* and wild *Hony*, Mat. 3. 4.

What those *Locusts* were, hath been much controverted (though, perhaps, not to much purpose) by Interpreters; both Antient and Modern: some taking them for little *Animals*; others for *Vegetables*, the Tops of *Herbs* and *Fruits*.

To this Preaching of *John*, Three of the *Four Evangelists* (*Matthew*, in Chap. 3. 3. *Mark*, in Chap. 1. 3. and *Luke*, in Chap. 3. ver. 4, 5, 6.) refer the Words of the Prophet *Isaiah*, Chap. 40. ver. 3, 4, 5. not without some Variation in all; though *Luke* comes the nearest of the Three. But it is evident to any observing Eye, That neither any of the Penmen of the *New Testament*, nor our *Lord* himself, in Reciting Passages out of the *Old*, did recite them exactly according to the Letter; but, for the most part, gave the true Sense and Substance of them, in other words.

The Fame of this new Prophet soon drew the People to him; so Mat. 3. that *Jerusalem* (that is, the Inhabitants of *Jerusalem*, the Place, by a Metonymie, being put for the People) and all *Judea*, and all the Region round about *Jordan* (the Whole, by *Synecdoche*, being put for a Part) went out to him; and were Baptized (that is, Dipped) by him in *Jordan*, Confessing their Sins. Mark 1.

But when *John* saw such Multitudes come, to be Baptized by him, and among them many of the *Pharisees* and *Sadducees*, he said unto them, O Generation of *Vipers*! who hath fore-warned you to flee from the wrath to come? Since therefore I am come to call you to Repentance, that is, Amendment of Life, if ye will come under my Baptism, Bring forth Fruits meet for Repentance, Answerable to Amendment of Life, that it may appear by your Fruits that ye have Repented. And think not to Escape by saying within your selves, We have *Abraham* to our Father; as if, because he was Righteous, his Righteousness should be imputed to you, though ye your selves be Unrighteous: For I say unto you (if ye render your selves Unworthy to be *Abraham's* Children) God is able of these Stones to raise up Children unto *Abraham*. And

And now also (added he) the Axe is laid unto the Root of the Trees; and therefore every Tree, which bringeth not forth good Fruit, is hewen down, and cast into the Fire.

Luke 3. 10. This put the People to a stand, and made them ask him, What shall we do then? In Answer to which, he Advised such of them as had Plenty, and to spare (instancing in Apparel and Food) to impart to them that wanted.

Ver. 12. Then came also *Publicans* to be Baptized (who were a Sort of *Excise-men*, or Collectors of the *Publick* Tributes, Taxes, or Customs; but yet *Jews*, either such as were imployed by and under the *Roman* Collectors, or hired the Customs of them :) and these asked him, Master, What shall we do? *Exact*, answered he, no more than that which is appointed you. For (as both *Erasmus*, and *Grotius*, in their several Notes on the Place, observe) those *Publicans* were wont to get, by *Exaction*, what they could, out of the *People*, for themselves, over and besides what they were authorized to gather, for the Government.

Ver. 14. Having Answered the *Publicans*, the *Soldiers* came next: and they demanded likewise of him, What they should do? To whom he Answered, *Do Violence to no Man, neither Accuse any falsely, and be Content with your Wages.*

When now the People were big with Expectation, and all Men mused in their Hearts concerning *John*, whether he were the *Christ*, or not; he (to put them out of doubt, and prepare them to receive the *Messiah*, when he should appear) told them, I indeed Baptize you in Water unto Repentance: but he that cometh after me is mightier than I, whose *Shoes* I am not worthy to bear (Nay, whose *Shoe-latchet* I am not worthy to stoop down and unloose, Luke 3. 16.) He shall Baptize you with (or in) the *Holy Ghost* and Fire. Whose Fan is in his Hand, and he will thoroughly purge his Floor, and gather his Wheat into the Garner; but the Chaff he will burn up with unquenchable Fire.

Mat. 3. 15. Now when *John* had ended his Exhortation to the People, and had Baptized most of them that came to him at *Jordan*; *Jesus* also came to him, from *Nazareth* of *Galilee*, to be Baptized by him in *Jordan*.

Mark 1. 9. This was so unexpected a thing to *John*, that surprized thereat, he at first forbad him; yet with this modest Expostulation, I have need to be Baptized by thee, and Comest thou to me?

Luke 3. 21. But when *Jesus* had not only said unto him, Suffer it to be so now; but had given him a Reason for it too, viz. For thus it becometh us to fulfill all Righteousness (that is, to submit to, and pass through every Divine Dispensation) then he suffered him.

And *Jesus*, when he was Baptized, went up strait-way out of the Water; and when he had Prayed, Lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. Which words, being somewhat ambiguously expressed, the Criticks differ not a little about; some referring the Pronouns [*Him*, and *He*,] to *Jesus*; so as to understand it, that the Heavens were opened to *Jesus*, and he saw the Spirit descending, and lighting upon him himself. Others applying them to *John*, take it that the Heavens

were

were opened to *John* (or *John* saw the Heavens open, or the Firmament divide, or part;) and that *John* saw the *Holy Spirit* descend, and light upon *Jesus*: which that he did, he himself expressly declares, *Joh. 1. 33, 34.*

Nor are Interpreters better agreed about the *Descent* of the *Spirit* like a *Dove*; some taking it for a *real Dove*: Others, for a *Likeness* only of a *Dove*, the *Holy Spirit* assuming the *Shape* of a *Dove*. Nor want there some, who admit neither a *real Dove*, nor *likeness* nor *Appearance* of a *Dove*: but take the Words to express the Manner only of the *Descent* of the *Holy Spirit* upon *Jesus*. So *Dr. Hammond*, on *Mat. 3. 16.* [He saw the *Spirit of God* descending like a *Dove*.] That the *Holy Ghost*, both here, and in other places, did visibly appear, there is now doubt (says he) But that he came upon *Christ* in the *Body* or *Shape* of a *Dove*, cannot be concluded from this Place, nor from the Parallel, *Mark 1. 10.* but only that the *Spirit* descended, and came, or lighted on him, as a *Dove* uses to do on any thing; first *Hovering*, and over-shadowing it. The *Spirit* descended, so as he might be (and was really) seen as it were a *Dove*, i.e. as a *Dove* visibly descends, and lights on any thing; or in a manner somewhat resembling a *Dove*: not defining any *Shape*, wherein the *Holy Ghost* appeared. Thus he, as cited in *Wilson's Christian Dictionary. Supplement. Verbo Dove.*

This visible *Descent* of the *Holy Spirit* upon *Jesus*, was accompanied also with a *Voice* from *Heaven*; which audibly said, *This is my beloved Son, in whom I am well pleased*: or (as *Mark* and *Luke*, changing the *Person* from *Third* to *Second*, have it) *Thou art my beloved Son, in whom (or in thee) I am well pleased.*

As soon as *Jesus* had passed through *John's* *Baptismal Ministration*, and had the *Holy Spirit* remaining on him, he was led, or acted by that *Spirit*, to go into the *Wilderness*; to be there tempted of the *Devil*. *Mat. 4. 1.*

Forty Days and Forty Nights was he there, with the *Wild Beasts*, in a continual *Fast*, or *Abstinence* from *Food*; and without all *Company*, save that of the *Heavenly Angels*, who ministered unto him. *Mark 1. 12.*

In which time some think (from *Mark, 1. 13.* and *Luke, 4. 2.* where it is said, *He was Forty days tempted of the Devil*) that *Satan* (not then knowing him to be the *Son of God*) did endeavour to *Inject Temptations* into his *Mind* (as he used to do to other Men;) but in vain: because (as our *Saviour* afterwards said, *Joh. 14. 30.*) the *Prince of the World* had nothing in him; no *Place* to enter by, no *Ground* to cast his *Temptation* into, that would, or could receive it. *Luk. 4. 1.*

This being observed by the *Tempter*, he thereupon came more openly and directly unto him; and finding that *Jesus*, after his *Forty days Fast*, was *Hungry*, he said unto him, *If thou be the Son of God* (which, it seems, by this time he began to suspect) command that these *Stones* (or, any one of them, this *Stone*, *Luke 4. 3.*) be made *Bread*.

Our *Lord's* Answer implies, that the *Tempter* made use of the *Shape*, or *Appearance* of such an One, as might be *Capable* of *Reading* and *Understanding* the *Holy Scriptures*: for he Answered him thus, It

is written (in *Deut.* 8. 3.) Man shall not (or, doth not) live by Bread alone; but by every Word that proceedeth out of the Mouth of God.

The *Devil* getting no Entrance by this, took *Jesus* up into the *Holy City*; and setting him on a *Pinnacle* (or *Turret*) of the *Temple*, said unto him, If thou be the *Son of God*, Cast thy self down. And because our *Lord* had before repulsed him with a *Text*, he now backs his *Temptation* with a *Text* (from *Psal.* 91. 11. 12.) For, said he, it is written, He shall give his *Angels* Charge concerning thee, and in their *Hands* they shall bear thee up, lest at any time thou dash thy *Foot* against a *Stone*.

In repeating this *Text*, it is observable that *Satan* cunningly left out a very material *Passage*, to wit [to keep thee in all thy Ways;] of which, to be sure, the Casting himself Headlong from the *Temple*, was none: Yet I don't observe, that our *Lord* took notice of that *Slippery Trick*; but gave him an home Answer, with an *It is written* again (*Deut.* 6. 16.) Thou shalt not tempt the *Lord thy God* (that is) by doing needless and unreasonable things, upon an unwarrantable Dependence on Protection from him.

The *Tempter*, thus again defeated, took him up next (as *Matthew* has it) into an exceeding high *Mountain*; from whence having in a Moment shewed him all the *Kingdoms* of the *World*, and the *Glory* of them, and told him (though falsely) that It was delivered to him, to give to whomsoever he would: he frankly offered it all to *Jesus*, if he would but fall down and worship him.

Divers Conjectures have been about this *Mountain*; Some taking it to be *Pisgah*, from which *God* gave *Moses* a Sight of all the *Land of Canaan*: Others, for a very high Hill in that very *Wilderness* wherein *Jesus* was then tempted; called afterwards (as they say) *Mons Diaboli*, the *Devil's Mountain*, from his *Tempting* him thereon.

But both *Grotius*, and *Dr. Lightfoot*, think, that from what Place soever the Sight was shewn, It was not a *Real*, but an *Aereal* and *Phantasmal* Representation of *Kingdoms*, *States* and pompous Appearances. *Sculdetus* also, in his *Exercitat. Evangel.* l. 2. c. 3. is positive, That these *Temptations* were represented or exhibited in *Visions*. Which yet *Spanhemius* (in his *Dubiorum Evangelicorum Parte tertiâ*, *Dub.* 55. will by no means admit.

But however that was (for it is not my Business to determine it) the *Impious* Proposition so provoked our *Lord*, that in just Disdain, and with some warmth and quickness, he bid the *Tempter* Be gone. Get thee hence, *Satan*, said he; for it is written, Thou shalt worship the *Lord thy God*, and Him only shalt thou serve. And upon this Rebuke, the *Devil* left him; and *Angels* came and ministered unto him.

While thus the *Master* had been successfully engaged, in a close *Combat* with *Satan*, in the *Wilderness*: his *Servant* and *Fore-runner* *John*, having Baptized very many in *Jordan*, removed his Station to *Bethabara*, beyond *Jordan*; and there continuing his Baptizing Ministry, had a fair Occasion offered him, to proclaim to the *Jews* his *Master's* Coming, and who he was.

For

For the Fame of *John*, spreading far and near, drew the *Jews* (suppose, the *Chief Rulers*, either of their *Cohistory*, or the *Sanhedrim*) to send certain *Priests* and *Levites* from *Jerusalem* to him; to Enquire more particularly of him, and bring a more full and exact Account who this *Person* was, that had set up a New Administration among them, and had drawn so many *Disciples* after him.

For though *Baptism in Water* was no new thing to the *Jews*, as what had of long time been in use among them, for the Admission, and Initiating of *Proselytes*, that came to them from the *Gentile* or *Heathen Nations*; (such as had a Desire to live among them) but were not willing to come under the *Circumcising Knife*: yet had it not, till now, been used, in this Manner and to this End, by *Jews* to *Jews*; who had the *Seal* of the *Covenant*, *Circumcision*, upon them before.

These *Messengers*, being come to *John*, bluntly asked him, Who art thou? And he, apprehending whom they took him for, Answered them at the first, Negatively; I am not the *Christ*. What then, said they? Art thou *Elias*? For the *Jews* had a Notion, and from thence an Expectation, that *Elias* (or *Elijah*, the *Prophet*, who was taken up into Heaven in a fiery Chariot, *2 Kings* 2:11.) should personally come again, before the Coming of the *Messiah*; which, through a Mistake, they grounded on the Words of the *Prophet Malachi*, chap. 4. ver. 5. and that made them ask that Question; To which he Answering, in the same Sense wherein they intended it, said, I am not; that is, not properly and personally, as they expected: though representatively, he was; to wit, in Spirit, Power, Authority, bold and plain Dealing with All, and All alike, as we read of *Elias*, or *Elijah*; thereby Answering the Prophecy of *Malachi*, which, even before he was conceived, the Angel *Gabriel* expressly applied to him, *Luke* 1: 17. and our *Lord* himself did afterwards confirm, when, Speaking of *John* to the *Jews*, he said, If ye will receive it, this is *Elias*, who was to come, *Matt.* 11. 14.

When *John* had answered them as to *Elias*, they added another Question, Art thou *that Prophet*? By which some think they meant the same, whom *Moses* in the Law had told the *Jews*, the *Lord* their *God* would raise up unto them, from the midst of them, of their Brethren, like unto him; which, though meant of *Christ*, probably was not, at least in that so far declined Age of their Apostacy, so understood by them. Wherefore pursuing their Interrogatories, they asked *John* that Question, Art thou *that Prophet*? To which he, Understanding better than they, who *that Prophet* was, Answered, No.

Others suppose that, by *that Prophet*, they meant *Jeremiah*, whom the *Jews* expected to come again, to find and bring them the Ark of *God*, which (from the Apocryphal Maccabean Story, *2. Mac.* 2.) they persuaded themselves he had hid in a Cave. However, that there was among the *Jews* some sort of Expectation of his Coming again, may be gathered from *Mat.* 16. 14.

The Inquisitive *Messengers*, not satisfied with *John's* Negative Answers, put him then more closely to it; to Answer Affirmatively and directly. Who art thou then, said They to him? That we may give

an Answer to them that sent us. Thou hast told us over and over, Who thou art not ; Tell us now therefore once for all, Who thou art : *What say'st thou of thy self?*

I am, said he, *the Voice* of one Crying in the Wilderness, Make strait the Way of the Lord ; as said the Prophet *Isaias*.

For his being called, and calling himself, *The Voice* of one Crying, &c. I find this Reason given by One, *viz.* Because he was thought to begin his Ministry in the Year of Jubilee, which was wont to be proclaimed by *the Voice* of a Cryer, &c. Hence (says he) it is most likely, that *John* the Baptist was called *The Voice* of a Cryer, as he that first Proclaimed the Coming of the *Messiah*; by whom an eternal Jubilee, and Liberty from *Satan* and Sin, was purchased, and bestowed on his People. See *Wilson's Christian Dictionary*, verbo *Voice*, &c.

These Messengers, that were sent to Examine *John*, as they were *Priests* and *Levites*, so it seems they were also of the *Pharisees*, who were not tyed to any particular Tribe or Family, but might be indifferently of any ; and being at that time the prevailing Sect, they would be Fishing in all Waters, and put their Oar into every Boat.

These, not liking that any one, below *Christ*, *Elias*, or that Prophet whom they looked for, should set up any Religious Practice, which had not the Stamp, or Seal of their Approbation upon it, took *John* to task for Baptizing. Why Baptizest thou then, said they to him, if thou be not the *Christ*, nor *Elias*, nor that Prophet ?

John, not so much intent to justify his own Practice to them, as to set forth the Dignity of his Master, gives them a short Put-off, with respect to *himself*, by only saying, I Baptize in Water (mine is but a low Ministration, and not altogether New, since it is used, in some sort, even amongst your selves.) But, added he, there standeth (or hath stood) one among (or, in the midst) of you, whom ye know not : He it is who, Coming after me, is prefer'd before me ; whose Shoes-Latchet I am not worthy to unloose.

This, for ought appears, was all the Answer their Importunities got at that time from *John* : But had they tarried with him till the morrow, they might then have heard more. For *Jesus*, having returned, in the Power of the Spirit, out of the Wilderness into *Galilee*, came unto *John*, who, as he saw him Coming, said of him, Behold the Lamb of God, which taketh away the Sin of the World. Alluding therein to the legal Lamb in the daily Sacrifice ; and calling him The Lamb of God, because he was appointed, and prepared by God (*Isa.* 53. 7. *Acts* 8. 32. *Heb.* 10. 5.) to be Offered up to God, for the Redemption of the World.

Joh. 1. 30. And that what he had said of *Jesus* might sink the deeper into the Minds of the People, he tells them, This is he of whom he had said before, After me cometh a Man, who is prefer'd before me : for he was before me ; and (added he) I knew him not. But that he should be made manifest to *Israel*, therefore am I come Baptizing in Water. Whereby he plainly shews the Reason, and End of that outward Ministration of Water-Baptism, to be the Manifestation of *Christ* in that outward Coming, and Appearance of his in the Flesh to that outward *Israel*. And

And whereas he says (and repeats it, *ver. 33.*) that he knew him not (which, considering what he had said to him, when he came to be Baptized of him, *Mat. 3. 14.* hath much puzzled Interpreters, old and new) it will, I think, be best Resolved, if it be taken, That though he knew him personally, as his Kinsman: yet, till he came to offer himself to his Baptism, he did not know (at least, not so fully, so thoroughly, so certainly, as then, and afterwards) that he was that *Spiritual Baptizer*, that *Lamb of God*, that *Saviour of the World*.

But as soon as he came to him to be Baptized, he then knew him; the same *Divine Power and Spirit*, which made him leap, when but a Babe in the Womb, at the Approach and Salutation of *Mary* his Mother with him in her Womb, *Luk. 1. 41.* then inwardly Revealing it to him: and the Divine Testimony thereupon given, in the visible Descent of the *Holy Spirit* upon him (so exactly agreeing with what God had foretold *John*; when he sent him to Baptize in Water, namely, Upon whom thou shalt see the *Spirit* descending and remaining on him, the same is he who Baptizeth with the *Holy Ghost*) together with the audible Voice from Heaven concerning him, incontestably confirming, and sealing the Truth and Certainty thereof unto him.

Another day *John* standing, with two of his Disciples, looking upon *Jesus* as he walked, said again, Behold the *Lamb of God*. Those two Disciples hearing that, followed *Jesus*. He turning, and seeing *Job. 1. 36.* them following him, asked them what they sought. They thereupon, addressing themselves to him, said, *Master*, Where abidest thou? He bid them Come, and see; Which they did; and because it was somewhat late, they abode with him that day. For it was then about the Tenth Hour; which with us answers the Fourth Hour after Noon.

One of these two was *Andrew*, *Simon Peter's* Brother; who, finding his Brother *Simon*, told him the good News, That they had found the *Messias* (which, being interpreted, is the *Christ*, or Anointed) and withal brought him to *Jesus*: whom when *Jesus* had beheld, he said, Thou art *Simon*, the Son of *Jona* (thence called *Bar-Jona*, *Mat. 16. 17.* for *Bar*, with them, signifies a Son) Thou shalt be called *Cephas*; which, by Interpretation, is *Peter*, or a Stone.

Some Diversity there is among the *Evangelists*, in the delivery of this Matter, with respect to the Time, and Manner of Calling these early Disciples, who were afterwards the *Apostles of our Lord*.

For *Matthew* delivers, that *Jesus*, walking by the Sea of Galilee, saw two Brethren; *Simon*, called *Peter*, and *Andrew* his Brother (who were Fisher-men) casting a Net into the Sea: And that, upon his Saying to them, Follow me, and I will make you Fishers of Men; they straightway, leaving their Nets, followed him. And that, going on from thence, he saw other two Brethren, *James* the Son of *Zebedee*, and *John* his Brother, in a Ship with their Father, mending their Nets: whom, when he had called, they immediately, leaving the Ship and their Father, followed him, *Mat. 4. 18. to 23.*

Mark seems to have transcribed this, with some little Variation, from

Matthew

Matthew (Mar. 1. 16. to 21.) And they both place this after *John's* Imprisonment, and *Jesus* his Entering upon his publick Ministry of Preaching.

Luke casts it back yet farther, not only till after *Christ* had begun to Preach, but had wrought many great Miracles; as Casting the Spirit of an Unclean Devil out of a Man, in the Synagogue at *Caper-naum*, *Luke* 4. 33. Healing *Simon's* Wife's Mother of a great Fever, ver. 38. and Curing Others of divers Diseases, ver. 40, &c.

And for the Manner, he delivers it to be, by *Jesus* his going into *Simon's* Ship, then Riding in the Lake of *Gennesareth*; and (after he had taught the People out of the Ship) working a wonderful Miracle, in filling that Ship, and another, with Fishes, till they began to sink under the Burthen. Whereupon not only *Simon* (his Brother *Andrew* being omitted) but *James* also and *John*, the Sons of *Zebedee*, when they had brought their Ships to land, forsook all and followed him, *Luke* 5. 1. to 12.

Yet all this, perhaps, may be accommodated, by admitting *Andrew* and *Simon* to have been called, and brought to *Jesus* in the Manner and Time before delivered by *John*; and from thenceforth to have begun to follow him, in some Measure, and at times, as the necessary Occasions of their Fish-Trade would permit: but that they did not follow him then so constantly, Cleave so closely, and stick so steadily to him at the first, as after this they did.

Otherwise, I should think it safest, to follow the Account which *John* hath given; who himself being one of *Zebedee's* Sons (Partner with *Andrew* and *Simon* in Fishery, and present when the Miraculous Draught of Fish was caught, *Luke* 5. 10.) must needs know when, and how *Andrew* and *Simon* came first to *Jesus*, better than *Matthew* who came in later; much more than *Mark* and *Luke*, who came not in till after the Ascension of our Lord: and *John* writing after all the other Three (whose Writings we cannot think him unacquainted with) he had the better Opportunity to reduce into Order, what he might Observe misplaced in any of them. But as to be over-confident in a matter Doubtful, is not safe: so to be over-curious, in a Matter not of the greatest Moment, is not Needful. To proceed therefore;

Joh. 1. 43. *John* tells us, that the day following (to wit, after *Andrew* and *Peter* came first to *Jesus*) going into *Galilee*, he found *Philip* (who was of *Bethsaida*, the City of *Andrew* and *Peter*) and said unto him, Follow me.

Philip, having obeyed the Divine Call, soon after found *Nathanael*; and told him, as a Matter of great Joy, We have found him, of whom *Moses* in the Law, and the Prophets did write, to wit, *Jesus* of *Nazareth*, the Son of *Joseph*.

The naming of *Nazareth* startled *Nathanael*; and made him say, Can any good thing come out of *Nazareth*? Come, and see, said *Philip*; and withal led him towards the Place where *Jesus* was: and as *Jesus* saw him Coming to him, he said of him, Behold an *Israelite* indeed, in whom is no Guile.

Nathanael, it seems, over-heard this; and thereupon asked him, Whence knowest thou me? Before *Philip* called thee, answered *Jesus*, when thou was under the Fig-Tree, I saw thee. This

This Proof of his Omniscience, drew from *Nathanael* an Acknowledgment of his *Divinity*. *Rabbi*, said he, Thou art the *Son of God*, Thou art the *King of Israel* (him whom we looked for.)

This free Confession pleased *Jesus* so well, that he told *Nathanael*, since he believed thus far on so easie a ground (as his having told him he had seen him under the Fig-Tree;) he should here-after see greater things than these: even the Opening of heavenly Mysteries, and the ministry of the *Angels*, waiting upon the *Son of Man*.

On the third Day (either after *Andrew's* and *Peter's* Coming to *Joh. 2.1.* *Jesus*, or after his Discourse with *Nathanael*) there was a Marriage in a Town called *Cana* (that, of the two, which was in *Galilee*) and the Mother of *Jesus* was there; her Husband, *Joseph*, being supposed to be by this time dead.

To this Marriage *Jesus* was invited, and his Disciples also. And when the Wine was spent (whether by reason of the Slenderness of the Provision, or the Accession of unexpected Guests) so that they wanted Wine; the Mother of *Jesus* (who well-knew his *Divine* Conception, and remembered what the *Angel* had both predicted of him, before he was born, *Luke 1. 32.* and predicated of him, when he was born, *Chap. 2. 11.* being big with Desire and Expectation, to see his *Divinity* exert it self in some wonderful way) said unto him, They have no Wine. Whereupon he said unto her, *Woman*, what have I to do with thee? Mine Hour is not yet come.

Which Answer, that it may not seem over rough, or less Regardful than might have been expected from a Son (such a Son) to a Mother (such a Mother;) let it be considered, First, That it was (as the Learned say) an Hebraism, a Form of Speech, not unusual among the *Jews*, to express a Dislike of an Unpleasing Proposition: and not then taken in ill part. Secondly, That what she expected, and would have put him upon (to wit, the Working of a Miracle) was not in his Power to do, as he was her Son, or by vertue of any Ability received from her: but depended wholly on the Will and Power of his Father. As therefore she exceeded the Bounds of a Mother in what she desired: so he did not answer her as his Mother, but as one of the Guests; as he might have done to any other woman present: and therefore he did not call her Mother, but Woman. And indeed, it was not the Answer of a Son to a Mother: but (if I may be allowed so to speak) It was the *Divinity* in him, Checking the Humanity in her; which would have been Meddling beyond its Bounds, and have put him upon Acting, before the time.

His Mother, sensible, probably, of her own Over-forwardness; and withal, from his last words [*Mine Hour is not Yet come*] retaining still a Hope, left him: and directing her Speech to the Servants, charged them to do whatsoever he should bid them.

There were, it seems, set there Six Water-Pots of Stone, containing Two or Three Firkins a-piece. These are said to be set, after the Manner of the Purifying of the *Jews*; that is, either from Ceremonial Uncleaness according to the Law, *Levit. 15.* Or for superstitious and Pharisaical Washings, of not only their Hands, but their Caps, Pots, &c. according to the Traditions of their Elders, *Mark 7. 3. 4.* Or perhaps for both. When

When now the right time was come for Jesus to work, not in the Will of Man, but in the Will of God; He bid the Servants *fill the Water-Pots with Water*: which, they, before instructed by his Mother, did; and filled them *up to the brim*.

Then having, by the Divine Power which dwelt in him, turned the *Water* into *Wine*; he bid them *Draw out now*, and *bear some of it* unto the Steward, or Governour of the Feast.

For it was the Manner of the Jews, in their Feastings, to make choice of some one Person, *eminent* for his *Gravity, Discretion* and *Sobriety*, to *order* the Placing of the *Guests*, direct the *Servants* in their *Attendance*, and take a general Care, that the *Feast* were well managed: from which he had the Title of *Ruler* or *Governour* of the *Feast*.

When therefore the Servants, at our Lord's Command, had carried some of this *Water* made-*Wine*, to the Governour of that Wedding Feast; and he (not knowing whence it was, or how it was made, though the Servants, who drew it, did know) had tasted of it: he called the *Bridegroom*, and in Commendation of his *Wine*, told him, that whereas other Men generally, at the Beginning of a Feast, do use to set forth *good Wine*; and when men have well drank, then that which is *worse* (that the *Goodness* of the *Wine* may not *provoke* them to drink *too much*;) he, quite contrary, had kept the *good Wine* until now at the last.

This is called the *Beginning* of *Miracles* (or the *first* direct and open Miracle) which Jesus wrought in *Cana* of *Galilee* by which he both manifested the *Glory* of his *Divinity*; and confirmed his *Disciples* in their *Belief* on him.

16.2.12. When this Marriage was over (which had been graced with so *high a Guest*, and so *great a Miracle*) Jesus went down to *Capernaum*, both he and his Mother, with his Brethren (or Kinsmen) and his *Disciples*: but did not tarry long there.

For the Jews *Passover* being at hand (to which all the *Males* among the Jews, unless they had some *just* Ground of *Excuse*, were by the Law three times in a Year bound to go, *Exo. 23. 17.*) he went up to *Jerusalem*. And when he came there, he found in the *Temple* those that Sold *Oxen, Sheep* and *Doves*; and the *Changers* of *Money* sitting by their Tables.

This *Prophanation* of the *Temple*, great though it was, wanted not a *plausible* Pretence. For God having provided in the Law, That when they went up to the Place which he should choose, to appear there before him, and to Eat and Rejoyce there; if the Way thither were too long for them to carry their *Provisions* (the *Tythe* of their Corn, Wine and Oil, and the *Firstlings* of their Herds and Flocks) with them they might turn it into Money, and taking that with them, might lay it out there in *Oxen, Sheep, Wine, Strong Drink*, or what else they should have a Mind unto; for themselves and their *Families*, with the *Levites*, to Feast and Rejoyce before the Lord, *Deut. 14. 23. to 28.*

This was made a Pretence for bringing *Oxen, Sheep, Doves, &c.* into the *Court* of the *Temple* (so *Interpreters* generally understand it, rather than into the *Temple* it self; where such Cattle could not so well

well be disposed, as abroad; though the Money-Changers perhaps might sit within :) that so both they that wanted to buy such *Beasts*, or *Birds*, for their *Offerings*, might be furnished near at hand; not be put to the Inconvenience and Trouble to seek far for them; and that such as wanted to Change their Money, might be there accommodated. Both which were *lawful*, as well as *necessary*; had they been done in a fit Place near the Temple: but not to be done in the Temple, or in any part of it.

When therefore *Jesus* had observed these things, being sensible of the great *Abuse* therein, and filled with *Divine Zeal* for the Honour of his Father, he made him a *Scourge* of small Cords (such probably, as he found lying here or there, on the Ground, with which some of the Sacrifices might before have been bound) and therewith he drove them (those *Traders*) all out of the Temple; and the Sheep and the Oxen out of the Court: and pouring out the *Changers* Monies, overthrew their Tables also. And to them that sold *Doves* (which probably being kept in *Cages*, could not so well be driven out, as the rest) he said, *Take these things hence: make not my Father's House an House of Merchandize.*

But let not any think it was the *Scourge*, or Whip, which gave him this *Dominion* over them. No, it was the *Divine Power*, and *Majesty* which appeared in him, that prevailed over them; and made them give way, and depart before him: the *Scourge* being an *Emblem* of divine *Wrath*; as *Grotius*, on the Place, well observes.

Mean while his Disciples, who looked on, observing the *Fervency* of Spirit, wherewith he acted, remembred what was written in *Psal. 69. 9. The Zeal of (or for) thy House hath Eaten me up.*

But the *Jews* (such probably as were rather *Spectators*, than *Parties*) began to question him upon it. *What sign (said they) shewest thou unto us, to back the Authority thou takest upon thee, in doing these things?*

Jesus, not minding to Answer their *Cavilling Curiosity*, nor yet intending to let them go on Unanswered, gave them such an Answer, as puzzled them yet more; For he told them, If they destroyed that Temple, he would raise it up in three Days.

This set their Heads on work. They took him to speak of the Temple they were in; and began to Compute how many Years had been spent in Building it: and at length they told him, That Temple had been *Forty and Six* years in Building; and wilt thou (said they) rear it up in three Days! But the Mistake between them lay in this, That they thought he meant the Temple they stood in, whereas he spake of the Temple of his Body; which he foreknew they would destroy, and he should arise again. And although, even his Disciples understood him not then; yet after he had suffered, and was risen again, they called this Saying of his to Mind, and were thereby Confirmed in their Faith.

As to the Computation which those *Jews* had made, of *Six and forty* Years for the Building of that Temple, *Chronologers* do generally allow the Reckoning; whether it be taken for the *Second* Temple, builded by *Zerobabel*; or for the Repairing, and in a manner

manner Rebuilding, by Enlarging and Adorning that Temple by Herod.

Joh. 2. 23. What other Miracles Jesus now did, while he was in Jerusalem at the Passover, is not expressed: yet that he did some, might be inferred from the following Words of the Evangelist John, to wit, *Now when he was in Jerusalem at the Passover, in the Feast-day, many believed in his Name, when they saw the Miracles which he did.*

These Believers some think to be such, as were Convinced in Judgment, but not Converted in Heart and Life. And the following words, [but Jesus did not Commit himself unto them,] do somewhat favour that Supposition.

Joh. 3. 1. It was at this time, while Jesus was yet at Jerusalem, that Nicodemus, (one of the Pharisees, and a Ruler of the Jews) came unto him: who, that he might not be Publicly observed, and thereby stir up greater Offence in the Minds of the rest of those Jewish Rulers against Christ, came by Night, and thus saluted him. *Rabbi, We know that Thou art a Teacher come from God: for no Man can do these Miracles, which thou dost, except God be with him.*

This was true, and a fair Acknowledgment; but no more, than an Unregenerate Man might say: Our Lord therefore took Occasion from thence, to Preach unto him the Necessity of Regeneration; which he brought in with a *Verily, verily, I say unto thee, Except a Man be born again, (or, as in the Margin, from above) he cannot see the Kingdom of God.*

The word, *ἀνωθεν*, rendred here, in the Text, *again*; and in the Margin, *from above*, signifies both. And indeed, when it is spoken of Man, who is first born here below; to be born *from above* (which is a second Birth, or Regeneration) is to be born again.

But Nicodemus, being in a Natural state, and taking the word in a Natural sense, wondered how it could be, that a Man could be born again. How can a Man (said he) be born, when he is old? Can he enter the second time into his Mothers Womb, and be born?

Jesus, seeing and pitying the Ignorance of the Man, to raise his Contemplation higher, told him, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

This shews that, however Nicodemus took Christ's former Words, [to be born again,] in a low sense, of a Natural Birth: yet Christ intended them in the higher sense, of the Spiritual Birth. And though he there mentions Water, with the Spirit; yet that is not meant of Material Water, but of Spiritual Water.

So the Marginal Note on the Place, in the old Bible, printed in 1600 explains it, in these words, viz. *Which is the Spiritual Water, where the Holy Ghost doth wash us into New-ness of life.* So also Wilson, in his Christian Dictionary, Verbo Water, Gives the Meaning of Water, in this Place (Joh. 3. 5.) to be, *The Efficacy of the Holy Ghost, cleansing the Soul, as Water doth the Body.* Vossius also, mentioning this Text (Joh. 3. 3.) says, *Qui locus de internâ Regeneratione intelligi debet, cum Aqua & spiritus ponantur pro Aqua spirituali.* (Thes. Theol. 20. de Necess. Baptismi. p. 388.) i. e. *Which Place ought to be understood of Inward Regeneration; seeing Water and Spirit are*
put

put for Spiritual Water. All which is very agreeable to the following Words in the Text, where our Saviour, to raise up *Nicodemus* his Mind from *Earthly* to *Heavenly*, from *Carnal* to *Spiritual* Thoughts and Things, tells him, *That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit*: and therefore bids him not marvel at his having said, They must be born again, that is, *from above*. Then goes on to *Instruct* him farther, in this *Excellent* and most *important* Doctrine; and so leads him forward (with a gentle *Exprobration* of his *Ignorance* in divine Matters, who professed himself to be a *Master* in Israel) till he had given him a *Touch* of his *Divinity*, and of the great Work, which the Father had sent him into the World to do; from v. 8. to 22.

This Discourse, through the *Co-Operation* of the *Holy-Ghost*, had so good an *Effect* on *Nicodemus*; that if it brought him not forth into an open *Disciple-ship* (which had it done, he had probably been expelled the *Sanhedrin*, pursuant to a *Decree* to that purpose made, *Joh. 9. 22.*) yet it brought him into so high and firm a Friendship, that when, a while after, the *Pharisees* and *Chief Priests* (those of the *Sanhedrin*) sent Officers to take *Jesus*; we find *Nicodemus* fairly and boldly *Advocating* his Cause among them, *Joh. 7. 50. 51.* And that after the Death of our Lord, he came kindly to take Care of his *Sepulture*; bringing with him a *Noble Present*, of about an Hundred Pound weight of *Myrrhe* and *Aloes* mixt together, to be bestowed on the Body of *Jesus*, *Joh. 19. 39.*

After *Jesus* had now spent some time in *Jerusalem*, he went from *Joh. 3.* thence, with his Disciples, into the Land of *Judea*: and while he *22.* tarried with them there, they, (not he, *Joh. 4. 2.*) baptized. And *John* also being, the mean while, baptizing in *Enon* near *Salim*; a *Question*, or Matter of *Debate*, arose between some of *John's* Disciples and the *Jews*, about *Purifying*.

This some (as *Scaliger*) understand, of the daily *Purification* of the *Jews*; Others, (as *Vatablus* and *Zegerus*) take it to be meant of *Baptism*: Which seems the more likely, for that, upon that Occasion, they came to *John*, and by way of Complaint, said to him, That he who had been with him beyond *Jordan*, and to whom he had born *Witness*, did now *Baptize* also, as well as he; and that all Men went to him.

This was their *Mistake*. For that *Jesus* himself did not *Baptize*, the Text is positive, *Joh. 4. 2.* That he had Instituted or appointed any outward *Baptism*, the Text is wholly *Silent*: not a Word, or Syllable, tending thereunto. As therefore it was his Disciples, not he, that did *Baptize*: so the *Baptism* they administered must be that of *John*; which they (some of them, at least, if not most, or all) having been *John's* Disciples, and by him recommended to *Jesus*, had learned of their old Master; and probably did use on the same Account, and to the same End, as *John* did, That *Jesus* might be made manifest to *Israel*, *Joh. 1. 31.*

This these Disciples of *John* not rightly understanding, let up a sort of *Emulation* in their Minds, against the Disciples of *Jesus*; Not much unlike that which of old appeared in *Joshua*, when he was but young,

young, against Eldad and Medad, for Prophesying in the Camp, Num. 11. 28. But as Moses there checkt that over-hasty Zeal : So John here took Occasion from hence, to bear a farther Testimony to Jesus, whom in all respects he preferred to himself; acknowledging that he, with his Spiritual Baptism, must Encrease, but himself, with his watry Baptism, must decrease. Ver. 27. 30. to the End.

Mat. 14. 3. Not long was it after this, before John himself was interrupted and taken off from his baptizmal Ministratation. For having, according to the Boldness of his Elijah-Spirit, dealt closely and freely with Herod the Tetrarch, Surnamed Antipas, not only for his other Misdeeds, but for his taking Herodias, his Brother Philip's Wife to be his Wife; and that (as is supposed) while his Brother was living: telling him plainly, It was not lawful for him to have her (as indeed, by the Mosaick Law, it was not, Levit. 18. 16. and 20. 21.) Herod thereupon laid hold on him, and shut him up in Prison; Which when Jesus heard of, he departed into Galilee, Mat. 4. 12.

Joh. 4. 3. But in his Passage from Judea to Galilee, either his way lay, or he found it needful to make his way lie, through Samaria. And coming, by that means, to a City of Samaria, called Sychar, near to the Parcel of Ground which Jacob gave to his Son Joseph, in which was Jacob's Well; Jesus, being wearied with his Journey, sat down to rest him on the Well, while his Disciples went into the City, to buy Food: for it was about the Sixth Hour, that is Twelve at Noon with us.

Mean while, a Woman of Samaria coming to draw Water at the Well; Jesus, who probably was a thirst, as well as weary, asked her to give him some of her Water to drink. But she, observing him to be a Jew, and well knowing the Fend that was between the Jews and the Samaritans, (which was so high that it hindred all Commerce, and even civil Society between them :) instead of giving to drink, asked him how it came to pass, that he, being a Jew, would ask Drink of her, who was a Woman of Samaria.

He, willing to take all Occasions to draw Peoples Minds from the Earthly to the Heavenly, told her, If she had known the Gift of God (which was himself, Joh. 3. 16.) and who it was that said unto her, Give me to drink, she would have asked of him; and he would have given her living Water.

She, not apprehending his meaning, said, Sir, Thou hast Nothing to draw with, and the Well is deep: from whence then hast thou that living Water? Art thou greater than our Father Jacob, who both gave us the Well, and drank thereof himself, with his Children, and his Cattel?

Jesus, sensible that she did not reach his meaning; and desirous to raise her Thoughts to an higher Consideration, than that of Elementary Water, told her, Whosoever drinketh of this Water, shall thirst again: but whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water which I shall give him, shall be in him a Well of water, springing up into eternal Life.

The Woman, hearing that, and still catching at an Outward Advantage, said, Sir, give me this Water; that I thirst not, neither have need henceforth to come hither to draw.

When

When Jesus perceived that she was rather to be reached by *Sense*, *Joh. 4.* than by *Judgment*; he bld her go call her *Husband*, and come again: 16. Whereupon she briskly said, *I have no Husband.* True, Replied Jesus; Thou hast well said, in saying I have no Husband: for thou hast had five *Husbands*; and he whom thou now hast, is not thy *Husband*.

This Discovery of so great a Secret (which no meer Man, she knew, could have told) startled the Woman; and made her presently say, *I perceive, Sir, that thou art a Prophet.* And thereupon, considering him now in another *Station* and *Capacity*, than she took him for before; she proposes to him the great *Question*, then Controverted between the *Jews* and the *Samaritans*, concerning the proper *Place* of *Publick Worship*: and thus she did it.

Our *Fathers*, said she, worshipped in this *Mountain*: and ye *Jews* say, that in *Jerusalem* is the *Place*, where Men ought to worship.

This *Mountain*, which the Woman spake of, was *Mount Gerizim*, the *Mount of Blessing*, *Deut. 11. 29.* and *27. 12.* Upon which, about the time of *Nehemiah*, or soon after, *Sanballat* (a great Enemy to the *Jews*, and an Opposer of *Nehemiah*, in his work of rebuilding *Jerusalem*, *Neh. 4. 1. 7. 8.*) did by Permission of *Alexander the Great*, build a *Temple* for his Son in law *Mannasseh*; who being not only a *Jew*, but Brother to the *High-Priest* of the *Jews*, *Jaddus*, and Companion and Associate with him in the *Priesthood*, had contrary to the *Law* of *God*, taken to Wife an *unproselyted Gentile*, Daughter of *Sanballat*: for which he was, by his Brother and the *Elders* of the *People*, put from the *Priesthood*, and driven from the *Altar* of *God*. And that *Temple* on *Mount Gerizim*, thus built in *Opposition* to the *Temple* at *Jerusalem*, became a *Refuge* and *Shelter*, both then, and in after-times, for all *Apostate Jews*: who, to escape the *Loss* of the *Law*, for the *Crimes* they had committed, fled thither for *Protection* and *Impunity*; as *Joseph*, the *Jewish Antiquary*, shews, in the 8th Chapter of his 11th Book of the *Antiquity* of the *Jews*.

When Jesus had heard the Woman's Plea for the *Mountain-Worship*, grounded only on *Antiquity*, (a Plea too often for *Superstition*) he did not presently determine the *Case*, and give the *Cause* on *Jerusalem's* side; though there of *Right* it then lay: but pursuing still his own work, which was to draw off from outward *Places*, *Performances* and *Things* in the Exercise of *Religion*, to a more *Inward* and *Spiritual* State, and *Frame* of *Mind*; he said unto her, *Woman, Believe me* (Don't rely upon what your *Fore-Fathers* have done: but since thou acknowledgest me to be a *Prophet*, regard what I say) *The Hour cometh*, (the time is near at hand) *When ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father.* But the *Hour cometh*, and now is, when the true *Worshippers* shall worship the *Father* in *Spirit* and in *Truth*: for the *Father* seeketh such to worship him.

And that he might not seem to *Dogmatize* only, he gave her a *Reason* why it should be so. *God is a Spirit* (said he) and they that worship him, must *Worship* in *Spirit* and in *Truth*. In *Spirit*, not in *External Rites*, *Ceremonies* and *Carnal Ordinances*, as the *Jews*: In *Truth*, not in *Error*, *Fiction* and *Human Invention*, as the *Samaritans*.

Yet that she might not think he set her Mountain-Worship, upon equal Ground with that at Jerusalem; he told her also, *Ye worship ye know not what: but we know what we worship: for Salvation is of the Jews.*

The Woman not having what further to urge, and therefore willing to drop the Discourse; only answered, *I know that Messias cometh, who is called Christ: and when he is come, he will resolve this, and all our other Doubts.*

That word drew from Christ that open, and plain Discovery of himself: *I, that speak unto thee, am he.* And upon this his Disciples coming, the Discourse between him and the Woman broke off.

Though they marvelled, that he would entertain Discourse with such a Woman: yet none of them had the Confidence to ask him, Why he did so: but having brought Provisions from the City, they intreated him to eat; which he put by for the present, by telling them, He had Meat to eat, which they knew not of.

This startled them, and made them say one to another, *Hath any Man brought him ought to Eat?* Which he observing, said to them, *My Meat is to do the Will of him that sent me, and to finish his Work.* Which I have now been about, in my Discourse with this poor Woman, though ye Marvel so much at it.

Then taking Occasion, by an apt Metaphor, drawn from the Corn-Fields and approaching Harvest, to raise their Contemplations to a Spiritual Harvest, for the Gathering in of Souls to God; he prepared them to be ready for, and encouraged them to be diligent in the Work, which he should shortly send them about.

Joh. 4.
28.

In the mean time, while Jesus had been thus employed in Instructing his Disciples; the Samaritan Woman (considering with her self what Jesus had told her, of her many Husbands and no Husband; and being struck home with his last Words, concerning the Messiah, viz. *I am he,*) neglecting the Errand she came upon; and leaving her Water-Pot behind her, went her way into the City; and calling her Neighbours (the Men of the City) together, said unto them, *Come see a Man, who hath told me all things that ever I did: Is not this the Christ?*

They thereupon went out to him, and Inviting him to come home with them, they besought him to tarry a-while with them: which he consenting to, spent two days among them; and Harvest-days they proved indeed, for Gathering Souls to God.

For, as many of the Samaritans of that City did believe on him, for the saying of the Woman, who told them, he had told her all that ever she did (though it doth not appear that he told her any thing, but what related to her Husbands; which she, it seems, reputed so great a Secret, that she thence concluded, that he could as well have told her all the most private Actions of her life:) so many more of those Samaritans, when they had seen and spoken with him themselves, believed also, because of his own Word. And these told the Woman, Now we believe; not because of thy Saying: for we have heard him our selves now; and are satisfied that this is indeed the Christ, the Saviour of the World.

*

When

When thus our Lord had spent two days with these *Samaritans*, he *Joh. 4.* now, pursuing his Journey, departed thence, and went into *Galilee*; 43. and was received by the *Galileans*: For they, having been at *Jerusalem* at the Passover-Feast, had seen and observed the great things he did there.

And now being come again to *Cana* of *Galilee* (where he had *Ver. 46.* wrought his Miracle, in turning Water into Wine) a certain Nobleman (or Courtier) whose Son was sick of a Fever at *Capernaum*, having heard that *Jesus* was come out of *Judea* into *Galilee*, came to him there, and besought him that he would come and heal his Son; who lay at the point of death.

Jesus, observing that this Man (though his Coming thus to him bespoke that he took him for a Prophet of God, who might instrumentally help his Son, yet) did not address himself to him as the Messiah, the Christ of God (who could efficiently heal his Son, without coming down to see him) told him, *Except ye see Signs and Wonders, ye will not Believe.*

But the Man, wholly intent on the Life of his Son, renewing with greater Earnestness his Request, said, Sir, Come down, *er my Child die.* Whereupon *Jesus*, pitying his Condition, said unto him, *Go thy way; Thy Son liveth* (that is, he is recover'd) and is well.

That word reached home. It cured both the Son of his Fever; and the Father of his Incredulity. The Man believed the Word which *Jesus* had spoken to him; and went his way homewards.

But e'er he could reach home, his Servants, meeting him, told him His Son was well. He then enquiring of them the Hour, when the Child began to mend; they told him, Yesterday, at the Seventh Hour (*First* in the Afternoon with us) the Fever left him. By which the Father knew that it was at the same Hour, in which *Jesus* had said unto him, *Thy Son liveth.* And thereupon, not only he himself, but his whole Household believed.

Having, in his Return out of *Judea* into *Galilee*, wrought this second Miracle in *Cana* (which signifies *zeal*) he went from thence, and travelling about from Place to Place, through *Galilee*, instructed the People.

For from that time *Jesus* began to Preach publicly; saying, *Repent: for the Kingdom of Heaven is at hand.* Which being (if I may so *Mat. 4.* speak) *John* the Baptist's Text; it shews that *Jesus* went on, at the *17.* First, with *John*'s Doctrine, as his Disciples did with *John*'s Baptism. *Mark 1.* 14.

And Now his Fame began to spread through all the Region round *Luke 4.* about: and he taught in their Synagogues, being glorified of all. And *14.* coming at length to *Nazareth* (the City where he had been brought up) he went, as his Custom was, into the Synagogue, on the Sabbath-day; and stood up to read.

This was a Privilege he might claim there, as being a Member of that Synagogue, in which he had been bred. Yet some think he was then called forth to read, by the Minister of the Synagogue; because it is said, There was delivered unto him the Book of the Prophet *Esaiah*: *Ver. 17.* which, when he had read in it, he returned to the Minister. And *Ver. 20.* that it was the Manner in the Synagogues, for the Minister to call forth

forth some of the Members, to read publickly in the Book of the Law; Dr. *Lightfoot*, in his *Hore Hebraica* on *Matthew* (as cited by *Sa. Cradock*, in his *Harmony* of the Four Evangelists, ch. 3. sect. 10. p. 67. in the Margin) hath delivered.

When he had received the Book, and opened it, he found the Place where it was written (*Isa. 61. 1.*) *The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the Poor, he hath sent me to heal the broken-hearted; to Preach Deliverance to the Captives, and Recovering of Sight to the Blind; to set at Liberty them that are Bruised; to Preach the acceptable Year of the Lord.*

There he stopt, before he came to the next words in the Prophet; viz. *And the day of Vengeance of our God.* Which (though joyned by a Copulative to what he had read) perhaps he might not be willing to introduce his Ministry among them with.

When he had read so far (which yet the Evangelist delivers with some Variation from the Words of the Prophet) and having closed the Book, had given it again to the Minister, he sat down; and the Eyes of all them that were in the Synagogue were fastened on him; which bespoke in them an Attention, from an Expectation they had of something more than Ordinary from him. Whereupon he began, and said unto them, *This day is this Scripture fulfilled in your Ears.*

This is all the Evangelist relates, that he then said to them on that Scripture. But, from the following Words, it is reasonable to suppose that he enlarged upon it; and opened it fully, to their Satisfaction and Admiration. For it follows, *And all bare him witness, and wondered at the gracious Words which proceeded out of his Mouth: and that the rather, when they had recollected, upon Enquiry one of Another, that he was Joseph's Son; whose Education they knew had been but low. Is not this, said they, Joseph's Son? Is not this the Carpenter's Son? Is not his Mother called Mary? And such and such (whom they reckon up, under the Notion of his Brethren and Sisters) are they not all with us? Whence then hath this Man all these things? This Wisdom, and these mighty Works (Mat. 13. 54, &c. Mark 6. 2, 3) which ring unto us from other Parts?*

Thus their Admiration was soon turned into an Evil Emulation; and they were ready to quarrel with him. For they, it seems, expected he would have wrought some Miracle there amongst them (as Fame had loudly told them he had lately done at Capernaum) and the rather, because Nazareth was more peculiarly his own Country, where he had been bred, and brought up from his Childhood: but he doing none, they were offended at him.

He foresaw that, before it brake forth from them; and by Anticipation told them, They would surely apply to him that noted Proverb; *Physician, Heal thy self*; by doing here, in thy own Country, what we have heard thou hast done in Capernaum.

But when, by the Instances he gave them; of the Widow of Sarepta (called Zarephath, 1 Kings 17. 9.) in the days of Elias (or Elijah) and of Naaman the Syrian-Leper, in the time of Elisens (or Elisba) who, though not of Israel, were favoured beyond many others, both Widows and Lepers, in Israel; he gave them, a covert (but close) Intimation,

mation, that they of Nazareth were less worthy of such a Favour than they of Capernaum, and other Places were; they were filled with Wrath against him: and making a kind of Insurrection upon him, they thrust him out of the City; and led him to the Edge of the Hill, whereon their City was built, with intent to have cast him down headlong. But he, by his Divine Power, freed himself from them; and passing through the midst of them, went his way: having good Cause to tell them, as he did, *A Prophet is not accepted in his own Country.*

Thus did the obstinate Unbelief of these rude Nazarenes (who despised Jesus, from the supposed Meanness of his Birth and Breeding) withhold from them the Benefits, and Blessings which he had to dispense; and which he freely bestowed, where he found a free Entrance for them.

Matthew tells us, *He did not many mighty Works there, because of their Unbelief.* And Mark says, *He could do no mighty Work there.* Which must be understood, Not that he wanted Power; but They, Faith. His Power was absolute, and All-sufficient in it self: but he could not do it in the way, and by the Medium, wherein and whereby he had resolved to work; which was Faith, which these had not. And therefore he said to the two blind Men, that followed him for their Sight, *According to your Faith, be it unto you.* Mat. 9. 29.

But although, by reason of the Unbelief of these People of Nazareth, (which Mark says he marvelled at) he did not, as Matthew has it, *many mighty Works there*: yet such was the Goodness of his Nature, such and so great his Divine Compassion, even to them that thus rudely rejected him, and would (if they could) have destroyed him; that he could not withhold from doing some Good among them: but, as Mark relates it, laid his hands upon a few sick Folk, and healed them, Mark 6. 5.

After this rough Usage at Nazareth, from whence he might reasonably have expected better Treatment, and to which we do not read he ever came again (as Cradock, in his *Harmony*, ch. 3. sect. 11. M. N. observes; though through mistake he brings him thither again, Ib. ch. 4. sect. 23.) Jesus went again to Capernaum, a City of Galilee, situated on the Sea-Coast; and dwelt there. And going into the Synagogue on the Sabbath-days, he taught them there with so great Power, that they were astonished at his Doctrine: for he taught them, as one that had Authority; and not as the Scribes used to teach.

In this Synagogue at Capernaum there was a Man, that was possessed with an unclean Spirit, or with the Devil: which seeing Jesus there, cried out with a loud Voice, *Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.*

Jesus, not admitting that a Testimony should be born to his Divinity by an Impure Spirit; first Rebuked him, and enjoined him Silence, saying, *Hold thy Peace*: and then commanded him to come out of the Man; which he (not daring to do otherwise) did.

Mark

Mark 1. 26. *Mark* says, when the Unclean Spirit had *torn* him, and cried with a loud Voice, he came out.

Luke 4. 35. *Luke* says, When the Devil had *thrown* him in the Midst, he came out of him, and *hurt* him *not*.

That, it seems, what ever it was, which *Mark* expresses by *Tearing* (which, perhaps, might be something like a *Convulsion-Fit*) did not *dismember* the Man's Body, or *dislocate* any Joint, or endanger his Life, or impair his Health after it was over; which might make *Luke* say, he *hurt* him *not*; meaning, perhaps, not mortally, or dangerously.

But the People were all amazed at the Miracle; insomuch that they questioned among themselves, saying, *What thing is this? What New Doctrine is this?* For with *Authority* Commandeth he even the *Unclean Spirits*; and they obey him.

This spread the *Fame* of him more generally, into every Place of the Country round about; and well indeed it might: this being such a Miracle, as *never* had by any, in any time, been wrought before. For though some have, for a-while, allay'd, or quieted Evil and turbulent Spirits, as *David* did to *Saul*: yet it is observed, that no Instance is given, in all the *Old Testament*, of any that did actually dispossess, or cast out a Devil out of any, whom he had taken a bodily Possession of; that Work being reserved to the Son of God, who was to *break the Head*, or chief Strength, of the *Serpent*.

Luke 4. 38. *Mat.* 8. 14. *Mark* 1. 29. As soon as this great Work was over, and they were come out of the Synagogue, he with his Disciples entred into the House of *Simon*; who with *Andrew*, his Brother, and *James* and *John* (another Pair of loving Brothers, Sons of *Zebedee*) were Partners in the Fishing Trade, *Luke* 5. 10.

Simon's wife's Mother lay there, at that time, Sick of a *Fever*; which when they had acquainted *Jesus* with, he came to her, and standing over-her, rebuked the *Fever*, and taking her by the hand, did raise her up: whereupon the *Fever* did immediately leave her; and she arose, and ministered unto them, or gave Attendance on them.

At Evening, when the Sun was set (that they might do it without danger of breaking the Sabbath, which beginning at Sun-set on the Sixth day of the Week, held till Sun-set on the Seventh) the People brought unto *Jesus* all that were *diseased*, and them also that were *possessed* with Devils; and the whole City (in a manner) was gathered together at the Door. And he, *laying his hands* on every one of them that were diseased, *healed* them; and *cast out* many Devils: who, as they came forth, cried out, *Thou art Christ, the Son of God*. But he, *rebuking* them, suffered them not to speak; that they might not give Testimony to him.

Luke 4. 42. *Mar.* 1. 35. In the Morning, getting up betimes, he went out as soon as it was Day, and departing into a Solitary place, he did there pray. But being quickly missed, *Simon* and the People that were with him, followed after him, to stay him, that he might not depart from them. And when they had found him, and had told him how generally he was sought after; he told them, He must *Preach* the *Kingdom* of God

God to other Cities also: for *therefore*, said he, *am I sent*. Wherefore added he, let us go into the next Towns, that I may Preach there also. And accordingly, he went and *preached* in their Synagogues, throughout all *Galilee*; and *cast out Devils*: and his *Fame* went through all *Syria*.

Then came to him a *Leper*, who kneeling down to him, besought him, saying, *If thou wilt thou canst make me Clean*. This *Leper's* ^{Mar. 1.} *Faith* moved *Compassion* in *Jesus*; who thereupon putting forth his ^{40.} *hand*, and touching him, said unto him, *I will; Be thou clean*: and ^{Mat. 8.2.} *as soon as he had spoken the word, immediately the Leprosy departed* ^{Luke 5.} *from the Man*; and he was *cleaned*. ^{12.}

Jesus thereupon *straitly* charged him, that he should tell no man (that is, he should not divulge it among the People:) but Go thy way, said he, *shew thy self to the Priest*, and offer the *Gift* that *God* by *Moses* commanded, for a *Testimony* unto them. Which would put them under this *Dilemma*, that they must either acknowledge the *Cure*, and consequently the *Miracle*: or not receive the *Offering*.

But so *overjoyed* was the poor Man, that he had received a *Cure*; that he went out, and began to *Publish* the *Matter*, and to *blaze* it abroad: infomuch that, for a while, *Jesus* could no more enter openly into the *City*; but was without in desert *Places*, and they came unto him from every *Quarter*.

But after some *Days*, he entered into *Capernaum* again; and as ^{Mark 2.} soon as it was noised that he was in an *House* there, the *People* gathered so thick together, that there was not room to receive them, ^{1.} *no, not so much as about the Door*: and he preached the *Word* unto them; and the *Power* of the *Lord* was present to *heal* them. ^{Luke 5.} ^{18.} ^{Mat. 9.} ^{2.}

This was surely a *seasonable* time; and an *happy* day for all that were diseased, whether in *Soul*, or *Body*. And among those who were then brought unto *Jesus*, there was a *Man* sick of the *Palsy*, laid on a *Bed*; and that born up by *Four*, Him they endeavoured much to have brought in, that they might have laid him before *Jesus*; But when, by reason of the *Press*, and *Throng* of the *People*, they found they could not come nigh unto him: they went upon the *House* top, and uncovered the *Roof*; and when they had broken it up, they let down the *Bed*, or *Couch* whereon the *Sick* of the *Palsy* lay, into the midst before *Jesus*.

This they might the more easily and quickly do, because their *Houses* were made with *flat Roofs*; having *Grates*, or *Lattices* of open work, both in them, and in the upper *Floors*, for the *Convenience* of letting in *Light* and *Air*; with *Coverings* to put over, to keep out *Wind* and *Wet*. And through such a *Lattice* it was that *King Ahaziah* fell, *2 Kings* 1. 2.

When *Jesus* saw their *Faith* (the *Faith* as well of them that brought him, as of him that was brought,) he said unto the *Sick* of the *Palsy*, *Son, Thy sins are forgiven thee*.

There were then present *Pharisees* and *Scribes*, or *Doctors* of the *Law*; who were come out of the *Towns* of *Galilee*, and out of *Judea* and *Jerusalem*. And these sitting by, and hearing what *Jesus* had said to the *Sick* Man, began to reason in their own *Hearts*, and

to say within themselves, *Why doth this Man thus speak Blasphemies? Who can forgive sins, but God only?*

Jesus, knowing their Thoughts, said unto them, *Wherefore think Evil in your Hearts?* For whether is easier to say, *Thy Sins be forgiven thee?* or to say, *Arise, and Walk?* But that ye may know, that the Son of Man hath Power upon Earth to forgive Sins, I (said he, turning his Speech unto the Sick man) say unto thee, *Arise, Take up thy Bed, and go thy way into thy House.*

This did the Business: for immediately the Paralytick arose, and taking up the Bed whereon he lay, went forth before them all: inasmuch that they were all amazed, and glorified God, saying, *We never saw the like.* Luke adds, that they were filled with Fear; which perhaps might seize on the Scribes and Pharisees, and might make them say (as, it seems, they did) *We have seen strange things to day.* And so indeed they had, if it be rightly considered. For Jesus here gave them a twofold Evidence of his Divinity; One, in telling them the secret Thoughts, and Reasonings of their own Hearts: the Other, in Curing the Paralytick in their Sight; and that by his word only.

Luk. 5.1. About this time probably it was, that Jesus walking by the Sea of Galilee (which, in the New Testament is called also the Sea of Tiberias, John 21. 1. and the Lake of Gennezareth, Luke 5. 1. as, in the Old Testament, the Sea of Cinneroth, Josh. 12. 3. and 1 Kin. 15. 20.) and being pressed hard upon by the People, who flocked after him to hear the Word of God; seeing two Ships, or Fisher-Boats, standing by the Lake (of which one belonged to Simon and his Brother Andrew, the other to James and John) he entered into that which was Simon's; and praying him that he would thrust out a little from the Land, he sat down, and taught the People out of the Ship.

Luk. 5.4. And when he had done Speaking, he said to Simon, *Launch out into the Deep; and Let down your Net for a Draught.* Alas! Master, replied Simon, *we have toiled all the Night; and have taken nothing: nevertheless, at thy word, I will let down the Net.* And forthwith (the Fisher-men, who had been washing their Nets abroad, being come in) they let down the Net; and inclosed so great a Multitude of Fishes, that the Net brake: whereupon (being out of Call) they beckoned to their Partners, who were in the other Ship, that they should come and help them; and when they were come, they filled both the Ships so full, that they began to Sink.

This might well pass for a Tripple Miracle. One, In gathering such a Multitude of Fishes into the Net. Another, In keeping them in the Net, when by its Breaking, they might have got away; as they are very apt to do. And the Third, In keeping the Ships from Sinking, when, being so over-loaded, they began to sink.

But when Simon Peter saw the Draught, he fell down at Jesus's Knees, and in an abrupt manner, like a fright'ned Man, said (not well considering what he said) *Depart from me, O Lord: for I am a sinful Man.* For both he was astonished, and all that were with him, at the extraordinary Draught of the Fishes, which they had taken: and so were also James and John, who were Partners in the Trade with Simon.

But

But *Jesus*, to encourage *Simon* (and to instruct him also by this Draught, what Draughts, of another kind, he should hereafter make) said to him, *Fear not; from henceforth thou shalt catch Men.* So *Luke* hath it. But *Mark* relates, that *Jesus*, speaking to them both, *Andrew* as well as *Simon*; said, *Come ye after me, and I will make you to become Fishers of Men.* Which *Matthew* also Confirms. And all agree, that upon this more particular Call; they all four left their Ships, Nets and whole Trade; and forsaking all, followed him; to wit, in a constant Attendance on him, at least more than before.

It was not long after this, e'er our Lord walked again by the Sea-side; and the Multitude resorting to him, he there taught them again.

Which having done; as he passed along, he saw a Man, named *Levi* (called also *Matthew*) who being a *Publican*, or *Tribute-Gatherer*, sat at the *Custom-House* (the Place where the *Customs* were to be received.) And when *Jesus* said unto him, *Follow me*; He, without more ado, leaving all, rose up and followed him.

Both *Mark* and *Luke* call him *Levi*. But he himself, not mentioning the Name *Levi*, calls himself only *Matthew*. Nor says he any thing of his Family, or Extraction. But *Mark* calls him the Son of *Alpheus*. Which should make him to be the Brother of *James* (Surnamed the *less*) if it be the same *Alpheus*, which *James* is said to be the Son of, *Mat. 10. 3.*

Levi, or *Matthew*, being thus called, and made a Disciple, invited *Jesus* to his House, and made him a great Feast: At which were present, not only his Disciples, but also many *Publicans*, and others, whom both *Matthew* and *Mark* call *Sinners*; Persons probably not of the best Fame.

There were many, says *Mark*, that followed him: but which [Him,] is not altogether clear from the Text. Most take it, that they followed *Jesus*: but some (and particularly *Grotius*), understand it, that they followed *Levi*, or *Matthew*. For many of them being *Publicans*, *Excise-Men*, or *Tax-Gatherers*, and the rest such as, in all likelihood, might have dependence upon them, as *Under-Officers* or *Assistants* to them, being commonly not the most *bashful* Men, might presume, on their Acquaintance with *Matthew* a *Publican*, to Invite themselves (if not invited by him) to his Table; and so sit down with *Jesus* and his Disciples.

This the Scribes and Pharisees, who always watched with an Evil Eye over *Jesus*, observing; they presently pick a Quarrel with his Disciples upon it: demanding of them, How they could justify it, that their Master and they did Eat and Drink with *Publicans* and *Sinners*.

But when *Jesus* heard their Cavil, he thence took Occasion to set forth himself as the true *Physician of Souls*; who it was fit should be amongst, and converse with his Patients. They (said he) that be whole (as ye think your selves) need not a *Physician*, but they that are Sick (as these *Publicans*, and others, are sensible they are.) For I came not to call the *Righteous* (such as ye pretend to be) But *Sinners* (such

as ye call these) to Repentance. But go (added he) and learn what that means (which God by his Prophet Hosea, ch. 6. v. 6. spake so long ago) *I will have Mercy, and not (that is, rather than) Sacrifice.*

The Pharisees, checkt with this Answer, give over the Pursuit of that Cavil; and (having probably got some of John's Disciples amongst them) start another, thus.

Why (said they) do the Disciples of John fast often, and make Prayer also; as likewise the Disciples of the Pharisees do: but thy Disciples fast not; but Eat and Drink?

It is probable the Disciples of John did both Fast and Pray the more frequently now, because of the Danger their Master was now in, being a Prisoner, and in Bonds, under Herod's high Displeasure: but the Pharisees Fasting was Customary and stated.

That they Fasted twice in a Week, our Saviour, in his Parable, introduces the Pharisee boasting, Luke 18. 12.

Drusus and Grotius, on that Text, tell us, that the Days their Weekly Fasts were held on, were the Second and the Fifth. And Grotius adds, That the ancient Christians, that they might not come behind the Jews (after they were every where divided from the Jews) did in the room of those two Days, substitute two other Days in each Week for Fasting; which were the Fourth and the Sixth. 'Quos (says he) 'Pagani vocabant Mercurij & Veneris, i. e. Which the Heathens called by the Names of Mercury and Venus: the same which in an Heathenish-Christian Stile, are now generally called Wednesday and Friday. But to the Pharisees captious Question our Lord Answered, by an Allusion to a Custom, then in use among themselves, in their Marriages; where the peculiar Friends of the Bride-groom (proverbially called The Children of the Bride-Chamber) were allowed to indulge themselves in Pleasures and Joy, while the Marriage-Feast lasted.

Can ye, said he, make the Children of the Bride-Chamber fast, while the Bridegroom is with them? But the time shall come, added he, that the Bride-Groom shall be taken away from them: and then shall they fast, even in those days.

Then by a twofold Parable, setting forth the Unsuitableness, as well as Danger; First, of setting a Peice of new and unwrought Cloth upon an old Garment; and Secondly, of putting new Wine into old Bottles: he aptly shewed them, That a New Dispensation (as his was) should not be Clog'd with Old Observations; New with New agreeing best. Nor was it fit, that Young Scholars should be dulled with hard Lessons; or weak Disciples loaded with heavy Burthens.

The Story of Jairus follows next, in Matthew; though post-poned by Mark and Luke: and so also by others that have written upon it. But I think, indeed, it belongs to this Place; because Matthew doth Connect it to the former Parable, of the New Wine and Old Bottles, by saying, While he spake these things unto them, behold, there came a certain Ruler (both Mark and Luke name him Jairus, and say he was a Ruler of the Synagogue.)

This Man (having but one only Daughter, of about Twelve years of Age, who lay sick, and at the point of Death) came to Je-

Mat. 9.

18.

Luke 8.

41.

Jer;

Jesus; and falling down at his Feet, besought him earnestly, that he would come, and lay his Hands on her, and heal her: for he made no question of the Cure, if he could but prevail with *Jesus* to come to her.

His Faith prevailed: and, without any *Hesitation*, *Jesus* went with him. But before he could get thither, he met with a Stop. For in the Way as he went, much People following, and thronging him; a certain Woman, among the rest, who had had an *Issue of Blood* for Twelve years together; (and had suffered much by many Physicians, and spent all she had upon them, and yet was never the better, but rather grew worse) when she understood that *Jesus* was in the Company, came privately behind him, and touched the Hem or Border of his Garment: for she said within her self, *If I may but touch his Garment, I shall be whole.* Mat. 9. 20. Luke 8. 43.

This was an *Healing Touch* indeed: for immediately her *Issue of Blood* was stanch'd, or (as *Mark* gives it) the *Fountain* of her Blood was straitway dried up; and she felt in her Body, that she was healed. And yet this was a Way of Touching, quite contrary to the Ordinary Way: For in the Ordinary Way, the Physician used to touch the Patient: but here the Patient touched the Physician; and not him himself neither, but his outside Garment only. Mark 5. 29.

The Woman, having reaped the Benefit, which none (she thought) but her self knew of, was silently slipping away. But *Jesus*, immediately knowing in himself, that *Vertue* had gone out of him; turning himself about in the Throng, said, *Who Touched me* (that is, my Clothes?)

No body would own it: and when all denied, *Peter*, and they that were with him, said, Master, *The Multitude throng and press; and dost thou ask, Who Touched me?*

Ay, but (said *Jesus*) some Body hath touched me (more than ordinarily) for I perceive that *Vertue* is gone out of me. And thereupon he looked round about, to find her out that had done that thing.

Which when the Woman saw, and found that she could not be hid, she came trembling; and Falling down before him, declared unto him, before all the People, not only that it was she that had touched him, but for what Cause she had done it, and how she was immediately healed. Whereupon he graciously said unto her, Daughter, be of good comfort; thy Faith hath made thee whole: Go in peace.

This Occasional delay had so long stopped *Jesus* his Journey with *Fairus*, that before they could set forward again, One came from *Fairus* his House, and brought him the *Sorrowful* News, that his Daughter was dead: so that he need not trouble the Master (so, in respect, they called *Jesus*) to go any further. Mark 5. 35. Luke 8. 49.

This, we may conceive, was a *doleful* Message to the affectionate Father. But when *Jesus* heard it, he, to Comfort poor *Fairus*, bid him not be afraid: but Believe only; and his Daughter should be recovered to both Life and Health.

Fairus, who had good Confidence in him before, had much more Reason now, to have his Faith Confirmed and Strengthened, from the Miraculous Cure he had just now seen wrought on the Way: and so on they went together. Be-

Being come to the House, he found a great Tumult there; Minstrels playing, and the People making a doleful Noise, with Weeping and loud Wailing, for Sorrow that the Maid was dead.

This Use of Minstrels (Fidlers, or Pipers) at Funerals, Dr. Hammond says, Came to the latter Jews, from the Rites and Manner of the Gentiles: for in the Old Testament, he observes, there is no Mention of any such Custom. Songs of Lamentation, he admits, they had (Jer. 9. 17. and 22. 18. and 34. 5. and Amos 6. 15.) But these, he says, were performed only by the Voice; not by Instruments.

Grotius holds otherwise: but not that it had any Divine Institution. And so it seems: for when Jesus came up to them, he bid them Give place, or Be gone. And to the rest that made the Noise, he said, Why make ye this a-do, and weep? The Damsel is not dead, but sleepeth. Whereupon they, in scorn, laughed at him; Concluding that she was dead.

But he, taking only (of his Disciples) Peter, James and John, and the Father and Mother of the Maiden with him, went into the Room where the Body lay; and having put out the rest of the People (for they that deride him, are not worthy to see his Wonders) he took the Damsel by the Hand, and said unto her, Talitha-cumi, which being interpreted is, Damsel arise: Whereupon her Spirit coming again, she straightway arose and walked; which filled her Parents with both Astonishment and Joy.

Then he bad them give her something to Eat; probably that they might be satisfied that she was really restored, not only to Life, but to sound Health; so that she could Eat her Food again.

Then gave he to her Parents a strict Charge, that they should not spread this Matter abroad (for he aimed not at popular Applause:) yet notwithstanding his Care therein, the Fame thereof went abroad into all that Country.

Mat. 9.
27.

As Jesus departed from thence, Two blind Men followed him; Crying after him, Thou Son of David, have Mercy on us. This (their calling him the Son of David) shews that they took him not barely for an Holy Man and a Prophet; but for the Prophet, the promised Messiah.

When therefore Jesus was come into the House (whither he was then going) and these blind Men were come in also to him; he asked them if they did believe that he was able to do this for them, which they had desired of him; and they Answering, Yea, Lord: he thereupon touched their Eyes, and said, According to your Faith, be it unto you.

Their Faith was great; His Power was greater: and accordingly their Eyes were opened (that is, their Sight was restored.) And although he charged them also, as he had done the Others before, that they should not let any Man know it: Yet they, Over-joy'd for the Benefit they had received, could not conceal it; but when they were gone from him, they spread abroad his Fame throughout the Country.

Mat. 9.
32.

As these went out, Others came in; and brought to him a Dumb Man, possessed with a Devil. Jesus cast the Devil out, and then the Dumb

Dumb spoke : at which the Multitudes marvelled, and said, *The like was never seen in Israel.*

Yet the envious Pharisees, to detract from his Fame, said, *He casteth out the Devils through the Prince of the Devils.*

But he, at that time not regarding their Slander, went on into the Cities and Villages round about ; Teaching in their Synagogues, and Preaching the Gospel of the Kingdom. So that his Fame, which they invidiously sought to stop, spread throughout all Syria.

Hereupon they brought unto him all their sick People, such as were taken with divers Diseases and Torments ; and those that were possessed with Devils : those also that were Lunatick, and those that had the Palsy ; and he healed every Sickness, and every Disease among the People. And this Drew such a great Concourse of People after him, that Multitudes followed him not only from Galilee and Decapolis, but from Jerusalem also and Judea, and from beyond Jordan.

The Sight of so many distressed People, who seemed ready to faint ; *Mat. 9.* and, were scattered abroad, as Sheep having no Shepherd, moved Compassion in him towards them : and made him say to his Disciples, *The Harvest truly is plentiful, but the Labourers are few : Pray ye therefore the Lord of the Harvest, that he will send forth Labourers into his Harvest.* *36.*

This seems to have been a Prologue to his first sending forth of his Apostles to Preach ; and as it were to begin the Harvest-work among the Jews. To which that he might the better prepare and fit them, by instructing them more particularly and fully, in the Divine Doctrines of the Heavenly Kingdom, than hitherto he had done ; he went up into a Mountain, perhaps to avoid the Press of the Multitudes, or at least that he might have the more convenient Place, to be heard more distinctly, and with Advantage, by all.

When he was set, his Disciples came unto him ; and the Evangelist says, *He opened his Mouth,* and taught them. Which Phrase [*Of Mat. 5. 1.* *Opening his Mouth*] is not Idle, or Empty ; but (in this Place, at least) *Emphatical* : Not used commonly, but on the most solemn, and weighty Occasions ; and imports a deliberate and very considerate way of Speaking ; such as was that of the Psalmist, *Psal. 78. 2.* *Of Wisdom,* *Prov. 8. 6.* and of Peter, *Acts 10. 34.*

Some have conceived, that Jesus did therefore go up into the Mountain ; that from a Mountain he might deliver his New Law : as from a Mountain God by Moses had delivered the Old Law. So *Clarins*, in the *Criticks*, on the Place.

But whether there was any Intention of Agreement, in that Case, between the Old Law and the New, there was certainly great Disagreement, and Disparity in the Manner of Promulgating Each. For that was introduced with Thunderings, Lightnings, and great Noises, terrible to the Spectators : Whereas this dopt down in Divine Blessings, as a sweet refreshing Dew from Heaven, upon the Hearers. For as soon as he had opened his Mouth, he taught them thus. [*First, Blessed are the Poor in Spirit : for theirs is the Kingdom of Heaven.*

These Blessed Poor Ones, Others (who by a voluntary Humility, and spontaneous Poverty, hope (though in vain) to merit Heaven) willingly

willingly take to be those, that are destitute of all outward Substance, or Worldly Riches; though by their own Resignation of them: but the Words need no Commentary, to Explain them; the following Words [*in Spirit*,] plainly enough shew, to what sort of Poor this Blessing, and the Spiritual Effect thereof [*the Kingdom of Heaven*] doth belong.

Luke 6.
20.

But in favour of the former Notion, they urge that *Luke*, in the Report he makes of this Sermon, gives the Words indefinitely [*Blessed be ye Poor*,] without the restrictive Addition [*in Spirit*.] To which Objection Dr. Hammond, in his Paraphrase on the Place, hath already given this Answer.

‘ That there is (says he) some variety in the words, as also in some other words, some light Differences between this and the other Gospels, seems to be caused by *Luke*’s writing his Gospel by short Notes, which he had received from those that were present, not being an Eye and Ear-witness himself (*ch. 1. 3.*) From whence it follows, that these words in *Luke* are to be interpreted according to the Importance of those in *Matthew*, who sets them down more fully. And accordingly, by the Poor here, must be understood the Poor in Spirit; and by the Hungry here, those that Hunger and Thirst after Righteousness: as the Words of an Epitome are to be interpreted according to the Sense of the entire Copy, before it was contracted.

Mat. 5. 4.

The Second Blessing is bestowed on them that mourn; with Promise, that they shall be Comforted. Where both the Mourning, and the Comfort, are principally to be understood in a Spiritual Sense. A Mourning for Sin; a being Comforted by Deliverance from Sin.

Ver. 5.

Third, Blessed are the Meek: for they shall Inherit the Earth.

6. Fourth, Blessed are they that do Hunger and Thirst after Righteousness: for they shall be filled.

7. Fifth, Blessed are the Merciful: for they shall obtain Mercy.

8. Sixth, Blessed are the Pure in Heart: for they shall see God.

9. Seventh, Blessed are the Peace-Makers: for they shall be called the Children of God.

10. Eighth, Blessed are they who are Persecuted for Righteousness-sake: for theirs is the Kingdom of Heaven.

This (of Bearing Persecution for Christ’s Sake and the Gospel) was set last; because it was then, as it yet is, the Lot of those, who labour to attain those excellent Conditions, to which the foregoing Blessings are pronounced. Which to prepare his Disciples to undergo, he repeats this last, by Application thereof to them there present; saying, Blessed are ye, when Men shall Revile you, and Persecute you; and shall say all manner of Evil against you, but falsely, and for my sake. Rejoyce, and be exceeding glad; for great is your Reward in Heaven: for so Persecuted they the Prophets, which were before you.

These Blessings, which are Eight in Number (taking that in the 11th Verse, to be but a Repetition, for particular Application, of that which in the 10th Verse was delivered more generally) are called *The Eight Beatitudes*; because they begin severally with Blessing, and joyntly contain the chief Heads, wherein the Happiness of Man consists.

Luke,

Luke, though he sets not down these Blessings in the *same*, either Luke 6. Order, or Number, (yet) to so many of them as he gives, he Opposes 20. their Contraries, under so many Woes, viz. 1. *Wo unto you that are* Ver. 24. *Rich.* 2. *Wo unto you that are full.* 3. *Wo unto you that laugh now.* 4. *Wo unto you when all Men shall speak well of you.*

Our Lord, having thus far gently opened the Understandings, and Hearts of his Disciples, to receive farther Instruction from him; goes on, and gives them some little Intimation of the Work, or Service he intended shortly to send them about, and Employ them in.

Ye are (said he) the *Salt of the Earth*. A Metaphor taken from Mark 5. the Creature, Salt; whose acrimonious Quality, purging out putredi- 13. nous Humours, as it preserves Flesh from Corruption: so they, by the powerful Preaching of the Piercing Word, and Sound Doctrine committed to them, were to season Mankind in all Parts of the Earth, whither they should be sent.

But then he lets them know, how watchful and careful they had need be, to retain the true saline savour, and vertue in themselves; both for the preserving themselves clean and sweet, and enabling them to season others.

For if, said he, the Salt should lose its savour, wherewith shall it be salted, or seasoned? It will be so far then from being able to season Others, that it will not be able to preserve it self: Nay, it will thenceforth be good for nothing, but to be cast out, and to be trodden under foot of Men.

To this Metaphor he adds another, telling them They were the Mat. 5. Light of the World; A City, which being set upon an Hill, could not 14. be hid. But then, he lets them know withal, that they must not expect to lead this private, and easy Course of Life always; to lie covertly sheltered under him: but must go abroad into the World, that their Light being seen may lead Others to him. For, says he, Men don't Luke 11. use, when they light a Candle, to put it under a Cover: but they set it on 33. a Candlestick; and then it gives Light to all that are in the House.

Thus, having compared his Disciples to Salt, with respect to the Savoury and Seasoning Doctrine they should Preach; and to Light, and an High-built City, with respect both to Doctrine, and to the Holy Lives, and exemplary Conversations they should lead: he added, as an Exhortation thereunto, Let your Light so shine before Men, that Mat. 5. they may see your good works; and thence take Occasion to glorify your 16. Father, who is in Heaven.

Then, that he might obviate an Objection, which they, or any others Ver. 17. might misconceive in their Minds concerning him; as that he went about to set up a New Dispensation, in opposition to, and destruction of the Old Dispensation, which God had set up by Moses, and which was yet in force: he bids them, not think that he was come to destroy the Law, or the Prophets: for he came not to destroy, but to fulfil.

That, if he had not told them so, they might plainly enough have seen, not only by his being subject to the Ordinance of Circumcision, and other legal Rites; but even by his submitting to the Ministration of John the Baptist, though but an Appendant to the Law.

Ver. 18.

He assures them therefore, that the Law shall have its *full Term*, and *complete* time of standing: and that, not one *Yot* or *Tittle* (so much as the *least* part) of it shall pass away, till all be fulfilled. And that therefore, while that Law should stand in force, if any one should wilfully break one, even of the least of the Commandments contained therein, and by his *Doctrine* or *Example* give *Encouragement*, or *Allowance* to others so to do; he should be called the *least* in the Kingdom of Heaven: which, in the general Sense of *Expositors* is, to be *wholly excluded* from thence.

Mat. 23.

23.

Luke 11.

42.

Mat. 15.

3.

Mat. 5.

20.

This was a *Side-blow* at the Pharisees, whom he elsewhere taxed, not only with *omitting* the *weightier* Matters of the Law, whilst they made a *pompous Shew* of being very exact in *lesser* things: but also with *transgressing* the *Commandment* of God, by their *Tradition*.

But an *Home-stroke* followed, when he told his Disciples, that *Except* their *Righteousness* should exceed the *Righteousness* of the *Scribes* and *Pharisees*, they should in no case enter into the Kingdom of Heaven. Which plainly implied, that those *topping* Pharisees, by all their *gilded Shews* of *Righteousness*, would not be able to gain an *Entrance* there.

To shew therefore his Disciples more particularly, wherein their *Righteousness* ought to exceed that of the *Scribes* and *Pharisees*; who yet pretended to an exact *Observance* of the Law, according to the *Letter*: he gave them *apt Instances*, in some particulars, wherein he expected their *Righteousness* should out-do, and go beyond not only the *highest Pitch* of *Pharisaical Righteousness*; but even the *literal Construction* of the Law also.

Ver. 21.

And in the first place, he puts them in mind, that they had heard, that it was said to them of old time (so I read it, as in the *Margin*, rather than [*by them*,] as in the *Text*; and so both *Grotius* on the place, and *Spanhemius*, de *Dubiis Evangeliorum parte tertiâ*, *Dub. 119*. and *Dr. Gell*, on the Place, all read it; and so the *Text* is rendred, in the former Translation,) Thou shalt *not Kill*, or rather, (as in that Translation) Thou shalt do *no Murther*: for though all *Murther* is *Killing*; yet all *Killing* is not *Murther*. And *whosoever shall Kill* (or *Murther*) *shall be in danger of the Judgment*. Which last part of the Sentence, though not in the *Text*, either in *Exodus* or *Deuteronomy*; is yet in the Law, and is drawn from *Levit. 24. 17, 21.* and *Numb. 35. 16, 17, 18, 30.*

The *Judgment* here mentioned, which such should be in danger of, was that of the *lesser Court*, or *Judicatory* of the *Jews*, consisting of *Three* and *Twenty Judges*; whose *Power* (though then *suspended* at least, by their *Subjection* to the *Romans*) did *Originally* extend to *Criminal Cases*.

But though the Law against *Murther* (at least in the *literal Sense* of it) took hold only of such as in *Fact* were *actually Guilty* of *Murther*; and they who were *free from the Fact*, were *free also from the Danger* of that Court or *Judgment*: and so were, in that respect, *Righteous*, according to the *Letter* of that Law; yet *Christ* tells his Disciples, that their *Righteousness* must exceed this. They must not only not have a *Murtherous Hand*; but not so much as a *Murtherous*

Heart,

Heart, or Mind. They must shun, and keep Clear of not only the *Act* of Murther; but the *Passions* also which would lead, or incite thereunto; as *Anger, Contemptuous Carriage, and Reproachful Language.* Which *Three Degrees* of Provocation, tending to Murther, he subjects to the *Three Degrees* of Punishments, most noted, and most feared among the *Jews*.

Wherefore having re-minded them, that they had heard it had been said to them of old time, Thou shalt not kill; he now super-adds thereunto, But I say unto you, That *whosoever is Angry with his Brother, without a Cause, shall be in danger of the Judgment* (shall come under the Cognizance of the *Lesser Court, the Judicature of the Three and Twenty Judges.*) And whosoever shall suffer his *Anger* to break forth into any *Contemptuous Behaviour, or Slighting Expression, such as Racha* (which signifies *vain, empty, witless*) shall be in danger of the *Council* (the greater Court, the *Sanhedrin, or highest Court* among the *Jews, consisting of Seventy and One Judges.*)

But whosoever shall, in *Anger and Reproach, call his Brother Fool, shall be in danger of the highest Punishment of that Court, the Fire of Gehenna* (that is, to be burnt in the Vally of *Hinnom*;) where, besides the Fires that were Occasionally made for the Offering of Children to *Moloch, a continual Fire* was kept, for the Consuming the dead Carcases, with the Garbage and Filth of the City: from whence, by a Metaphor, it is called *Hell-Fire.*

By these References to the Jewish Judicatures and Punishments, He informs his Disciples, that his Law, being more Copious, and Extensive than that by *Moses*; would as really subject them to the Judgment of God, if they should be Guilty of *groundless or unreasonable Anger, and the Effects thereof, despitesul and contumelious Carriage, or Words towards Others*; as *Moses* his Law did them, who were actually Guilty of Murther, to the Judgment of Men in their Jewish Judicatures: and to Punishments proportionable to the Nature and Degree of the Offence.

But besides this, he lets them also know, That such *unruly Passions* of the Mind, would hinder the Acceptance of their Religious Oblations to God: for prevention of which, he gives them this necessary Caution, and seasonable Counsel following.

If, when thou bringest thy Gift to the *Altar, thou there rememberest that thy Brother (any Man) hath ought against thee* (that is, that thou either by *Word, or Carriage, hast given him any just Cause of Offence*;) leave there thy Gift before the *Altar, and go thy way, First* (offer fair Terms for Reconciliation, use thy best Endeavours to) be reconciled to thy Brother; and then come, and offer thy Gift.

And because, in all Cases, *Delays are dangerous*; but in none more, than in that which hinders our Access to God, whether it be want of Reconciliation to him, or to our Brother: he (alluding to the way of Judicial Proceedings between Creditor and Debtor) advises his Disciples to agree with their Adversary quickly, while they are in the way with him; lest at any time he deliver them to the Judge, and he to the Officer, who puts them into Prison: out of which they cannot get, without paying the full Debt.

Ver. 27.

Another Instance, by which he shews the *Extent* and *Spirituality* of his Law, beyond that of *Moses*, is in the Case of *Adultery*. Concerning which he tells them, Ye have heard that it was said to them of old time, *Thou shalt not commit Adultery*: which in the Decalogue, is the Seventh Commandment, *Exo. 20. 14.*

But I (said he) say unto you, that whosoever looketh on a Woman, to lust after her, hath committed *Adultery* with her already in his Heart. Wherefore, by the moving Metaphors, of *Plucking out the Right Eye*, and *Cutting off the Right Hand* (whereof the former more particularly relates to the Case of *Adultery*, as the Latter to that of *Murder*) he advises his Disciples to mortify, and suppress those unruly Passions of *Lust* and *Anger*.

Ver. 31.

From the Instance of *Adultery* he passeth to that of *Divorce*: which, though not contained in the Decalogue, was yet a Part of the *Mosaic Law*, *Deut. 24. 1.* as an *Indulgence* granted by Permission, to the *Jews*, for Prevention of greater Evils, by reason of the *Hardness of their Hearts*. So that, whereas by the Law (*Levit. 20. 10.* and *Deut. 22. 22.*) The Wife that lay with another Man than her Husband (as well as the Man that lay with her) was to be put to Death; it might be in the Power, and Choice of the abused Husband, to spare (if he thought fit) his Wife's Life, and to Dismiss, or put her from him, with a *Bill of Divorce*. Of which Bill (or Book) of Divorce, *Grotius* on the Place, gives the *Form*, in use among the *Jews*, in these Words.

‘*Meâ sponte, nullius Coactu, Te, Uxorem hæcenus meam, dimittere à me, deferere ac repudiare decrevi; jamq; aded te dimitto*
 ‘*desero ac repudio, atq; à me ejicio, ut tuæ sis potestatis, tuoq;*
 ‘*arbitratu ac lubitu, quò libet discedas: neq; id quispiam ullo tem-*
 ‘*pore prohibeßit; atq; ita dimissa esto, ut cuivis viro nubere tibi*
 ‘*liceat. i. e. Of my own Accord, without Constraint of any, I have de-*
 ‘*termined to discharge, forsake and cast off thee, who hast hitherto been*
 ‘*my Wife; and I do now in such manner discharge, forsake, reject and cast*
 ‘*thee off from me, that thou mayst be at thy own dispose, and mayst de-*
 ‘*part whither thou hast a Mind, at thy own Will and Pleasure. Nor*
 ‘*shall any one at any time hinder it; and be thou so discharged, that*
 ‘*thou mayst be married to any Man.*

Other Forms, for this End, (varying rather in *Circumstances*, than in *Substance*) are given, by *Godwyn*, in his *Moses and Aaron*, l. 6. c. 4. and by a nameless Author, in a Treatise called *A View of the Jewish Religion* (Printed at London in the Year 1656.) Chap. 29. p. 394.

This permitted Favour, intended for a merciful Expedient, and that in the Case of *Adultery only*; the *Jews* perversly extended to almost every trifling Occasion of Difference, that happened between Men and their Wives. So that, if a Man were weary of his Wife, and would be rid of her; he need but give her such a Writing of Divorcement, and the work was done.

But whosoever told them this (for it is Observable, that he doth not say in this Case, as in the Former, Ye have heard that it hath been said to them of old time; but barely, *It hath been said*) our Lord reforming this Abuse, Informs his Disciples better, telling them, (with

with a *But I say unto you*) *Whosoever shall put away his Wife, saving for the Cause of Fornication* (which word, though most properly, and usually spoken of *Unmarried Persons*; is here, by a *Synecdoche Generis*, used for *Adultery*) *causeth her* (if she marry another) *to commit Adultery*; and *whosoever shall marry her*, (that is so divorced) *committeth Adultery also*.

From Divorcing he proceeds to the Case of Oaths and Swearing, thus. Again (said he to his Disciples) *Ye have heard, that it hath been said to them of old time, Thou shalt not Forswear thy self; but shalt perform unto the Lord thine Oaths.* Mat. 5: 33.

This is by many referred to *Exod. 20. 7.* as supposed to be the Third Command in the Decalogue. But the Words there do not Answer it. There indeed, it is said, *Thou shalt not take the Name of the Lord thy God in vain.* And, if his Name could not be taken in vain, without Forswearing; then these Words would Answer patly. But though all Forswearing by his Name, is a taking his Name in vain: Yet all taking his Name in vain, is not done by Forswearing by his Name. His Name may be, and often is, taken in vain, without either Forswearing, or Swearing by it; and too often by both.

The Words in *Moses*, which Christ here seems most directly to refer to, are in *Levit. 19. 12.* *Ye shall not Swear by my Name falsely.* But the latter part of that Verse Answers not directly to the latter part of those Words in *Mat. 5. 33.* which Christ refers to [*But shalt perform unto the Lord thine Oaths*;] Which seems to be but an *Exegesis*, or *Explanation* of the former Words; shewing how, while Swearing was allowed, they should avoid forswearing themselves, namely, by Performing what they had Sworn. And so taken, this latter Clause [*but shalt perform unto the Lord thine Oaths*,] might perhaps be borrowed from the Law concerning Vows, *Deut. 23. 23.* where we read, *That which is gone out of thy Lips, thou shalt keep and perform.*

But whence-soever that *Prohibition*, or *Negative Command*, [*Thou shalt not forswear thy self*,] was taken; Christ surmounts it, when in his Command to his Disciples, he says, *But I say unto you, Swear not at all.* Mat. 5: 34.

From this *General Prohibition*, he descends to *Particulars*; not much unlike to what God, in delivering the Decalogue, or Ten Commandments, *Exo. 20.* had done.

For as he there, having said in *general Terms*, *Thou shalt have no other Gods before me*, ver. 2. added the *Particulars*, wherein the great Danger of their *Idolatrizing* lay; saying in ver. 4. and 5. *Thou shalt not make unto thee any Graven Image, or any Likeness of any thing in Heaven, Earth, or Water: thou shalt not Bow down thy self to them, nor serve them, &c.*

So our Lord here, having in *general* forbidden all Swearing, *Enumerates* some *particular Forms*, (or *Objects* rather) of Swearing; which, as being the Oaths supposed to be then most in vogue and use among the *Jews*, he apprehended they would be most liable to be intangled in, and drawn to a Breach of his *general Prohibition* by.

Having

Having therefore said, *Swear not at all*; he adds, *Neither by Heaven*, for it is God's Throne; *Nor by the Earth*, for it is his Footstool; *Neither by Jerusalem*, for it is the City of the great King; *Neither shalt thou Swear by thy Head* (thy Life, Health, or Safety,) all which are in God's hand, and so little in thy Power, that Thou canst not make one Hair white or black.

Which Enumeration of Particulars doth no more destroy, weaken, or let loose the General Prohibition [*Swear not at all*]; than the Particulars mentioned before, in *Exo. 20.* do let loose, or destroy the general Prohibition there, *Thou shalt have no other Gods before me.*

Swearing then in general, and all sorts of Oaths in particular, being set aside (For the Apostle James, who may well be supposed to have well understood his Master's Mind, and to have written by his Direction and Guidance, when he had said, *But above all things, my Brethren, Swear not*; neither by Heaven, neither by the Earth; adds, *Neither by any other Oath*, James 5. 12.) our Lord, in the next place tells his Disciples, how they should Answer the End of Swearing, and what they should say instead of an Oath.

But, said he, *Let your Word* (so *λογος* properly signifies, especially here, where it ought to have its fullest and most extensive Sense: whereas the Word [*Communication*] was put into the Text, meerly to restrain the general Prohibition of all Swearing, to Swearing in common Discourse, or Talk only; I say, let your Word) *Yea, be Yea, and Nay, be Nay.* Let not your Word *Yea*, prove *Nay*: but speak the plain Truth, and make good what ye say; that ye may no more *For-say* your Selves, than Others (who swear) *For-swear* themselves. *For whatsoever* (adds he) *is more than this, cometh of Evil*, or of the Evil One. As if he had said, If ye go beyond this; If ye speak more than is true; If ye Promise more than ye Perform; your so doing is of the Evil One; or It is the Evil One that leads you so to do.

To this Purpose *Johannes Pricæus*, in his Annotations on the Place. *Si quis Christi hæc ad Jacobi (quæ sub formâ tantillum discrepante, 5. 12. concipiuntur) verba expendat, putabit (cum celeberrimæ Doctrinæ Viro) Christum hoc dicere, Concordent Dictis Facta vestra; Pactis Promissisq; vestris, ac si firmata Juramentis essent, idem robur esto: coram Deo enim (qui Mentem Loquentis, non Verborum Formulas intuetur) Negatio vel Affirmatio Simplex loco Juramenti habetur; Nec qui irritam alterutram illarum reddiderit, minore apud illum Crimine obligatur, quam si Juramentis, omniq; Imprecationum genere obstrinxisset se. i. e. If any one would weigh these Words of Christ with those of James (which in ch. 5. 12. are delivered with very little difference) he will think (as a very learned Man doth) that Christ spake after this Manner; Let your Deeds agree with your Words; Let your Covenants and Promises be as firm and strong, as if they had been Confirmed with Oaths: for in the Sight of God, (who looks at the Mind of him that speaks, more than at the Form of Words in which he speaks) a plain and simple Denial or Affirmation, is taken instead of an Oath; nor is he less guilty before him, who hath made either of them void, than if he had bound himself by Oaths, and all manner of Imprecations.* And

And a little after, ' Qui autem ad ὅλως illud precedens, bene animus adverterit, simulq; ; hujusmodi admissio sensu, ad ἀνανδυσίαν illorum, τὸ δὲ περισσὸν τέρτον, &c. concedet (ni fallor) mecum in earum Sententiam, qui non de Affirmandi vel Negandi Veritate, sed simpliciter de non Jurando hic agi existimarunt, i. e. But he that shall well Consider the words, [*at all,*] going before, and withal (admitting such a sense as this) the Inconsequence of those Words [*For whatsoever is more than this, &c.*] will (if I am not deceived) yield with me to their Opinion, who have thought the Matter, here treated of, to be, *not concerning the Truth of Affirming or Denying, but simply concerning not Swearing.*

Much might be added to the same purpose, from those learned Annotators on the Place, *Erasmus, Drusus, Capellus* and *Grotius*; Men all of great Name: but I would not unnecessarily load the Work with Quotations.

But if I may use the liberty to Express my own Sense in the Case; I take a great part at least (if not the greatest part) of the Disputes which have arisen about the true Sense of this Text, to have Sprang from the *Mis-rendring* of the Words in the *English Translation* (to wit, *Let your Communication be Tea, yea; Nay, nay, &c.* Against which, I conceive, *Two* just Objections lye.

First, The turning the Word λόγῳ, by the Word *Communication*; Which it is Evident was done on purpose, to draw Christ's Word from a *General Prohibition of all Swearing*, to a *more Particular Prohibition of Prophane, vain and idle Swearing*, in common Discourse only. Whereas the most proper Signification of the Word λόγῳ, is, a *Word, or Speech*; and in this Place a *Solemn and Religious Word or Speech*: such as, under the Law, was the *Uttering of a Vow to God.*

Secondly, The Rendring of the Text so, as makes an *Ingemination*, or Redoubling of the Particles, *Tea* and *Nay*; thereby making the Text run thus, *Let your Communication be Tea, yea: Nay, Nay*; and that *without Reason, or good Sense.* As if, to Answer this Command, a Single Affirmation, or Denyal, would not serve; but it must be Repeated. So that, if I am asked, Whether I do Consent to such a Contract, and will Perform such an Agreement, or will *Speak the Truth* of my Knowledge in such a Matter; it is not enough, that I say, *Tea*: but I must say, *Tea, Tea.* In like manner, If I am Examined, whether I am Guilty of such a thing; it is not enough, for me to say, *Nay*: but I must say, *Nay, Nay.* Which (if the Rule hold, that *Two Negatives make an Affirmative*) would be an unthought-of *Conviction of my self*; a *Granting in Terms*, what I *Deny in Intention.*

These *Absurdities* may be prevented, and that both Easily and Rightly, by placing the *Verb* between the *Adverbs*, both Affirmative and Negative; reading the Text thus: *Let your Word Tea, be Tea; and Your Nay, be Nay.* That is, *Let what ye say be true, and stand to what ye say, or promise.* And that this is the right Reading of the Words, may be Confirmed from the Parallel Place in the Apostle *James*; who, not having the Word λόγῳ in his Text, delivers the words thus, *Let your Tea, be Tea, and your Nay, Nay, Jam. 5. 12.*

This

This makes the Sense and Force of the Text to be, That although they might *by no means Swear in any Case*: yet they should be *no less Careful* to speak the Truth, and to perform their Engagements, *without Swearing*, than if they had been sworn.

As to the particular things mentioned (as *Heaven, Earth, &c.*) which they were forbidden to Swear by; the Reason given, why they might not Swear by any of those things, deserves our Observation. For as, while Swearing, under the Law, was allowed, they were to Swear by *God only*: So now that, under the Gospel, *all Swearing was forbidden*; they were not to Swear by *Heaven*; Why? *Because it is God's Throne*. Not by the *Earth*; Why? *Because it is his Footstool*. Not by *Jerusalem*; Why? *Because it was his City*. Nay, not by their own *Heads*; Why? *Because their Heads, ay, and the very Hairs also, were his*; not in their Power so much as to *Change the Colour* of them. So that, they were *not to Swear by God, nor by any thing belonging to him*: and because every thing belonged to him; therefore *by Nothing, Not at all*.

Mat. 5. 38. The next thing our Lord touches, is the *Talique Law*; the Law of Retaliation, given by Moses in *Exod. 21. 24*. *An Eye for an Eye, a Tooth for a Tooth, Hand for Hand, Foot for Foot, Burning for Burning, Wound for Wound, Stripe for Stripe*. So it was in the *Old Law*: which, in Repeating, our Lord contracts to *Eye and Tooth only*; and then teaches his Disciples his *New Law*, of *Bearing Injuries patiently*. But I say unto you, *That ye Resist not Evil* (*Evil Men, when, for my sake, they do Evil to you*:) But *whosoever shall smite thee on the Right Cheek, turn to him the other also*.

By which Metaphor (as *Zegerus* calls it) and the two Following (of *Giving the Coat also* to him that would take away the *Cloak*; and of *Going two Miles* with him that should press one to go *one Mile*: *Three Instances*, answering the *Three great Privileges* of every *Free-Man*, viz. *Person, Property and Liberty*) our Lord instructs his Disciples, That it were *better for them*, and they ought rather, to *Bear Injuries*; to *suffer Wrong twice over*: than *once* to *Revenge themselves* on the Injurer, by taking the Advantage of the *Talique Law*, or otherwise.

Ver. 42. Nay, By bidding them *Give to him that Asketh*; and not refuse to *Lend to him that would Borrow*: he intimateth, that it is *scarce enough* for his Disciples to *Bear Injuries patiently*, without Retorting. But that Christianity teaches to *do Good for Evil*; to shew *Kindness*, in *Giving or Lending* (as just Occasion may Call, and Ability Answer) even to them that have done the *Wrong*.

Ver. 43. And therefore, having re-minded them, That they had heard it had been said, *Thou shalt love thy Neighbour, and hate thine Enemy*. Where we may observe, that he doth not here, as before, say, *It hath been said to them of old time*; but barely, *It hath been said*. Because, though the former part of these Words [*Thou shalt love thy Neighbour*] was said to Moses, and by him to Israel, *Levit. 19. 18*. Yet the latter part [*And Hate thine Enemy*,] was not said there, nor any where else expressly, in the Holy Scriptures: but was added (probably by the *Pharisees*) as an *Inference*, or *Consequence*,

quence, drawn from some mis-understood, and perverted Places of Scripture.

Which to correct, he adds, *But I say unto you, Love your Enemies; Mat. 5: Bless them that Curse you; Do Good to them that Hate you; and Pray for them that despitefully use you, and Persecute you; That ye may not only be, but may be known to be, the Children of your Father who is in Heaven; by bearing his Image, following his Example, and doing as he doth. For he maketh his Sun to Rise on the Evil, as well as on the Good; and sendeth Rain, not only on the Just, but on the Unjust also.*

For (adds he) *if ye love them only that love you; If ye salute your Brethren only (who ye may expect will salute you again;) If ye do Good to them only, that do Good to you; What do ye therein more than the Publicans, the Sinners, the Worst of Men do? For even Sinners also love those that love them (Luke 6. 32.) But do ye imitate your heavenly Father, in shewing Mercy: and be ye Perfect, even as your Father, who is in Heaven, is Perfect.* Ver. 46.

Now because he had Exhorted his Disciples to Acts of Humanity, of Common Charity, and Beneficence to all; that their Righteousness, in the Performance of these, might Exceed the Righteousness of the Scribes and Pharisees: He, in the next place, Cautions them against a dangerous Evil; which the Pharisees were very subject to, and delighted much in, viz. *Ostentation and Pride.*

Take heed, said he, *that ye do not your Alms before Men; to be seen of them: for if ye do, ye have no Reward of your Father, who is in Heaven.* Mat. 6. 1.

Therefore, when thou givest thine Alms, do not cause a Trumpet to be sounded before thee; as the hypocritical Pharisees do, in the Synagogues, and in the Streets, that they may have Glory of Men. Verily, I say unto you, *they have their Reward.* They have the Praise of Men, which they sought for; and that is all they are like to have.

But when thou givest Alms, do it with that simplicity and secrecy, that thy most intimate Friend or Acquaintance (who is as Conversant with thee, as one Hand with the other) may not be privy to it: and then thy Father, who seeth in secret what thou dost in secret, will himself reward thee openly.

And as the Pharisees were alike vaunting, and as greedy of Popular Praise, in their Prayers, as in their Alms: our Lord warns his Disciples to Beware of that vanity also.

When thou Prayest, says he, *Thou shalt not be as the Hypocrites: Ver. 5: For they love to Pray Standing in the Synagogues, and at the Corners of the Streets; where many Ways meeting, they may be seen as far, and by as many, as may be. Verily, I say unto you, They have their Reward in that also. They do it, to be admired of Men; to be accounted by Men Devout and Pious: they are so accounted (though they be not so) and that is their Reward.*

But thou (said he, who art my Disciple) when thou Prayest (not in an open Assembly, but by thy self) *Enter into thy Closet; and when thou hast shut the Door, Pray to thy Father who is in Secret: and thy Father who seeth in Secret, will reward thee Openly.* Ver. 6:

Ver. 7.

But then, Use not *vain Repetitions*, as the *Heathen* do : for they think that they shall be heard for their *much Speaking*. Be ye not therefore like unto them (whose *dull Gods* need to have the Wants of their *Votaries*, by many *Repetitions* of the same thing, *inculcated* to them :) for *your Father knoweth what things ye have need of, before ye ask him.*

Luke II.
1.

Luke tells us, That *Jesus* being in Prayer, when he ceased, one of his Disciples said unto him, *Lord, Teach us to Pray*, as *John* also taught his Disciples : Whereupon he taught them that Prayer, *in Effect*, which is delivered here by *Matthew*. But from the *Context* in *Luke*, it seems that That was at some other time, *not now*. For That was after he had been Praying ; This, while he was yet Preaching ; That, at the Request of one of his Disciples ; This, of his own Motion, without asking.

For being upon the Subject of Prayer, and having forewarned them what to shun, in the Performance of that Duty ; he now teaches them what to Pray for, and how : giving them a Form or Pattern, but *not tying them precisely*, or strictly to it. A *Form* he thought fit to give them : and at that time it was the more needful, because the *Holy Spirit* (by whose Assistance alone, true Prayer can be *rightly Conceived*, and *acceptably Offered* up to God) was not then as yet *poured out* upon them. After this manner therefore (said he) Pray ye.

Mat. 6. 9.

Our Father,] Not *mine*, or *thine* only, but *Ours* : the Common Father of the whole Family, and Household of Faith ; for which every Member ought to Pray, as for himself.

Which art in Heaven,] Not one of the *Rabbinical Sect-Masters*, who loved Superiority, sought Pre-eminence, and affected publick Salutations, and to be called *Rabbi, Rabbi*. For which cause, Christ afterwards forbad his Disciples, to call any Man their Father upon Earth ; because they had, in a *Religious Sense*, but *one* Father, and him in Heaven.

Hallowed be thy Name.] Sanctified, Celebrated, Praised and Glorified be thy Name. Let Holiness be attributed, or ascribed to thy Name.

Thy Kingdom come.] Set up thy Kingdom in us, and over us. Do thou Rule and Reign in us and over us, and over all.

Thy Will be done, in Earth as it is in Heaven.] That is, as *Erasmus* Paraphraseth the words [in Earth, as in Heaven.] *Let thy Will be done in thy Heavenly People, who are yet Conversant bodily on Earth, even as it is done in Heaven ; where none resisteth thy Will.*

Give us this Day (or day by day) our daily Bread.] Give us neither Poverty nor Riches : but Feed us with Food convenient for us (*Prov. 30. 8.*) both *Spiritual* and *Temporal*.

And Forgive us our Debts (or Sins, Luke 11. 4.) for we also Forgive our Debtors ; such as have trespassed against us.

And lead us not (or, suffer us not to be led) into Temptation : but deliver us from Evil, or the Evil One, the Tempter. God is faithful (said the Apostle) who will not suffer you to be tempted above that ye are able : but will, with the Temptation, also make a way to Escape, that ye may be able to bear it, *1 Cor. 10. 13.*

For

For thine is the Kingdom, and the Power, and the Glory, for ever, Amen.

This is called *The Doxology, or Hymn of Glory*; often repeated in *Liturgies*: but *Controverted* amongst the *Learned*, Whether it be a Part of the foregoing Prayer, or no.

In the *English Liturgy, or Common-Prayer*, it is *sometimes taken in* with the Lord's Prayer; *sometimes left out*: the Reason whereof, given by some of that Communion, is, *Because the Doxology is no Part of the Lord's Prayer*. So says Dr. Sparrow, Bishop of Exon, in his *RATIONALE* upon the Book of Common-Prayer, p. 23. where he farther opens the Matter, thus.

Though in *St. Matthew 6.* it be added in our usual Copies; yet in the most antient Copies (says he) it is not to be found, no, nor in *St. Luke's Copy, Luke 11.* and therefore is thought to be added by the Greek Church, who indeed use it in their Liturgies (as the Jews before them did) but divided from the Prayer, as if it were no part of it. The Latin Church generally say the Prayer, as this Church does, without the Doxology, following *St. Luke's Copy*; who setting down our Lord's Prayer exactly, with this Introduction, When you Pray say, *not after this manner, as St. Matthew has it*, but say, *Our Father, &c.* leaves out the Doxology.

To the same purpose speak Others; as *Erasmus, Zegerus* and *Grotius*, in the Criticks. But I chose rather to give the Sense of the Church of England, from a Bishop of her own.

In the Prayer, our Lord taught his Disciples, to ask *Forgiveness* of their Heavenly Father, as they Forgave (or because they Forgave) those that had Offended them. But this Lesson, of Forgiving Injuries, being somewhat hard to be thoroughly learn'd; he, after the Prayer, as a strong Motive and Inducement thereunto, assured them, That if they did *Forgive Men their Trespases, their heavenly Father (to whom they Prayed, and of whom they asked Forgiveness) would also Forgive them*. But that, *If they did not forgive Men their Trespases; neither would their Father forgive them theirs*. Mat. 6. 14.

To Prayer he joyns *Fasting*; which he doth not directly Enjoin, but directs them how, when they did Fast, they should behave themselves in it; without *Ostentation*, or seeking the Praise of Men.

Moreover, said he, *When ye Fast, be not, as the Hypocrites, of a sad Countenance: for they disfigure their Faces, that they may appear unto Men to Fast*. But thou, when thou Fastest, *Anoint thy Head, and Wash thy Face (which was usual with the Jews to do, at other times, when they Fasted not) that thou appear not unto Men to Fast; but to thy Father: who seeing in secret, will reward thee openly*. Mat. 6. 16.

And because the Pharisees did much value, and set great store by the Fame, and Estimation they got among the People, by their Fastings and Hypocritical Looks; as well as they were Covetous and greedy of Gain, seeking by such false Appearances of Devotion and Piety, to scrape together, and heap up to themselves great Store of Wealth (for they are taxed by Christ, in Three of the Evangelists, with devouring Widows Houses, under Colour or Pretence of making long Prayers.) Mat. 23. 14. Mark 12. 40. Luke 20. 47.

Our Lord takes thence Occasion, first, to *dehort* his Disciples from Laying up for themselves *Treasures upon Earth*, from the *Hazard* there is of keeping them safe *there*, where *Moth* and *Rust* (any thing that Frets and Eats Metals, or other things) *corrupt*; and where *Thieves* may, and often do, break through and *steal*.

Mat. 6.
19.

Then he *Exhorts* them to lay up for themselves *Treasures in Heaven*; where they shall be out of all that Danger. And in the next Words he adds the Reason, why it is necessary for them thus to do: *For where your Treasure is, there (says he) will your Heart be also.*

So that, if your Treasure consists of *Earthly Things* (*outward Riches, Popular Fame, Feigned Humility, Counterfeit Shews of Devotion and Piety, or the like*) and to be repositied in the *Earth*, or *Earthly Part*; they will draw your Hearts *down* into the *Earth*, and ye will be *Earthly-minded*: not Regarding any thing, but what is attainable here *below*.

But if your Treasure consists of *Heavenly Things*, (*solid Vertue, true Piety, hearty Devotion, Inward Humility, Cordial Charity, Exerting it self in Beneficence towards all; the Poor, and Christ's Poor, more especially:*) this (and such like Treasure as this is) being laid up in *Heaven* (from whence it came, and was received) will draw the Mind *upward*, from the *Earth* and *Earthly Things*, and will engage the Heart to seek a *Conversation in Heaven*, Phil. 3. 20.

And because the *Judgment* or Understanding is to the *Mind*, what the *Eye* is to the *Body*; he takes Occasion here also, by a *Metaphor* taken from the *Eye*, to set before them the *Danger*, and *Mischief* of having the *Judgment corrupted* and darkened; so as either to prefer the *Earthly Things* to the *Heavenly*, or mistake *those* for *these*.

Mat. 6. 22. Luke 11. 34. *The Light of the Body*, says he, *is the Eye*. If therefore *thine Eye be single* (Clear, and free from Spots and Defects) *thy whole Body shall be full of Light* (thou wilt see clearly thy Way, and how to manage what thou undertakest:) But if *thine Eye be Evil* (covered with Spots, Films, or any thing that obstructs the Sight) *thy whole Body will be full of Darknes*. And then if *the Light* (put, by a *Metonymie*, for the *Eye*, or *Organ* of Sight, which should convey the Light) *in thee be Darknes* (or darkened, the *Abstract* being put for the *Concrete*) *how great is that Darknes?* So, if thy *Judgment*, the *Eye* of thy *Mind*, be darkened by Self-Interest, private Affections, or unruly Passions, how great will the *Darknes* of thy *Mind* then be?

And lest, through such *Darknes* of *Mind*, and for want of clear Sight, any one should so far *misapprehend*, as to think there is no such *Incompatibility* between the *Heavenly* and *Earthly Things* (the two Sorts of Treasure here treated of) but that they may enjoy both, and lay up store of Each: He informs them farther, by another *Metaphor*, taken from the Relation between Masters and Servants, That *no Man can serve two Masters* (whose Services, and Requirings, are contrary one to the other.) For *either he will hate the one, and love the other; or at least hold to the one, and despise the other.*

Mat. 6.
24.

Ye cannot (says he) serve God and Mammon (that is, *Riches*, Luke 16. 11. in the Margin.) He therefore that, having *Riches*, would *serve God*, must not *serve his Riches*; but make his *Riches serve him*.

*

Be

Be himself subject to God's Command; but keep his Riches in subjection to his Command. So shall he have but one Master, to wit, God, to serve: the other (who would be Master, but should not) being made and kept a Servant.

Here an Objection might arise thus; But if I don't lay up Treasures upon Earth, as well as in Heaven, what shall I have to live upon? How shall I be maintained? With what shall I provide for my self Food and Raiment?

This Objection our Lord foresaw, and Obviated it, by bidding them *Take no Thought for their Life, what they should Eat, or what they should Drink; nor yet for their Body, what they should put on.* Where we may observe, He doth not say, *Take no Pains*, use no Endeavour to get a Livelihood: but be not *Thoughtful* about it; be not *over Careful, too Solicitous*: make it not thy *main Business*, not thy Master. Do thy just Endeavour, and leave the rest to God.

This he enforces by an Argument *à Majori*; reasoning from the *Greater* to the *Less*, thus. Is not the *Life* more than *Meat*, and the *Body* more than *Raiment*? Well then; Since God is the Author of both thy *Life*, and thy *Body*; and thou Owest both to his Bounty and Goodness: Canst thou doubt that (while thou continuest in his Service, and dost honestly perform thy part) he will afford thee *Raiment* to cover the *Body*, and *Food* to sustain the *Life* he hath given thee?

But if *Reason* will not rule thee, take *Example*. Behold the *Fowls* of the *Air*: For they *Sow not*, neither do they *Reap*, nor *Gather into Barns*. They only seek about, and pick up what they find (according to the *Instinct*, and Law of their Nature:) yet your heavenly Father *feedeth* them (that is, *Provideth* that there should be Food for them to find and live upon) And are not ye much better than they? Here he Argues *à Minore*, from the *Less* to the *Greater*. If he takes such Care of the *Fowls* of the *Air*; how much more will he of you, who are so much better than they?

Besides, He shews them how *vain*, and foolish a thing it was, for them so *eagerly* to pursue that, which was out of their *Reach*, beyond their Power. Which of you (said he) by taking Thought, (by all his carking Care) can add one Cubit unto his Stature?

Then for *Raiment*; He asks them, *Why take ye Thought* (why are ye so anxiously concerned about it?) Consider the *Lillies* of the *Field*, how they grow. They *Toil not*, neither do they *Spin*: and yet I say unto you, that even *Solomon* (whose peaceful Reign did so abound with *Wealth*, that Silver and Gold were, at *Jerusalem*, as plenteous as *Stones*, 2 Chron. 1. 15. and Silver was not of any Account, ch. 9. 20. He) in all his glorious *Robes* of Royalty, was not arrayed like one of these. Wherefore (by an Argument again from the *Less* to the *Greater*) If God (said he) so cloath the *Grass* of the *Field*, which to day is (fresh, green and beautiful:) and yet so fading, frail and perishing, that to morrow it is (withered, cut up, and) cast into the *Oven* (to heat it with) shall he not much more clothe you, O ye of little Faith? So the Jews were wont to call them, by way of Reproof, who, having enough for the present, did vex and torment themselves, with Fear of wanting hereafter.

Be.

Ver. 32. Besides, added he, These are the things which the *Gentiles* (or Heathen, whom the *Jews*, in Contempt, called Sinners) seek after. And will ye be like them? Be not therefore so *Thoughtful* concerning these *low* things (what ye shall Eat, Drink and be Clothed with;) for your heavenly Father knoweth that ye have need of all these things.

Ver. 33. But seek ye first the *Kingdom of God* (which implies, that these necessary things may lawfully be sought also, in *right* time, and with *due* Bounds; though not in the *first* place, nor *too eagerly*) and when the Kingdom of God, and his Righteousness is sought first, and chiefly; then *All these things* (that are fit for you) *shall be added to you*.

Ver. 34. Wherefore, to conclude this Subject, he wills them not to be over thoughtful for the *Morrow* (the time to come;) but leave that Care till the time comes: for every day brings *Vexation* and *Trouble* enough with it (which is here called *The Evil of the Day*) so that we need not *Increase* our present *Cumber*, by *perplexing Thoughts* concerning the *future*, or how we shall get through hereafter.

Having thus thoroughly *Cautioned* them against *Worldly-Mindedness*; he in the next place warns them to beware, that they be not *Rash* and *hasty* In passing Judgment upon others.

That the Pharisees were very *Censorious* of others, as well as highly opinionated of themselves, is evident from the Representation *Christ* gives of them, in the Parable of the Pharisee and the Publican, *Luke 18. 11*. That therefore he might at once, both *secure* his Disciples against this *Evil*, and *Expose* the Pharisees for it; he, going on in his Sermon, says, Judge not; that ye be not Judged: for with what Judgment ye Judge, ye shall be Judged; and with what Measure ye mete, it shall be measured to you again.

Mat. 7.
1.

This plainly shews, that he did not forbid simply and indefinitely all Judging: but *hasty, unadvised, rash, unrighteous* and *false* Judging; such Judgment, as will bring them under Judgment for it, that give it. Judge not so, as to bring Judgment upon your selves, for giving it. Judge nothing *before the time*, *1 Cor. 4. 5*. Judge no Man, without first *hearing him*, *Joh. 7. 51*. Judge not according to the *outward Appearance* only, but Judge *righteous Judgment*, *Joh. 7. 24*. Judge not according to the *Flesh*, *Joh. 8. 15*, by human Conjectures, or Carnal Affections. Judge not others for that, whereof ye your selves are Guilty, *Rom. 2. 21, &c.*

Then, by an *Apostrophe*, directing his Speech to the Pharisees (of whom, we may suppose, there might be not a few, among so great a Multitude of Auditors, as he then had) And why (said he) beholdest thou the Mote, that is in thy Brother's Eye; but considerest not the Beam, that is in thine own Eye? Thou Hypocrite, First cast the Beam out of thine own Eye; and then shalt thou see clearly, to cast the Mote out of thy Brother's Eye.

Ver. 3.

But observing, perhaps, how hardly this went down with some among the People; he turned his Discourse to his Disciples again, and said, Give not that which is Holy unto the Dogs (such as will Fly out, and at least Snarl, and Bark at, if not Bite him, that delivers those

those Holy things to them :) *neither cast your Pearls before Swine* (such as will Grunt, and give you the Hearing it may be, but wallow on still in their own Mire, and unclean Ways.) Left the one sort trample them under their Feet: and the other Turn again, and Rent you.

He had taught them before *How to Pray*: and now, to Encourage them to the Practice, he says, Ask (in such manner as I have taught *Mat. 7.* you) and it shall be Given you. Seek (a-right) and ye shall Find. 7. Knock (in due Season,) and it shall be opened unto you. For Every one, that (so) Asketh, Receiveth: And He, that (so) seeketh, Findeth: And to Him, that (so) Knocketh, it shall be opened.

This he Confirms, by a Comparison drawn between a Son and a Father. What Man (says he) is there of you, who, if his Son ask of him Bread, or a Fish; will give him a Stone, or a Serpent? Now then (to Reason from the Less to the Greater) If ye, though ye be Evil, know how to give good Gifts to your Children: How much more shall your Father who is in Heaven (who is Good, and the Fountain of Goodness) give Good things to them that Ask (aright) of him?

Then adding his Golden Rule, he said, All things therefore whatsoever *Ver. 12.* ever ye would that Men should do unto you, do ye even so to them: for this is the Law and the Prophets. The Scope and Drift, the Sum and Substance of what the Law and the Prophets require of you, with respect to your Duty, both One to Another, and to all Men, is virtually contained in this one most excellent Precept.

But because they could not do this, if they walked in the common Road, in which common Rout of Wicked Men walked, he Describes to them the Two Gates, leading to the Two Ways; at One of *Ver. 13.* which all Men enter, and in one of which all Men walk: the Strait Gate and the Wide; and the Narrow Way and the Broad.

The Wide Gate, and the Broad Way (though many Enter in thereat; and there is always great store, though not good store, of Company walking therein) leads directly to Destruction.

But the Strait Gate (which, alas, but Few find!) and the Narrow Way (which is comparatively but little trod) leadeth assuredly unto Life. Therefore he Exhorts his, to strive to Enter in at the *Luke 13.* Strait Gate; that so, walking in the Narrow Way, they might obtain *24.* Life Eternal.

And lest the Pharisees, by their specious Shews of Austerity, and out-side Appearances of Piety and Devotion, should mislead them to think That was the Narrow Way, which they walked in; He bids them Beware of False Prophets. *Mat. 7.*

The word Prophet is not restrained to such only, as did foretel things *15.* to come; but Extended to all such as took upon them to Teach Others: of which sort the Scribes, by Profession; the Pharisees, by Usurpation; made a considerable Number.

And this Caution he gave them the rather, because These (of whom he now warns them) though they came to them in Sheeps Cloathing (in an Appearance or shew of Meekness, Humility and harmless Innocency, most likely to Deceive:) were yet inwardly, and in their Hearts, *Ravening Wolves*; such as, if once they got them within their Reach, would Persecute, Tear and Devour them.

These

Mat. 7.
16.

These, he tells his Disciples, they may know by their Fruits. That *four Fruit*, for one; *ravening, rending, tearing, devouring* all that would not Conform to them, and come under their Teaching. Their *hypocritical* Shew of Devotion, for another; whereby they *devoured Widows Houses*, Mat. 23. 14. For of *outward Conversation*, with respect to an *immoral and vitious* Course of life, we cannot suppose these Words to be meant, either *Only* or *Chiefly*: since the Pharisees, in general, for Ostentation, and Interest sake, avoided that. And indeed, the comparative Instances which follow, do intimate the Fruits here mentioned, to be rather of that Persecuting kind. *Do Men gather Grapes of Thorns, or Figs of Thistles?* The false Prophets here are compared to *Thorns and Thistles* (or *Bramble-Bushes*, Luke 6. 44.) very sharp and prickly Shrubs; whose Fruits shew their Natures. For as a *Good Tree bringeth forth Good Fruit, and cannot bring forth Evil*: so a *Corrupt Tree bringeth forth Evil Fruit, and cannot bring forth Good*: But is fit to be hewen down, and cast into the Fire.

By their Fruits therefore ye shall know them; much better than Ver. 21. by their Pretences. For not Every one that saith unto me, Lord, Lord, shall Enter into the Kingdom of Heaven: but he that doth the Will of my Father who is in Heaven. For though many will say to me, in that Day (wherein Entrance shall be given into the Kingdom of Heaven) Lord, Lord, have we not Prophesied in thy Name? and in thy Name have Cast out Devils? and in thy Name done many Wonderful Works? Yet will I then Profess unto them, I never knew you (where, by Knew you, is meant, I never Approved, or Owned you.) Depart therefore from me (how many, and great Things soever ye have done; or how fine Things soever ye can speak) ye that work Iniquity.

This shews, that it is not Talking well, but Walking well; Not Saying, nor Hearing only, but Doing the Will of God, that will avail. Ver. 24. Therefore (added he, to close up this his Excellent Sermon) whosoever heareth these Sayings of mine, and doth them; I will liken him unto a Wise Man, that built his House upon a Rock: and though the Rain fell, and the Floods came, and the Winds blew, and beat upon that House; yet it fell not, because it was founded upon a Rock. But every one that heareth these Sayings of mine, and doth them not; shall be likened unto a Foolish Man, who built his House upon the Sand: and when the Rain fell, and the Floods came, and the Winds blew, and beat upon that House, down it fell; and great was the Fall thereof.

With this did our Lord close his Sermon; which is commonly, for Distinction sake, called His Sermon on the Mount. And when he had done, the People were astonished at his Doctrine, and at the Power with which he delivered it: for he Taught them, as one that had Authority; and not as the Scribes. Mat. 7.
29.

For the Scribes, being but Interpreters of the Law, did only give their Sense thereof, as Men. But Christ went farther.

For (as Zegerus, on the Place, observes) 'Ille videlicet, non ut Minister, aut simplex Legis Interpres, ea docebat; sed ut Dominus & Autor Legis, suo jure atque autoritate addebat complebatque quae decerant Legi; unde & dicebat, Audistis quod dictum sit Antiquis: Ego autem dico vobis. i. e. He did not teach those things

as

‘ as a bare Minister, or Interpreter only of the Law : but as Lord and
 ‘ Author of the Law, he, by his own Right and Authority, did add
 ‘ to, and fill up what was wanting to the Law. Upon which account
 ‘ it was that he said, Ye have heard that it was said to them of old
 ‘ time : but I say unto you.

Some Parts of this Sermon are related by *Luke*, in chap. 6. from ver. 20. to the End ; and but some Parts : and those too, with some Variation ; as the Reader, if he please, by comparing the Places, may observe.

But since *Luke* reports it so, as if it had been delivered in the Plain (not on the Mountain, as *Matthew* gives it ; but after *Jesus* was come down from the Mountain, and stood with his Disciples in the Plain) it hath occasioned some Doubt, whether it be one and the same Sermon, delivered at one and the same time with that in *Matthew*, or not.

Dr. Hammond, on the same Place, says, ‘ That the Beatitudes here
 ‘ repeated, are the same which are mentioned, *Mat.* 5. there is little
 ‘ Cause of Doubting : though whether they were but once delivered,
 ‘ only in the Sermon on the Mount ; or whether again repeated, in
 ‘ some other Sermon, to other Auditors, ’tis uncertain. That there
 ‘ is some Variety in the Words ; as also in some other Places, some
 ‘ little Differences between this and the other Gospels, seem to be
 ‘ caused by *Luke*’s Writing his Gospel by short Notes, which he had
 ‘ received from those that were present ; being not an Eye and Ear-
 ‘ witness himself.

After our Lord was come down from the Mountain, where he had Preached the most Excellent of Sermons ; and had also Cleansed a Leper of his Leprosy (of which an Account is given before, from *Mark* 1.) he went to Capernaum again. Whither he was no sooner got, but a Centurion (a Roman Captain over an Hundred Men) came to him ; and beseeching him, said, Lord, my Servant lieth at home, sick of the Palsy, and grievously tormented. So we read it in *Matthew*. *Mat.* 8. 5.

But *Luke* tells us, that the Centurion (whose Servant, that was dear unto him, was sick and ready to die) when he heard of *Jesus*, sent unto him the Elders of the Jews, beseeching him, that he would come, and heal his Servant. *Luk.* 7. 3.

These, when they were come to *Jesus*, besought him instantly to go ; and to move him thereunto, told him, The Centurion was worthy to have this done for him : For (said they) though he be a Roman, a Gentile ; yet he loveth our Nation, and hath built us a Synagogue.

Upon this fair Character of the Man, *Jesus* went with them. But when he was come near the House, the Centurion sent some of his Friends unto him, to say unto him in his Name, Lord, Trouble not thyself : for I am not worthy that thou shouldst enter under my Roof, wherefore neither thought I myself worthy to come unto thee ; but say thou the Word only, and my Servant shall be healed. For I also am a Man set under Authority, having Souldiers under me : And I say unto one, Go, and he goeth ; to Another Come, and he Cometh ; and to my Servant, Do this, and he doth it.

When *Jesus* heard these Words, he *marvelled*; and turning him about, said unto the People that followed him, *I have not found so great Faith* (as is in this Roman Soldier) *no not in Israel* (among God's own peculiar People, the *Israelites*.)

Mat. 8. Hence he took Occasion to give a short *Hint* of that, which of
11. all things was the most *unpleasing* to the *Jews* (to wit, the *Calling* of the *Gentiles*, and *Casting off* of the *Jews*;) when hereupon he told them, *Many shall come from the East and from the West, and shall sit down with Abraham, and with Isaac, and with Jacob, in the Kingdom of Heaven: but the Children of the Kingdom shall be cast out, into outer Darkness; where shall be weeping and gnashing of Teeth.*

Ver. 13. Then turning to the Centurion (if he was present, as *Matthew* delivers it) he said, *Go thy way; and as thou hast believed, so be it done unto thee.* And his Servant was healed in the same hour: for so (as *Luke* relates it) they that were sent, found, upon their Return to the House.

The *Difference*, though but in *Circumstances*, between the *Relations* of this Matter, as given by *Matthew* and *Luke*, is so *obvious*; that it hath occasioned some Question, whether it was *one and the same*, or *two distinct* Cures, wrought at *divers* times, and on *different* Persons. But there is so much *Agreement*, not in the *Substance* only, but in several of the *Circumstances* which make up the Story; as is sufficient to persuade, that it is but one; though *differently* deliver'd.

They who would *Excuse* (rather than *Reconcile*) the different Relations, suppose *Matthew* (in reporting the Centurion to be *present*, and to have spoken *Ore tenus*, Face to Face) to have had regard to that common Saying, *That what we do by Others, we do by our Selves*: and thereupon to have delivered what *Luke* says was said by his Friends and Messengers, as if spoken *personally* by himself.

But let it be remembred, That *Matthew*, being in all probability present at this Action (which was performed after he was become a *Follower* of *Jesus*) both saw and heard what he wrote; and therefore could not be so likely to *mistake*, as *Luke*, who wrote *by Report* from others. And although those Others, from whom he received his Account, were such *Ministers* of the Word, as (in his *Proem* he says) had been *Eye-Witnesses* from the beginning: yet in the Transferring the Account from them to him, it is not very difficult to apprehend how such a *Mistake* might be committed.

But however it was in that particular *Circumstance*; Certain it is in the *Main*, and in the *Substance*, that a very great *Miracle* was wrought on the Centurion's Servant: who being ready to die of a Palsy, was in a moment restored to Health, by a Word spoken; and that too at a distance.

Luke 7. The next day he went to *Nain*, or *Naim*; having many of his Dis-
11. ciples, and much People with him. And when being come nigh to the Gate, he was about to Enter into the City, Behold, there was a *Dead Man* carried out, the only Son of his Mother, who was a Widow; and much People was with her, attending the *Corps* to the *Burial*.

Our Lord, having Compassion on the afflicted Mother, bid her *not weep*. At which word, they that bare the Corps standing still; He came, and touched the Bier (or Bed) on which the Body lay: and said, *Young Man, I say unto thee, Arise*. Whereupon he that was dead, sat up, and began to speak. This Motion of his, in sitting up, shews that the Body was *not* laid into a Coffin; or at least that, if it were, the Coffin was *not* closed, or shut down.

When Jesus had delivered this Dead Man, thus miraculously raised to Life, unto his Mother again; Not *Admiration* only (as in other Cases,) but *Fear* came on all: and they Glorified God, acknowledging, That a great Prophet was risen among them, and that God had visited his People. And this Rumour of him going forth throughout all Judea, and the Region round about; the Disciples of John Luke 7. related to him in Prison the things they had heard concerning Jesus. 18.

This shews, that though John was committed to Prison by the King himself, or at least by his express Command; and for that which, no doubt, was then accounted an *high Misdemeanour* or *Crime*: yet he was not kept so close a Prisoner, but that his Disciples had free Access to him.

They, though they could not but have heard of, (at least, if they had not seen) the great Works which Jesus daily wrought; yet being still notwithstanding somewhat doubtful in their Minds concerning him: John choosing out two of them, sent them to Jesus, to ask him Ver. 19. this plain and direct Question; *Art thou he that should come? Or are we still to look for another?* Mat. 11. 2.

Some have thought, that John himself had let in some doubt concerning him; because he had not, in all this time, delivered him out of Prison: which, if he were the Son of God, indued with all Fulness of Power; it might have been Expected he could, and would have done.

But doubtless John understood better the End of his Coming: and therefore sent his Disciples to Jesus upon this Enquiry, not for his own Satisfaction, but theirs; and that they might be better Acquainted with him, and turn to him.

These Men, when they were come to him, told him John Baptist Luke 7. had sent them to him, to Ask him, Whether he was the Messiah that 20. was to come; or they were yet to look for Another?

They came in such a *seasonable* Hour, that they found him then Curing many of their Infirmities and Plagues, and of Evil Spirits; and giving Sight unto many that were Blind.

Wherefore Jesus, not telling them whether he was, or was not the Messiah; bid them, for Answer, Go their way, and tell John what things they had seen and heard: How that the Blind see (They that Mat. 11. had been Blind, were made to see;) The Lame walk; The Lepers 5. were Cleansed; The Deaf hear; The Dead are raised; and the Gospel is Preached to the Poor. And (added he) Blessed is he, whosoever shall not be offended in me: that is, at the little, low and mean Appearance wherein I am come; so much below what they Expected.

Luk. 7. Now when the Messengers of *John* were departed, he began to
 24. speak unto the People concerning *John*. Asking them, What went
 Mat. 11. ye out into the Wilderness to see? *A Reed shaken with the Wind?*
 7. If so, ye were mistaken in *John*: for he was steady and constant.

But what (said he again) went ye out to see? A man clothed in soft Rayment? (Then were ye no less mistaken in him: for he was Grave and Austere; and clothed in Coarse Rayment, Camels Hair and a leathern Girdle.) Behold (added he) they who are gorgeously apparelled, and live delicately, are in King's Courts (whereas *John* was in the Desert, or Wilderness.)

But (to put the Question once more) What went ye out to see? A Prophet? (Then indeed ye went right: but your Expectation was too low: for I tell you He was a Prophet;) yea, and much more than
 Mat. 11. a Prophet. This is he of whom it is written (though with some
 11. Variation) Behold, I send my Messenger before thy Face, who shall pre-
 Luke 7. pare thy Way before thee, Mal. 3. 1.
 28.

For I say unto you, Amongst those that are born of Women, there is not a greater Prophet than *John* the Baptist, Not only as his Dispensation came nearer to that of the Gospel, than did the Legal Dispensation, under which all the former Prophets lived and Prophesied: but as they foretold the Coming of the Messiah at a distance, long before he came; whereas *John*, Pointing him out as it were with the Finger, said, **This is He.**

Yet as great as *John* was, He that is Least in the Kingdom of God (he that is under the Dispensation of the Messiah himself, the Gospel, which as far (and farther) excels that of *John*, as his did that of the Law: and who, by being in the Kingdom, knows the Mysteries of the Kingdom, and hath them committed to him to Preach to others; such an one) is Greater than he: the Degrees of Comparison here lying, not between Persons, but Dispensations and Doctrines, as Baza, on Matt. 11. 11. noteth.

For all the Prophets, and the Law, prophesied until *John*: But from
 Mat. 11. the days of *John* the Baptist until now, the Kingdom of Heaven
 12. suffereth Violence, and the Violent take it by force.

The Meaning whereof is taken to be, That though Few of the Grandees, or Rulers among the Jews (not many Mighty, not many Noble, 1 Cor. 1. 26.) came to receive the Gospel (Have any of the Rulers, or of the Pharisees believed on him, John 7. 48?) Yet great Numbers of the Meaner sort of Jews, with some Publicans, and some Gentiles (by the Jews called Sinners) Flocked in; and with such ardent Affection and Zeal, pressed into the Dispensation of the Messiah (called here the Kingdom of Heaven, because it led thereunto) as Soldiers use to do, who would by Force take a Town: to which sort of Military Action there seems here to be an Allusion.

When *Jesus* had, to this purpose, delivered himself concerning
 Luke 7. *John*, All the People that heard him (take it chiefly for the Common
 29. People) who had been Baptized with the Baptism of *John*, and the Publicans, justified God: that is, Acknowledged the Justice, Goodness and Mercy of God, in thus Opening a Way, and Means of Salvation unto all Mankind.

But

But the *Pharisees*, and the *Lawyers*, (or *Scribes*) who had not come *Ver. 30.* to *John's* Baptism, made void to themselves the Counsel of God; who by that Ministration, if they would have received it, would have led them to *Repentance*, and so have brought them to Christ, the *Universal Saviour*, as he did others.

This *Obstinacy* of theirs, led our Lord to say, Whereunto shall I *Mat. 11. 16.* liken the Men of this Generation? and to what are they like? Why, They are even like, said he, unto *Children*, sitting in the *Market-Place*, and calling one to another, and saying, We have *Piped* unto you, and Ye have not *Danced*: We have *mourned* to you, and Ye have not *Wept*. *Luke 7. 31.*

Under this *Parabolical* Speech, it may be supposed that *Jesus* comprehended, not only the *untractable* Men of that Generation, but even *Himself* also, and *John* the *Baptist*, whom he compared to those *Children*, who by *Mirth* and *Mourning* invited others to *Cheerfulness* and *Sadness*; but could not prevail on their *stubborn* Tempers, to *Comply* with them in either.

For *John* the *Baptist* (said he) came neither *Eating* Bread, nor *Drinking* Wine; that is, not in a *sociable*, familiar way of *Conver-* *Mat. 11. 18.* *Luke 7. 33.* *sation*, but in an *abstemious* and *severe* Course of Life: and ye say, *He hath a Devil*.

On the other hand, The Son of Man (*Jesus* himself) is come *Eat-* *ing* and *Drinking*; that is, in a *free*, *familiar*, *sociable* way of *Con-* *versing*: and ye cry out, Behold, a *Gluttonous Man*, and a *Wine-* *Bibber*; a *Friend of Publicans* and *Sinners*: So that neither *Sweet* nor *Sour* will please you: nor are ye ever well, *Full* or *Fasting*.

But yet, for all this, *Wisdom* is justified of all her *Children*. Not only I my Self (who Am the *Divine Wisdom*, and have been of old set forth by that name, *Prov. 1. 20.* and *Ch. 8.*) am justified by those whom I have begotten to God. But the *Wisdom* of God, in sending *John*, as my *Fore-runner*, with his *Penitential* Baptism, to prepare a People, to receive my *Purifying* Baptism and *Saving* Do- *ctrine*, is justified of all those, who by that means have been drawn to own, and follow me.

Upon this, (as it follows in *Luke*) One of the *Pharisees* inviting *Luke 7. 36.* him to Eat with him, he went into the *Pharisee's* House, and sat down to Meat. This *Pharisee's* Name was *Simon*. Whether the same that, in *Mark 14. 3.* is called *The Leper*, is somewhat Uncertain: it being not Clear, whether the following Story of the Wo- *Mat. 26. 6.* *Mar. 14. 3.* *Luke 7. 37.* *Joh. 12. 3.* man bringing a *Box of Ointment*, and anointing *Jesus* therewith (which all the four Evangelists mention, though not all alike) be but one and the same Act, done at one and the same time; or different Acts, done at divers times.

Many, I know, hold it to be but one Act: and *Grotius* (on *Matt. 26. 6.*) hath taken some pains to prove it. But, with due regard to so great a Man, I rather incline to their Opinion, who make this Story, related by *Luke*, distinct from that which is delivered by the other Evangelists. And who shall duly consider all the *Circumstances* of *Matter*, *Time* and *Place*, attending Each, will perhaps find cause to be of the same Mind.

That

That which is delivered by *Matthew, Mark and John*, was done at *Bethany*, a small Village, but about Fifteen Furlongs from *Jerusalem*. Whereas this, which *Luke* relates, seems to have been done in the City *Nain*, *Luke 7. 11.* and by a Woman of that City, ver. 37. Which *Cradock*, in his *Harmony, Ch. 4. Sect. 9. p. 164.* tells us, is a City of *Galilee*, at the Foot of *Mount Hermon*; far enough from *Bethany*. But whether the Stories relate to one and the same Fact or no, the Case was thus.

*Luke 7.
37.*

While *Jesus* was sitting at Meat in this Pharisee's House, a Woman in the City (who, having led a *licentious Life*, is therefore here called A *Sinner*: but had been *Converted* by Christ, as appears, *Mark 16. 9.* and *Luke 8. 2.* though it doth not appear how, or when) understanding that he was there, brought an *Alabaster Box of Ointment*, and standing at his Feet behind him weeping, began to wash his Feet with Tears, and then did wipe them with the Hairs of her Head. Which done, she both Kissed his Feet, and anointed them with the Ointment.

Ver. 39.

Now when the Pharisee, who had invited him to Eat with him, saw this, he said within himself, *If this Man were a Prophet*, he would have known who, and what manner of Woman this is, that thus toucheth him.

Jesus, knowing his hard Thoughts both of the Woman, and himself, said, *Simon, I have something to say to thee. Say on then Master, said Simon.*

Ver. 41.

There was, said *Jesus*, a certain Creditor, that had Two Debtors; whereof the one owed him Five Hundred Pence, and the other Fifty: and when they had nothing to pay, he freely forgave them both. Tell me now therefore, which of them will love him most? I suppose, answered *Simon*, that he will love him most, to whom he forgave most. Thou hast rightly judged, replied *Jesus*.

Ver. 44.

Then turning to the Woman, but continuing his Speech to *Simon*, Seest thou (said he) this Woman? I entred into thy House, thou gavest me no Water for my Feet (which was the general Custom of not only *Jews*, but all those Eastern Nations, towards Strangers, Travellers more especially :) but she hath washed my Feet with Tears, and wiped them with the Hairs of her Head. Thou gavest me no Kiss (which was also the Custom, as a Symbol of Friendship at least, and of kind Reception :) but this Woman, since the time I came in, hath not ceased to Kiss my Feet. Mine Head with Oil thou didst not anoint (which also was a Custom among the *Jews*, used at their Feasts, or Banquets, to their Guests; to which the Psalmist may be thought to have alluded, when, setting forth the Kindness of God unto him, he said, *Thou preparest a Table before me, in the presence of mine Enemies: thou Anointest my Head with Oil; my Cup runneth over, Psa. 23. 5.*) But though (said *Jesus* to the Pharisee) thou hast not anointed so much as my Head: this Woman hath Anointed my Feet with Ointment. Wherefore I say unto thee, Her Sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.

Then

Then said he to her, *Thy sins are forgiven.* Which, indeed, they *Luke 7.* were before: the sense whereof drew forth her love so *strongly* to *48.* him. But he was willing, by thus declaring it, to *renew the Remembrance* thereof to her, for her greater *Consolation*, and *Confirmation* in the *Faith*.

But when they that sat at Meat with him, heard what he had *Ver. 49.* said to the Woman; They began to say within themselves, *Who is this, that forgiveth Sins also?* Which *Jesus* taking no notice of, said to the Woman, *Thy Faith hath saved thee; Go in peace.*

That this Woman, not here named, was *Mary Magdalen*, (mentioned *Mark 16. 9.* and *Luke 8. 2.*) is pretty generally agreed. But whether *Mary Magdalen* was *Mary the Sister of Lazarus*, mentioned, *Joh. 11. 1, 2.* and *ch. 12. 3.* is not agreed amongst the Learned. *Grotius* holds the *Negative*: *Dr. Lightfoot* maintains the *Affirmative*.

By this time there was a *Feast* at *Jerusalem*, which most, I think, *Joh. 5. 1.* take to be the *Passover*. But *Zegerus* tells us, *Chrysostom* took it for the *Feast of Pentecost*.

Which-soever it was, it occasioned *Jesus* to go up to *Jerusalem*. Whither being come, he went (it seems) to a *Pool* that was there, by the *Sheep-Market*; which, in the *Hebrew Tongue*, was called *Bethesda*, that is, *The House of Mercy*: so named from the many and great *Cures*, which the *People* received there.

It had *Five Porches* built about it, for the *Accommodation* of *Im-* *Ver. 2.* *potent* Folk; such as were *Blind*, *Lame*, or *Withered*: who lay there waiting for the *Moving* of the *Water*. For at a certain *Season*, an *Angel* went down into the *Pool*, and troubled the *Water*: and whosoever then stepped in *first*, after the *Troubling* of the *Water* (for it was *first come, first served*) was made *whole* of whatsoever *Disease* he had.

Amongst the *many* that then lay there, waiting the good *Season* *Joh. 5. 5.* for a *Cure*, there was *one* poor *Man*, who, it seems had laboured under an *Infirmity* for *Eight and Thirty Years* together.

When therefore *Jesus* saw him lying there, and knew that he had been now a long time in that *Case*, he asked him, *Wilt thou be made whole?* The *Impotent* *Man* answered him, *Sir, I have no Man*, when the *Water* is troubled, to put me into the *Pool*. But while I (with much ado) am *Coming*, Another (that is more able, and can make more *hast*) *steppeth down* before me. *Jesus* thereupon said unto him; *Rise, take up thy Bed, and walk.* Whereupon the *Man* was immediately made *whole*, and took up his *Bed*, and walked.

This great *Cure* was wrought on the *Sabbath-day*; on which it *Ver. 9.* was *not lawful* to bear any *Burthen*, *God* having expressly forbidden it, *Jer. 17. 21.* Yet here *Christ* bids this *Man* *Take up his Bed*, and walk with it.

This gave great *Offence* to the *Jews*. They said to him that was Cured, *It is the Sabbath-day*; and therefore it is *not lawful* for thee to *Carry thy Bed*. But he *Answering*, told them, He that made me *whole*, the *same* said unto me, *Take up thy Bed, and walk.* As much as to say, If it were an *Evil* thing; surely he who is *so good* and *so Great*,

Great, as, with a *Word speaking*, to make me whole, would not have bidden me do it.

Ver. 12. Upon this they asked him, *What Man is that* (not who made thee whole, for that they willingly passed over in Silence, but) who said unto thee, *Take up thy Bed*, and walk? And here the poor Man was at a loss: for he that was healed, wist not who it was that had healed him. He could name no Man; He could not describe him: for Jesus (having done the Good, and not seeking the Praise of Men) had Conveyed himself away; which he might the more easily do, because there was a Multitude of People in that place.

But Jesus helped him out of this streight. For though the Man did not know him, yet he knew the Man; and finding him afterwards in the Temple (which implies he rather sought him, than met him by Accident) he discovered himself to him, by saying, Behold, Thou art made whole: sin no more, lest a worst thing come unto thee. For (not to insist here, that bodily Diseases are sometimes the Punishments for Sin:) certain it is, that many Infirmities proceed from Intemperance, and an evil Course of life.

Joh. 5. 15. The Man, now reckoning he had good Authority for what he had done; went and told the Jews, that it was Jesus who had made him whole.

This gave the Jews a fresh Handle, and (as they thought) a just Occasion to prosecute Jesus: so that they sought to slay him, because he had done these things on the Sabbath-day.

Here a Question might arise, Why Jesus would order the Man to Carry his Bed on the Sabbath-day; so directly Contrary to the Law? Might it not have sufficed, to have healed the Man on that day; and let his Bed have lain where it was, until the next day: where it might have lain, without Offence to any; and when it might also have been carried away, without Offence to any?

Dr. Lightfoot (in the Third Part of his *Harmony*, p. 255. as cited by Sam. Cradock, in his *Harmony of the Four Evangelists*, p. 86.) puts the Question, thus.

‘Why would our Saviour enjoyn him to Carry his Bed on the Sabbath-day? It was contrary to the Letter of the Law: Bear no Burthen on the Sabbath-day, &c. Jer. 17. 21. To which himself thus Answers. ‘First, as to his bidding him Carry his Bed: It seems Christ would have him hereby to shew, that he was perfectly Cured; seeing he that could not stir before, is now able to Carry his Bed; and so, by this Action, at once he should give a publick Testimony of the Benefit received, and an evident Demonstration of the Perfectness of the Cure. Now as to the Day (adds he) Christ seems to intend hereby to shew his Power over the Sabbath. And as in Healing the Paralytick, Mark 2. 9. he would not only shew his Power over the Disease; but also over the Sin, the Cause of it, and so forgave it: So it pleased him, in this Passage, to shew his Power over the Sabbath, to dispense with it, and to dispose of it, as he thought good; as he shewed his Command over the *Mad* lady that he cured. And here is the first apparent Sign towards the Shaking and Alteration of the Sabbath, as to the day, that we meet
* withal;

‘ withal; and a greater we hardly meet with, till the Alteration of
 ‘ the day came. For to injoin this Man to *Carry his Bed on that*
 ‘ *day*, and to bear it home, when it might very well have lain there,
 ‘ till the Sabbath was over; certainly intimates, that he intended to
 ‘ shew his *Authority* over the *Sabbath*, and to try the Man’s Faith
 ‘ and Obedience in a *singular* manner, and to assert his own Divine
 ‘ Power and Godhead; even the same Power that could warrant
 ‘ *Abraham* to Sacrifice his own Son, and *Josbua* to *March* about *Jeri-*
 ‘ *cho* on the *Sabbath-day*. Thus he.

Evident it is from this, and other like Cases, that *Jesus* did not
 study to please, or humour those hypocritical Pharisees among the *Jews*;
 but rather, by both his Actions and Answers, did puzzle, plunge and
 provoke them: As they, on the other hand, by *Wiles*, *Stratagems*,
ensnaring Questions, and sometimes open Violence, sought to destroy
 him.

The Text here says, They did now, on this Occasion, persecute *Joh. 5. 16.*
 him, and sought to slay him. How, or after what manner they at-
 tempted this, is not set forth. Some think they had him before the
Sanhedrin, or Great Council of the *Jews*, and there Accused him. But
 that doth not appear, nor yet what they said to him. But whatever
 they said to him, his Answer to them, did but enrage them the more.
 For he Answered them thus, *My Father worketh hitherto, and I Ver. 17.*
work.

By which words, closely Asserting his Divinity, and the Equality
 with God; he Inferred that he had as much Power, or Right to
 Dispense with the Sabbath now, as his Father always had: who,
 though he is said to have Rested on the Seventh Day, after he had fi-
 nished his Six Days Work of Creation, hath Continued Working ever
 since; by his Watchful Providence Upholding, Governing, Renewing,
 Providing for, and taking Care of all his Creatures, without ever be-
 ing Called to Account, or Questioned for it, by any of them.

They were not so Dull, but they perceived the Drift of his Speech;
 and therefore sought the more to kill him: because he had not only
 broken the Sabbath, but said also that God was his Father; making
 himself Equal with God.

Probable it is, that upon this they Contradicted him also in Dis-
 course; (though in what Words, is not Express’d;) because it fol-
 lows in the Text, Then Answered *Jesus*, and said unto them: Verily,
 verily, I say unto you, The Son can do Nothing of himself (as Man,) *Ver. 19.*
 but what he seeth the Father do: For what things soever he (the Father)
 doth, these also doth the Son likewise (The Father and the Son be-
 ing so One in the Godhead, that Neither of them, in that respect,
 can Act separately.)

The Reason of this is, The Father’s loving the Son; and shewing
 him all things that himself doth. And (added he) He will shew
 him greater Works than these, that ye may at least have Cause
 enough to marvel. For, as the Father raiseth up the Dead, and *Joh. 5. 21.*
quickeneth them: even so, the Son quickeneth whom he will. For the Fa-
 ther Judgeth no Man; but hath committed all Judgment to the Son:
 that all Men should honour the Son, even as they honour the Father.

For he that honoureth *not* the Son, honoureth *not* the Father who hath sent him.

By all which Course of *fair Reasoning*, grounded on his *first Assertion*, That *God is his Father*; he covertly warned the *Jews*, to beware how they Charged him with having *broken the Sabbath*: lest, since he had done *nothing* of himself, but *all* in Conjunction with his Father; in Accusing him, they should unwittingly, and unwarily *Accuse God himself*.

Ver. 24. He had just before told them, That the Father had committed all Judgment to the Son. Wherefore now he shews them, How they might Escape the *Danger* (the *Condemning part*) of that *Judgment*: namely, by *Hearing and Believing*. Verily, verily (said he) I say unto you; He that *Heareth* my Word, and *Believeth* on him that sent me, hath *everlasting life*; and shall *not* come into *Condemnation*; but is passed from *Death* unto *Life*.

Ver. 26. And though they, in their *Captious and Obstinate Minds*, would stop the Ear, and *Refuse to Hear*; yet he tells them (with a *Verily, verily, I say unto you*) The Hour is coming, and now is, when the *Dead shall hear the Voice of the Son of God*; and they that *Hear* (and hearing, Believe and Obey) *shall live*. For as (added he) the Father hath *Life in himself* (whereby he Raiseth up and Quickeneth the Dead:) so hath he given to the Son to have *Life in himself*, whereby he also Quickeneth whom he will, *ver. 21.*) And hath given him *Authority to Execute Judgment* also, because he is the Son of Man.

This seems to have *struck* them a little, and to have put them to a *stand*; which might make *Jesus*, going on with his Discourse, say, *Marvel not at this*: for the Hour is *Coming* (he doth not say here, as he did before, [and now is,] because he seems now to refer to a Time *farther off*,) in which All that are in the *Graves* shall hear his Voice, and shall come forth: They that have done *Good*, unto the *Resurrection of Life*; and They that have done *Evil*, unto the *Resurrection of Damnation*.

Joh. 5. 30. And now again, having spoken such and so many great Things to them, that they might not think he *Arrogated* this Power to himself, *as a Man*; he tells them, *I can of mine own self do nothing* (It is as I am one with my Father, that I do these things;) Neither do I Judge merely as Man; but *As I hear, I Judge*: and my Judgment is Just; because I seek not *mine own Will*, but the *Will* of the Father who hath sent me.

The *Hearing* here referr'd to, was not that of the *outward Ear*; as if he had used to Judge by common *Hear-say* or Report: but it was the *Inward Hearing*; the Hearing of the *Voice* of his Father, who was in him, Joh. 14. 10. and 17. 21. and 2 Cor. 5. 19.

Ver. 31. Hitherto he had defended himself, against the *Cavils* of his Envious Adversaries, by *Reason and Argument*. Now coming to produce *Witnesses* to prove his *Divinity*; he first acknowledges, that, according to the common Course of Judicial Proceedings among Men, a Man's own Evidence, in his own Cause, is not valued; which is the meaning of his saying, *If I bear Witness of myself, my Witness is not true*, that is, is not *Regarded*, as true. Not intending therefore to insist at this

time on his own Evidence as Man (though yet, to maintain his Right and Privilege as God, he elsewhere doth assert, that though he bear Record of himself, *his Record is true*, Joh. 8. 14.) he now tells them, he hath a *Fourfold* Evidence on his side.

First, *John* the Baptist, Whom (said he) ye sent unto (*Joh. 1. 19.*) Ver. 33. and he bare Witness unto the Truth, v. 27. But (added he) *I receive not Testimony from Man* (I value not my self upon any human Testimony,) Yet in as much as he was a *Burning* and a *Shining Light*, and ye were willing, for a Season, to *Rejoyce* in his Light; his Testimony is, and ought to be of *Weight*, and *Force* with you: and I therefore mention it, that ye may *Believe*, and be *saved*. But I have greater Witness, than that of *John*: For,

Secondly, The *Works*, which the Father hath given me to finish, Ver. 36. the same *Works* that I do, bear Witness of me, that the Father hath sent me.

Thirdly, The *Father himself*, who hath sent me, hath born Witness of me. (Particularly and expressly by that *Voice*, which was heard from Heaven, saying of me, *This is my beloved Son*, in whom I am well-pleased, *Mat. 3. 17.*) But this perhaps will be of least Force with you; because ye have neither heard his *Voice* at any time, nor seen his *Shape*: and (which is worse) ye have not his *Word* abiding in you; for whom he hath sent, him ye Believe not.

Fourthly, The *Scriptures* bear Witness to me. Them ye search, Ver. 39. for in them ye think to have *Eternal Life*; and they are they which testify of me: But ye will not come unto me (as they direct you) that ye might have Life.

The *Ambiguity* of the Words [*Ἐρευνᾶτε*] in the Greek, and [*Scrutamini*] in the Latin; being each of them alike in the *Indicative* and the *Imperative* Moods, hath occasioned a different Reading of the Text: Some reading it *Imperatively*, Search ye; Others *Indicatively*, *Ye Search*. Which Latter way, Leigh in his *Crit. Sac. Verbo Ἐρευνᾶτε*, tells us, *Cyrl*, *Beza*, *Camerarius*, *Brentius*, *Tossanus*, *Cameron* and *Piscator* follow: To whom may be added the Learned *Dr. Gell*, who (both in his *Essay*, p. 326. and p. 491. and in his *Remains*, p. 13.) reads it, *Ye search the Scriptures*; and adds, for so the Original *Ἐρευνᾶτε* is rather *Indicatively*, than *Imperatively*, to be understood, as the Text will appear to any judicious Man, that well considers it. Whose Authorities, I hope, will justify my Reading the Text that way.

When thus our Lord had proved his *Divinity* to them by *Reason*, *Argument*, and plenty of *Witnesses*; that they might not think he had done this to be *Cryed up*, and *applauded* by them, he lets them know, He did not seek after popular *Applause*; nor regarded *Honour* from such Men as they were, who he knew had not the *Love of God* in them: For if they had, they would have received him, whom God, in his abundant Love, had sent unto them.

But, said he, though ye receive not me, who am come unto you Ver. 43. in my Father's name: yet if another shall come in his own name, him ye will receive. As indeed they did *Barchochebas*, *Theudas*, *Judas of Galilee*, &c. But this, he intimates, was no more than was to be

Expected from them; Considering their *ambitious* Temper, so greedy of *human* Honour: and the *Lowness* of his *Appearance* amongst them. *How can ye Believe*, said he to them, *who Receive Honour one of another; and seek not the Honour which cometh from God only?*

Ver. 45 And that they might not apprehend he spake this in a *Vindictive* Spirit, from a high *Resentment* of their *Contempt* of him; He bids them Not think that he would Accuse them to the Father (which he need not do; for, said he) There is *one that Accuseth you*, even *Moses* in whom ye trust. For had ye believed *Moses*, ye would have believed *me*, for he wrote of me. But if ye *believe not his Writings* (whom ye so much *Cry up*, and whose *Disciples* ye *boast* your selves to be :) how shall ye *believe my Words*, whom ye so much despise and vilify.

Thus ended this Discourse at that time. But long it was not before another Occasion offered, to *renew* the *Debate* about the *Sabbath*.
Mat. 12. For it so fell out, that as *Jesus* walked through the *Corn-Fields*; his *Disciples*, being *hungry*, did *pluck the Ears of Corn*; and Rubbing
I. them in their hands, did Eat thereof.
Mark 2.

23. This is said to have been done on the *Second Sabbath* after the
Luke 6. *First*. Which being an *Obscure Phrase*, and sounding somewhat *un-coothly*, may to some need some Explanation.
I.

It hath much *puzz'led* Expositors, both Antient and Modern. And the great *Erasmus*, though he *plays* somewhat *pleasantly* on the *Ignorance* of Others, that wrote before him, doth not himself attempt to open it. Of the *Critics*, *Grotius* seems to come the Nearest. But our Countrymen *Godwyn* and *Lightfoot*, give, I think, the best account of it.

Godwyn, in his *Moses and Aaron*, l. 3. c. 5. having first observed, that the *Fourteenth* of the Month *Nisan* (which with us takes part of the *First* Month, and part of the *Second*) was the *Passover*; the *Fifteenth*, the *Feast of the Passover*; the *Sixteenth*, the *Second* of the *Passover*, or the *Morrow* after the *Feast of the Passover*, called in Greek, *δευτέρα τῆ νύκτα*; adds, That upon the *δευτέρα*, or *Morrow* after the *Feast of the Passover*, they offered a *Sheaf*, of the *First-Fruits* of their *Harvest*, *Levit. 23. 10.* as upon the *Pentecost*, they offered two *Wave-Loaves*, *Levit. 23. 17.* The *Sheaf* being an *Oblation*, offered in the Name of the *whole Congregation*, whereby all the *After-Fruits* throughout the Land were *sanctified*; it being from thence afterward lawful to reap the *Corn*, &c.—That from the *δευτέρα*, or the *Morrow* after the *Feast of the Passover*, they did count *Fifty Days* to *Pentecost*, by numbring the *Weeks* between; whence it was called a *Feast of Weeks*. The manner how they counted the *Weeks*, was according to the *Number* of the *Sabbaths* following the *δευτέρα*, or *Morrow* after the *Feast of the Passover*. Thus the *First Sabbath* following, they called The *Second-First Sabbath*; the *Second*, they called The *Second-Second*; the *Third*, the *Second-Third*; and so on. So that all the *Weeks and Sabbaths*, during the time of the *Pentecost*, as the *First*, *Second*, *Third*, *Fourth*, &c. took their *Denomination* from the *δευτέρα*, or *Morrow* after the *Feast of the Passover*. Which Observation, says he, gives light to that of *S. Luke 6. 1.* where there is

is mention of a Sabbath termed *Deuteroprôton*, that is the *Second-first Sabbath* (or the *Second Sabbath* after the *First*;) and by it is meant the Sabbath next after the *Sixteenth* of *Nisan*, which was the *Severæ*, or *Morrow* after the *Feast* of the *Passover*.

This is the *Substance* of what *Godwyn* there says. From which *Dr. Lightfoot* (as cited by *Cradock* in his *Harmony*, p. 93.) doth not much vary. Take his words.

The Law (says he) enjoyned, that the *next Morrow* after the Eating of the *Passover*, should be kept holy like a *Sabbath*. *Exod.* 12. 16. accordingly it is called a *Sabbath*, *Levit.* 23. 7. and v. 11. The Law enjoyns, that on the *next Day* after that *Sabbatical Day*, they should offer the *Sheaf* of the *First-Fruits* to the Lord. And from that Day they were to count *Seven Sabbaths* to *Pentecost*, which was their *Solemn-Festival*, and Thanksgiving for that *Half-Harvest*, viz. *Barly-Harvest*, which they had then *Inned*, *Levit.* 23. 15. 16. 17. That Day therefore that they offered their *first Barly-sheaf*, and from which they were to count the *Seven Sabbaths*, or *Weeks* forward, being the *Second Day* in the *Passover Week*, the *Sabbaths* that followed did carry a *Memorial* of that Day in their Name, till the *Seven* were run out. So the *First* was called the *First-Second Sabbath*; the *Next*, the *Second-Second Sabbath*; and so the Rest, all the *Seven* through.

Thus far he, for Explaining that dark Phrase [The *Second Sabbath* after the *First*.] Which having done, he next offers to Consideration *Three* things, relating to the Timing of the Story.

First, That no Corn, nor Ears of Corn, might be eaten, till the *First-Fruits-Sheaf* was offered, and waved before the Lord, *Levit.* 23. 14.

Second, That it was waved on the *Second Day* of the *Passover-Week*.

Third, That it was the *First Sabbath*, after that *Second Day*, when the Disciples plucked the Ears of Corn. And this, says he, will plainly evince, that we must look for a *Passover* before this Story: and so it will shew the Warranty and Justness, of taking in the Fifth of *John* next before it. Thus he.

If any one, not well acquainted with the *Husbandry* of that Country, should wonder that *Barly* should be ripe so early, as to afford a *Sheaf* of Corn, fit to be offered as a *First-Fruit*, by the time of the *Passover* (which fell about the Latter End of the *First Month* with us, commonly called *March*, or the Beginning of the *Second*. Whereas in these Countries, it is seldom sown till then, or after:) The same *Dr. Lightfoot* may inform him, That *Barly-Seed-time* with them, was about the Beginning of our *November*. So that the *Barly* being sown at the Beginning of *Winter*, and through the Mildness of the Air, growing all the *Winter*, it was come to that *Ripeness*, by the time of the *Passover*, that from that time, after the *Sheaf* was offered, the *Barly Harvest* began.

Having somewhat Cleared these doubtful Parts, let us now go on with the Story it self; from which we have made this (I hope not unnecessary) Digression.

We

Mat. 12. 1. We observed before, that the Disciples, following their Master, through the Corn-Fields, did *pluck* the Ears, *Rub* them in their hands, and *Eat* them, to satisfy their *Hunger*.

Mark 2. 23. This the Pharisees (who always watched with an *Evil Eye*, and for *Mischief*) observing, presently *Pick'd a Quarrel* with them. For why do ye (said They to them) that which is *not lawful* to do on the Sabbath-Day?

Luke 6. 1. So *Luke* gives it. But *Mathew* delivers it, not as a *Question* put by the *Pharisees* to the *Disciples*: but as a *Charge*, laid before *Jesus* himself, against his *Disciples*. And so *Mark* also has it: save that he puts it by way of *Question*, though to *Jesus* himself.

However, *Jesus* so took it to himself; as to undertake the *Defence* of his *Disciples* therein. And the *Charge* being only for doing this on the *Sabbath-Day* (for the *Law* allowed them to *Pluck* the Ears of Corn to *Eat*, in whose *Field* soever they came; so they did not *Cut down*, *Deut. 23. 25.*) He urges first the *Example* of *David*.

Mat. 12. 3. Have ye not heard (said he to the *Pharisees*) what *David* did, when he was an *Hungred*, and they that were with him? How he entred into the *House of God* (to wit, the *Tabernacle*, before the *Temple* was built) in the *Days of Abiathar* the *High-Priest*; and did *Eat the Shew-Bread*: which was *not lawful* for him to *Eat*, neither for them that were with him; but only for the *Priests*.

This so apt an *Instance*, was enough of it self to stop the *Mouths* of his *cavilling* *Adversaries*: Yet, to weigh them down, he gave them more, thus.

Mat. 12. 5. Or have ye not read (said he) in the *Law* (*Numb. 8. 9. 10.*) How that on the *Sabbath-Days*, the *Priests* in the *Temple* *Prophane* (that is, do that which ye would account a *Prophaning* of) the *Sabbath*, and yet are *blameless*?

And if ye think the *Holiness* of the *Temple* would *Excuse*, and bear them out in what they did: I tell you plainly, That in this place is one *Greater*, than the *Temple*.

Ver. 7. But if (added he) ye had known what this meaneth (which *God*, by his *Prophet Hosea*, ch. 6. v. 6, spake to your *Fathers*, viz.) *I will have Mercy* (with *Sacrifice*;) and not *Sacrifice* (without *Mercy*,) ye would not have *Condemned* the *Guiltless*; But would have understood, both that the *Sabbath* was made for *Man*, not *Man* for the *Sabbath*; and that the *Son of Man* is *Lord even of the Sabbath*. Which Words [*Son of Man*] in this place, *Grotius* will not admit should be restrained to *Christ* only (accounting that an *Error*,) but will have it *Extend to every Man*; in as much as the *Sabbath* was made for every *Man*, or for *Man* indefinitely.

Thus, for ought appears, ended this *Discourse* also, for this time, between the *Pharisees* and our *Saviour*. But before we proceed to Another; *Two things*, which have dropped in, by the way, as it were, in this, deserve to be taken notice of.

The *One* is, That our *Lord*, in urging the *Example* of *David's* going into the *House of God*, and *Eating* of the *Shew-bread*, mentions them that were with him (which all the three *Evangelists*, that relate the *Story*, have:) Whereas, in *1 Sam. 21. 1.* (where the *Story*

is *Originally* given, and from whence we may suppose our Lord to have it) the *Priest*, as surprized, and wondring at the manner of *David's Coming*, asked him, *Why art thou alone? and no man with thee?* And *David* (implicitly acknowledging that *he was alone*, and had *no one* there present with him) pretended that he had appointed his *Servants* to attend him at some other place.

Which notwithstanding, the unanimous Agreement of the Three Evangelists, mentioning them that were with him; and both *Luke* and *Mark* Expressing, that *he gave* (of the Shew-Bread) *to them* that were with him; hath drawn *Grotius* to conclude, that *David* had *some Company* with him, in that *Flight* of his; but that they went not *throughout* with him to the *Priest* at *Nob*, but made an *Halt* somewhere by the Way.

But he that shall duly consider the *Condition* *David* was then in, and the *Manner* of his *Escape*, at that time, from the *Stone Ezel*, (where we may reasonably conclude he was *alone*, and which *none* was *Privy* to, but his Friend *Jonathan* only, 1 Sam. 20.) may find reason enough, perhaps, to *suspend* his Belief of *David's* having then any *Company* with him: and Conjecture rather, That from *David's* telling the *Priest* he had appointed his *Servants* to attend him at such a place, and Taking with him of the Bread, as if it were for them, as well as for himself, a *Traditional Report* might go along with the Story, that *David* had some with him, who did Eat of the Bread, as well as he. And this serving to make the Instance *more forcible* against the Pharisees; that not *David* only (who had been *Anointed*, as well as the *Priest*, and that by God's express Command, 1 Sam. 16. 13. though not to the same Office) did Eat of the *Consecrated Bread*; but his *Common Servants* also, at his hand, and that *without Blame*; might make our Lord urge both the *Text* and the *Tradition* together, and the *Evangelists* record it accordingly.

The other is, That this Act of *David's* is said to have been done in the days of *Abiathar* the High-Priest; So *Mark* only has it. Whereas *Mark* 2. it is plain, by the *Text*, 1 Sam. 21. 1. that it was in the days of *Abimelech* (who was the *Father* of *Abiathar*, 1 Sam. 22. 20.) and it was *Abimelech*, not *Abiathar*, that suffered for it.

To Reconcile this, great *Endeavours* have been used, and divers *Inventions* sought. Some would have it that both *Abimelech* and *Abiathar* (Father and Son) were *Binominous*; had Each of them these *two Names*. And that way runs, besides others, the *Marginal Note* on the Place in the Old Bible. But of that *Grotius* says, *Nondum video probatum*; I don't yet see it proved.

Hierom, as quoted by *Erasmus* on the Place, thinks the Name *Abiathar* is put for *Abimelech*: but whether because *both* those names belonged to *one* and the same Man; or whether it happened through the *Fault* of the *Writers*, he seems not to know.

Erasmus blames him for *Knitting* the Knot, and not *Opening* it: yet doth not attempt to *untie* it himself.

Others are of Opinion, that *Abiathar*, the Son, did *Officiate* the *Priests Office* for, and under *Abimelech*, his Father. And this way *Erasmus* tells us *Lyranus* goes: with whom agrees *Zegerus* on the Place.

Drassus

Drusius, reciting the Opinions of Others, among the rest, tells us, *Theophylact* thought these things were done by *Ahimelech*, the Father, under the Pontificate (or High-Priesthood) of *Abiathar*; who is therefore called *High-Priest*: whereas the Other (his Father *Ahimelech*) is called only *Priest*. Which groundless Notion *Drusius* himself rejects; yet gives not his own Judgment on the Place: Acknowledging it to be a Question, which deserved to be discussed at more leisure than he, it seems, then had.

Grotius finds nothing (he says) more probable, as a Reason why *Abiathar* is here named, than that his Name was more noted (than his Father *Ahimelech's*) as well for his Carrying the *Ephod* to *David*, 1 Sam. 23. 6. As for that he, for a long time, bore the *High Priest's* Office under *David*, &c.

With him, in the main, agrees *Dr. Hammond*; save that he hath a particular Contrivance beyond the rest (if it will hold :) which is, to Render the Preposition ἐν, by *Circa*, or *Ante*; and so read the Text, (instead of *In the days of Abiathar the High-Priest*) *About*, or *Before* *Abiathar's* being *High-Priest*.

Having thus briefly given the different Opinions of Divers on this Place (All well intended, no doubt, as tending, which one observes, *In patrocinium puritatis Textus*, To defend the Purity of the Text; which no Man can more heartily desire than I.) I shall leave it to the confederate Reader's Judgment, Whether, seeing of the Three Evangelists that Relate the Story, *Mark* only (who all agree was not an Ear-Witness, but wrote as he received from others) mentions *Abiathar*: it may be supposed, without any Derogation from the Honour due to the Text, that the Name *Abiathar* has here slipped in (as in some other Places the like hath happened) if not by a Misinformation at the first to the Evangelist; yet at least (as *Hierom* intimates) vitio Scriptorum, by the Fault of Writers. But to proceed.

Mat. 12. When *Jesus* had left the Place, where he had held this Discourse
10. with the Pharisees about the Sabbath; he went into their Synagogue.
Mar. 3. 3. Luke says, on Another Sabbath: but as *Matthew* delivers it, it seems
Luk. 6. 7. to be the same day. However, on a Sabbath it was; as many of his
miraculous Cures proved to be.

In this Synagogue there was a Man whose Right Hand was withered (the Sinews being shrunk, and dried up:). The Scribes and Pharisees watched him, to see whether he would Heal this Man on the Sabbath-day, that they might have whereof to Accuse him: And, according to *Matthew*, they not only watched him, but put the Question directly to him, *Is it lawful to Heal on the Sabbath-day?*

Jesus knew their Thoughts, and what they intended by this Question. Wherefore, having bid the Man arise, and stand forth in the midst (that all might see his Lameness, and be the more moved with Compassion towards him) he said to them, I will Ask you one thing also; *Is it lawful to do Good on the Sabbath-days, or to do Evil? To save Life, or to destroy it?*

But they (seeing the Tendency of his Question, and fore-seeing whither it would lead them) warily held their peace. Which he observing, pressed them farther with another Question, more particular and close,

What

What man, said he, shall there be among you, that shall have one Sheep, which if it fall into a Pit on the Sabbath-Day, will not lay hold on it, and lift it out? Then Arguing from the Less to the Greater; If one of you would do so much, to save a Sheep; what should not I do, to recover a Man? He thence Infers, Wherefore it is lawful to do well on the Sabbath-Days. Thus Answered he their Objection in Substance, though not in direct Terms: putting only the Word [Do Well,] instead of [Heal,] as concluding that to Heal, is to do well.

When thus he had put to Silence his captious Adversaries, he looked round about on them with Anger (not Pettish, nor Revengeful) like theirs towards him; (but arising from Grief, for the Hardness of their Hearts;) and said unto the Man, *Stretch forth thine Hand.* Whereupon he stretched it forth; and it was restored whole, as the other.

At sight of this (which, one would think, might have broken their hard Hearts) they were filled with Madness; and not only Communed one with Another, what they might do to Jesus: but the Pharisees went out, and (though it was the Sabbath-Day) straightway held a Council with the Herodians against him, how they might destroy him.

Hence we may Conclude, that although they would not Answer his Question, [Is it lawful to do Good on the Sabbath-Day, or to do Evil? To save Life, or to destroy it?] They would not have stuck at Destroying him on the Sabbath-Day, if they could.

But that which perplex'd them was, They could not Convict him of any Overt Act; whereby they might Charge him with having broken the Sabbath. For though (as Drusius, on Mark 3. 6. observes) every Medicinal Act, though it were but to lay a Plaster on a Sore, or to put Spittle on the Eyes, was, according to their Constitutions, a Breach of the Sabbath: yet in this Case, they could not Charge Jesus with having done so much as that; for he had done no Overt Act at all, but with a Word only had healed the Man.

This Difficulty, perhaps, put the Pharisees upon taking the Herodians into Consultation with them, to see if they could find any way to ensnare him: for as in the Multitude of (good) Counsellors there is safety, Prov. 11. 14. So the more Evil Counsellors, the more Danger. And these Herodians being (whatever they were else) Strict Observers of the Sabbath, were the fitter to be Consulted with in this Case by the Pharisees; who otherwise, for some Opinions they held opposite to Pharisaism, were sufficiently averse from them.

Who, or what in particular, these Herodians were, who now Club'd with the Pharisees against Jesus, is not well agreed amongst Interpreters. Some think them to have been Greeks by Nation, brought by Herod from the Desert to Jerusalem; and there settled in a kind of Religious Order, or Course of Life, of his Institution. A Part whereof was, To Celebrate his Birth-day, with lighted Candles, or Torches, crowned with Violets, and placed in the Windows. Of which, Drusius, on Mat. 22. 16. gives some Account; and Persius, the Satyrist, more, in Sat. 5. *Sub finem.*

Others take them to have been a Sect among the Jews, in our Saviour's time, who Embracing Sadducism, drew King Herod into that

Error with them: And that he and they together formed a Sort of New Religion, partly out of Paganism, and partly out of Judaism; as Beza notes, on Mat. 22. 16. Which our Saviour is supposed by some to have struck at in that Caution of his to his Disciples, to beware of the Leaven, not only of the Pharisees, but of Herod (or the Herodians) also, Mark 8. 15.

That these Herodians did take Herod for the Messiah, many Authors of great Note have delivered: and for that they were long since Branded for Hereticks by Epiphanius, and others. And yet that is disbelieved, and rejected by as many, and as great.

The more common (as well as more likely) Opinion is, that they were by Nation, Jews; by Profession, Sadducees; Courtiers withal, and Flatterers of King Herod; from whom they took the Name Herodians (for other Names also they went under.) That they always took part, and sided with Herod, both Father and Son; and with all their might laboured to Support, and Establish the Kingdom in that Family. For which see Dr. Lightfoot, on Mark 3. 6. That they stood stiffly for Tribute to be paid to Caesar. and that on Herod's Interest; whom it concerned, having at first received his Crown from Caesar, to further Caesar's Tribute, not only in way of Thankfulness, but also in way of Policy, to prevent a possible Deposing, or Discept'ring: it being in the Power of Caesar to take away the Crown again, when he pleased. See Godwyn's Moses and Aaron, l. 3. c. 13.

Mat. 12. But what-ever these Herodians were, while the Pharisees and they
15. were laying their mischievous Heads together for Evil; Jesus with-
Mark 3. drew himself with his Disciples to the Sea. But a great Multitude fol-
7. lowing him thither from Galilee, and from Judea, and from Jerusalem,
and from Idumea, and from beyond Jordan, with them that dwelt about Tyre and Sidon; he gave order to his Disciples, that a small Ship should attend him, because of the Multitude, lest they should throng him.

Ver. 10. For having healed many, they that heard the Fame thereof, came Flocking to him in so great Numbers, that they Pressed upon him to Touch him; as many of them as were afflicted with Diseases. They also that had unclean Spirits in them, when they saw him, fell down before him; and the unclean Spirits cried, Saying, Thou art the Son of God.

Mat. 12. But he straitly charged them, that they should not make him
17. known, which was done, that it might be fulfilled which was spoken by the Prophet Esaias, saying (in Ch. 42. 1, &c.) Behold my Servant, whom I have chosen; my Beloved, in whom my Soul is well pleased. I will put my Spirit upon him, and he shall shew Judgment (which most Expositors take in this place for the Gospel, which teaches what is Just and Right; and fixes Judgment on that which is Wrong) to the Gentiles.

And this he shall do, not with Noise and Clamour, either for Ostentation or Violence (not only with a Sound of Words, as Moses) but by Writing it, the Evangelical Law, by his Spirit in their Hearts; So Jansen in Cradock's Harmony, p. 97. Marg.

Ver. 19. He shall not strive, nor Cry; neither shall any Man hear his Voice in the Streets. But with such Gentleness, and Tenderness shall he deal with even the Weakest and most Feeble; that a Bruised Reed (the Emblem

Emblem here of a poor Soul, dejected and almost broken down, under the Sense of its Sin and Misery) he shall *not Break* (but rather Bind up, Confirm and Strengthen :) And *Smoking Flax* (by which is here represented a *very disconsolate* One, ready almost to sink into Despair; such an One, as in whom the *Flame* and *Heat* of Faith and Hope, are so near Extinguished, that like the *Wick* of a dying Lamp or Taper, there is only so much *Warmth* left, as by sending forth a little Smoke, shews it is *not wholly* dead; even such *Flax* as this) he will *not Quench* (but rather quicken, revive and re-enlighten it) until he send forth Judgment unto Victory (that is, Cause his Gospel to prevail, and through Judgment give Victory to those that receive it, over that which would hinder their Growth, and Perseverance therein.) And by this great Clemency of his, he shall Engage the Gentiles to trust in his Name.

Of what use the Ship was to him at this time (which he bespake, *Mark 3. 9.*) we do not read. But perhaps it might carry him off from the pressing Multitude, to some not far distant Mountain; whither he went up to pray, and continued all Night in Prayer to God, or (as Dr. Gell contends it should be read) in the Prayer-House of God. *Mark 3. 13.* *Luke 6. 12.*

Here he seems to have spent the Night alone by himself: for Luke (ver. 13.) adds, that When it was Day, he called unto him his Disciples (whom he would, says Mark, not whom they themselves would :) and out of them he Chose Twelve (in Allusion, some think, to the Twelve Patriarchs, and the Twelve Tribes of Israel) whom also he named Apostles. The Reason of which Title, Mark gives (ver. 14.) when he says, He ordained Twelve, that they should be with him, and that he might send them forth to Preach. For the Word, Apostle (or Apostel, from ἀποστέλλω, Emitto, vel Ablego) signifies one sent forth.

The Names of these Twelve were, Simon, and Andrew his Brother; James, the Son of Zebedee, and John his Brother; Philip and Bartholomew; Thomas and Matthew (who had been the Publican;) James the Son of Alphaeus and Lebbeus (whose Surname was Thaddeus;) Simon, the Canaanite, and Judas Iscariot; who afterwards betrayed him. *Luke 6. 14.* *Mat. 10. 2.* *Mark 3. 16.*

In naming these, there is some little Variation among the Evangelists, with respect both to the Order of Place, wherein they are named; and to some of the Names themselves.

As to the Order, both Matthew and Luke place Andrew next to Simon Peter: but Mark, putting James and John before him, makes Andrew the Fourth in Order. Mark and Luke place Matthew before Thomas: But Matthew himself, modestly giving Place, sets Thomas before himself.

From which Diversity in placing them may be inferred, That no Preference, in point of Dignity or Power, did accrue to any of them, from the Rank, or Order of Place, in which they are named.

As to the Diversity of Names, The next that follows James the Son of Alphaeus, is by Mark called Thaddeus: But by Luke he is called Judas the Brother of James; whose General Epistle we have, under the Name of Jude, who therein writes himself the Servant of Jesus Christ, and Brother of James. Though Grotius will not admit that Epistle to be his.

Again, He who is by *Matthew* and *Mark* called *Simon* the *Canaanite*, is by *Luke* called *Simon Zelotes*; and Clapt in also there between the Two Brothers, *James* the Son of *Alpheus*, and *Lebbeus*, or *Thaddæus*, or *Jude*. This *Simon* is supposed to be called the *Canaanite*, from the Town or City called *Cana* in *Galilee*, of which he was: which signifying *Zealous*, he is thence also called *Zelotes*, or the *Zelot*.

As the other *Judas* also is thought by some to be called *Isca-riot*, from the Country of which he was, supposed to be *Kerioth*, mentioned *Josh. 15. 25*. To which *Isb*, which, signifies a *Man*, being prefixed; thence is formed the word *Isbcerioth*, and by *Contraction*, *Isca-riot*, that is, *A Man of Kariot*.

Other *Derivations* of the Word are given; whereof that which seems the most likely, is taken (as *Dr. Hammond* observes) from the *Syriack*, which calls a *Wallet*, or *Purse*, *Secariat*. And then (says he) *Secariota*, or *Isca-riot* (which with him are *Synonymous*) may signify him that hath the *Wallet*; which was the *Office* of this *Judas*. To the same purpose, *Franciscus Junius*, in his *Commentary* on the *Epistle of Jude*, as quoted by *Pasor*, in his *Greek Lexicon*, verbo *Isdæc*.

Of these Twelve Apostles, our Lord had given the Surname *Peter* to that *Simon*, who was Brother to *Andrew*; as he now Surnamed the two Sons of *Zebedee*, *James* and *John*, *Boanerges* (which word, *Drusus*, and some others of the Criticks, quarrel with, and in the room of it would Substitute *Benereem*) *Sons of Thunder*. Which bespake that those two Brothers, *James* and *John*, should prove *thundering Preachers* of the Gospel. Of which two *Grotius* observes, That of all the Apostles, this *James* was the *First* that Sealed the Doctrine of Christ with his *Blood* (being slain with the Sword by *Herod*, *Acts 12. 2*.) And that *John*, Surviving all the rest of the Apostles, did bear Testimony to the Truth the longest of any.

So *Simon* had the Surname *Peter* given, signifying a *Stone*, or *Rock*; perhaps to put him in mind how firm, steady and immovable he ought to be in the Work of the Gospel, to which he was called.

Having thus chosen his Apostles, in readiness against the time that he should see meet to send them forth; he came down with them from the *Mountain* he had been in, and stood in the *Plain*, the Company of his Disciples attending him, and a great Multitude of People, out of all *Judea* and *Jerusalem*, and from the *Sea-coast* of *Tyre* and *Sidon*, surrounding him.

Luke 6.
17.

These People came to hear him, and to be Healed of their Diseases; as did they also that were vexed with unclean Spirits: and they were Healed: for there went *Virtue* out of him, and healed them all; which made the whole Multitude press upon him, and seek to Touch him.

Here *Luke* introduces an *Epitome* of that Sermon, which our Lord delivered in the *Mount*; and is already related from the 5, 6, and 7 Chapters of *Matthew*: though not without considerable *Variations*; as the Reader may observe by Comparing them together.

Whether that which is here deliver'd by *Luke*, be the self-same Sermon related by *Matthew*, with respect to both the *Matter* it self, (though *abbreviated*) and the *Time* and *Place* of delivering it; Interpreters are not agreed: some going one way; some the other.

There is *Difference* enough, both with respect to *Place* and *Matter*, to persuade, that they were delivered at least at *several* times. Yet I see no sufficient ground to induce a Belief, that this, which *Luke* gives, was delivered at *this* time; when *Jesus* came down from the Mountain, and stood in the Plain, surrounded and crowded with a Throng of People.

For having been up all the Night before, in *Prayer* and *Fasting*; after he came down into the Plain, and had healed the People: he went into an House with his Disciples, as *Mark* intimates, not to Preach, *Mark 3.* but to Refresh himself with Food; which yet he could not do, by reason of the Multitudes Thronging upon him. *19.*

Unless any would suppose, that seeing the great Concourse of People, he, neglecting his Food, went out among them. Which might give Occasion to his Friends, when they heard of it, to go out also to lay hold on him. But then it may be Considered, that what *Luke* here reports him to have delivered, being directed to his Disciples, who were in the House with him, he needed not have gone out among the Multitude, to Preach to his Disciples who were within.

However it was, as *Mark* relates the Matter, when his Friends (or Kinsmen, says the Margin) heard, that by reason of the Multitude, he, with his Disciples, could not so much as Eat Bread; they went out to lay hold on him: for they said, he is beside himself.

This implies he was gone out, though no mention be of his going out. But surely, they may not be admitted to be his Friends, who could say, or think he was Beside himself, in the common Acceptation of that word.

A late learned Critick, studious to defend the Reputation of our Saviour, hath found a way (if it will hold) so to turn the Text, as to throw off this Imputation from him, upon the People.

First, He tells us, That, where we read, They went out to lay hold on him; it should, instead of Him, be It, the Multitude.

Next, That the Verb *καταραμαι*, which is rendred to Lay hold on, doth oftner signify, to Restrain, or stop. Then he Observes, that *Jesus* himself was within, in the House; so that it could not well be affirmed, that they who heard, went out of the House, to hold him who was in the House. Whereupon he Concludes, That it was the Multitude that was beside itself; either through high Admiration, or out of a strong Desire to press on, that they might come at *Jesus*.

This well-meaning Critick is *Knatchbul*, in his *Animadversions* on the Books of the New Testament; Cited by *Cradock* in his *Harmony of the Four Evangelists*, p. 100. Where also he gives the Opinions of others.

Of which, that of *Grotius* seems also very favourable; who renders the word, which we read Beside himself, so as to signify a Fainting, or Swooning (the Effect of long Fasting, Emptiness and close Heat:) so that his Friends, hearing of it, went out of the Room in which they were,

to

to the Room *where he was*, that they might *Lay hold on him*, and lead him away out of that House, or Room, where he was so *indisposed*, into some other, where he might have *less Company*, and *more Air*.

But Dr. *Lightfoot* goes more downright to work on it. For he makes those, who are here called *The Friends of Christ*, to say, He is *forgetful of himself*, and *his own Health*. He is so *vehement* and *fervent* in the *Discharge* of his *Duty*, and in *Preaching*; that he is *transported beyond himself*, and his *Understanding* is *disturbed*: so that he regards neither his necessary *Food* nor *Sleep*.

This the Doctor takes to be the sense of those words of his *Friends* concerning him: for which yet he thinks *they need an Apology*, in that they did not *Conceive more soundly*, and *holily* concerning him. But that they should think him to have fallen into plain and absolute *Madness*, and meer *Distraction*, he thinks is scarce credible.

But, with the Doctor's leave, if we may be allowed to suppose, that these, who are here called his *Friends* or *Kinsmen*, were the same, or such as *John* informs us did *not believe in him*; but *tauntingly upbraided* him with *Ambition*, *Joh. 7. 3, 4, 5.* and whom he intimates to be so much *one with the World*, that the *World could not hate them*, *ver. 7.* we need not, perhaps, be much concerned what they *thought*, or *said*, of him.

Having now chosen his *Twelve Apostles*, to be his more immediate and near *Attendants*, and *Witnesses* of what he did: he took them *Luk. 8. 1.* with him, and went forth, throughout every *City* and *Village*, *Preaching the Kingdom of God*, and shewing the *Glad-Tidings* thereof.

But in this *Perambulation*, he had *more Attendants*, than only his *Twelve Apostles*: for there accompanied him certain *Women*, who had been *healed* by him of *Evil Spirits* and *Infirmities*. As namely, *Mary* called *Magdalen*, supposed to have taken that *Agomen* from a *Fort* or *Castle* in *Galilee*, called *Magdalum*; wherein, while she had an *Husband*, she had lived, before she came to follow *Jesus*. And she having been before a *Woman* of a *notorious* evil life, and now *Converted*, and *Cleansed* by *Christ*; it is thence here said, *That Seven Devils went out of her*.

Besides her, there were also with him *Joanna*, the *Wife* of *Chusa*, *Herod's Steward*, and *Susanna*, and many *Others*: who having reaped a large *Crop* of *Heavenly Things* from him, did gladly impart of their *Earthly Things*, for the *Support* of him and his *Disciples*; *Ministring unto him of their Substance*.

Mat. 12. 22. While thus our Lord went about *Preaching the Gospel*, there was brought unto him one *possessed with a Devil*, which had deprived him of both *Sight* and *Speech*; so that he was both *Blind* and *Dumb*. Him *Jesus* so perfectly healed, that whereas he was before *Blind*, he now *saw*: and being before *Dumb*, he now *spake*.

At this so great a *Cure*, all the *People* were *amazed*; and in *Admiration* said, *Is not this the Son of David?* meaning, the *Promised Messiah*, whom they expected.

But

But the Pharisees, with whom joyned the Scribes that came down from Jerusalem, said, *This Fellow doth not cast out Devils, but by Beelzebub, the Prince of the Devils.* Mat. 3.
22.
Luke 11.
14.

They had served him so *once* before, upon his *dispossessing* a Dumb Man of a Devil, Mat. 9. 34. and then he let it pass: but now he resolved to *attack* them upon it. Wherefore knowing their *Thoughts* (which implies that they spake not this to his *Face*; but either among themselves, or privately to the People:) he calling them to him, began with them in a *rational* way of Conviction; First laying down, as a known and acknowledged *Maxim*, or *Axiom*, this Proposition, viz. *Every Kingdom divided against it self, is brought to Desolation; and every City, or House (that is, Family) divided against it self, shall not stand.*

Upon this Proposition he thus Reasons with them, and Exposés them. If I, as ye say, cast out Devils by Beelzebub, the Prince of the Devils; then Satan casts out Satan. And if Satan cast out Satan, he is divided against himself: and how then shall his Kingdom stand? Mat. 12.
25.
Mark 3.
23.

This, of it self, was enough to silence them: for it was indeed, upon the *premised Principle*, unanswerable. But that he might give them an *home-stroke*, from their own Practice; he added, If I, by Beelzebub cast out Devils (as ye surmise:) since your own Children (or Disciples) pretend to cast out Devils also (and are thence called Exorcists, Acts 19. 13.) by whom do they Cast them out? Therefore they shall be your Judges: their Practice, or Preerences, shall judge you.

This was *Argumentum ad Hominem*, a close Pinch; which put them under this Dilemma: that they must either Confess, their own Disciples did cast out Devils by the Power of the Devil (which would for ever shame them, and spoil their Trade;) or they must Acknowledge that there is a Divine Power or Spirit, by which Devils may be Cast out, and by which their Disciples pretended to Cast them out; and that would justify him, as well as them. Thus he drove them to that streight, that if they would Condemn him, they must Condemn their own Disciples also; and if they would Acquit their own Disciples, they must Acquit him also.

Having therefore gained the Point so far upon them, he adds, But If I cast out Devils by the Spirit of God; Then the Kingdom of God is come unto you. By the Kingdom of God is understood the State of the Gospel, the Dispensation of the Messiah. And hereby he inforces upon them, That if they cannot but grant, that he casts out Devils by the Spirit of God; they cannot then reasonably deny that he is the Messiah. Mat 12.
28.

Besides, he proves himself to be of God, by the Dominion he hath over the Devils. For how, saith he, can one enter into a Strong Man's House, and spoil his Goods, except he first bind the Strong Man? and then he will spoil his House. But then, he that binds the Strong Man, must be acknowledged to be stronger than he. Ver. 29.
Mark 3.
27.

Since then (infers he) I cast out Devils, as ye see, and that not by Beelzebub (for that were to set Satan against Satan, to the dividing and destroying of his Kingdom:) it must be done by a Power superior

to his; which none can have but *from God*. And so you must Confess, *Ver. 20.* that what I do is done *by the Finger of God*.

And since, according to another *Maxim*, He (among Enemies) *Mat. 12.* that is *not with me*, is *against me*; and he that *Gathereth not* with *30.* me, *Scattereth* abroad: Ye may be sure, that since Beelzebub *was not* (could not, upon his own Interest, be) *with me*; He (the Prince of Darkness) would *Rally all his Forces*, lead forth his *Legions* (Luke 8. 30.) *against me*, to *withstand* and *oppose* me, and to *Scatter*, if he could, what I had Gathered.

Having thus fairly, and fully Convicted them, by the *pure Force* of *Truth* and *Reason*; he now shews them the *Danger* they had run themselves into, by this their *wicked Censure* upon him, and the *Work* which God had wrought by him.

Mat. 12. Wherefore (said he) I say unto you, *All manner of Sin and Blas-*
31. *phemy shall be forgiven* (that is, is *Forgiveable*, or *may be forgiven*, and
Mark 3. upon true Repentance *shall be forgiven*) unto Men. Nay, who-
28. ever speaketh a Word against the Son of Man (as he is *Man*, or with respect to his *Manhood*, through a *Dislike* of, or an Offence taken at, the *Meanness* and *Lowliness* of his *Appearance* therein) it shall be *Forgiven* him.

Mat. 12. But whosoever speaketh *against the Holy Spirit* (against *Jesus as he*
32. *is God*, *Blaspheming* that *Divine Power* which was in him, and by which he wrought) *hath never Forgiveness*. It shall *not be forgiven*
Mark 3. him, neither in *this World*, neither in the *World to come*: but he
29. is in *Danger of Eternal Damnation*. And this our Lord denounced
Ver. 30. to them, because they said of him, *He hath an unclean Spirit*.

To call him, in Contempt, *This Fellow* (as here, *Mat. 12. 24.*) *The Carpenter* (*Mark 6. 3.*) *The Carpenter's Son* (*Mat. 13. 55.*) *Illiterate* (*Joh. 7. 15.*) *A Sinner* (*Joh. 9. 24.*) *A Glutton*, and a *Wine Bibber*, a *Friend of Publicans and Sinners* (*Luk. 7. 34.* and *ch. 15. 2.*) with other such *opprobrious Speeches*, though (being spoken in *Contempt* of him, and in an *evil Mind* towards him) they were *Sinful* and *Blasphemous Words*: yet being levelled only at his *Manhood*, they came *within the reach* of *Forgiveness*.

But to *strike*, with an *impious Mind*, at his *Godhead*; *knowingly* to *Revile* his *Divinity*; *Wilfully* to *Blaspheme* the *Holy Spirit*, by which he had wrought those wonderful Works, which nothing could effect, but a *Divine Power*; and to call the *Holy Spirit* an *Unclean Spirit*; this seems to be that *Sin unto Death*, which the Apostle gives no Encouragement to Pray for Remission of (*1 Joh. 5. 16.*) as knowing, no doubt, that his Lord had declared it to be an *Unpardonable Sin*.

The Reason hereof may be this; That the Way and Means to obtain Forgiveness, being *Repentance*, and Repentance being wrought in the Heart by the *Holy Spirit*: all other Sins may be repented of, and consequently may be forgiven. But this *horrid Sin*, of Blaspheming the *Holy Ghost*, by Calling the *Spirit of God* an *Unclean Spirit*, is so high an *Affront* to the *Holy Ghost*, that thereupon withdrawing his Assistance from such, he leaves them shut up in *Hardness of Heart*, incapable of *Repenting*, and consequently of being *Forgiven*.

This Consideration was enough, one would think, to make all Men, of but *common Sense*, to *Fear*; and *beware* how they *Reville*, *BlaspHEME*, or speak *Contemptuously* of or against the *Light*, the *Grace*, or the *Spirit of God*, in any of its Operations, or Appearances.

If any here should Enquire who, or what this *Beel-zebub* was, who is called *The Prince* (or *Chief*) of the *Devils*; Such may take this short Account of him.

He is the *same*, that in the *Old Testament*, was called *Baal-zebub*, the God of *Ekron*; to whom *Ahaziah* King of *Israel* sent to enquire, whether he should Recover of his Disease, or no, *2 Kings* 1. 2.

His Name signifies *Lord of Flies* (*Baal*, or *Beel*, signifying a *Lord*, and *Zebub*, a *Fly*;) And he is thought by some to have been represented in the *Form*, or *Shape* of a *Fly*.

The Reason of his Name is variously given. Some think he was called *Beelzebub*, or the *Lord of Flies*, because he was the *Larder-God*, that pretended to *free the Houses from Flies*, that did infest them.

Others suppose he was called so, in *Contempt*, by the *Israelites*, from the *Swarms of Flies*, which attended the Multitudes of his Sacrifices, and infested his *greasy Priests*: whereas in the Sacrifices of the true God, there was *not a Fly* to be seen.

In the Greek he is called *Beel-zebul*. Which small Variation, of but a Letter, makes a great Alteration in the Signification of the Name. For *Zebul* signifying *Dung*, *Beel-zebul* imports the *Lord of Dung*, or a *Dungy God*. Which also is supposed to be imposed on him, in *Contempt*, by the *Israelites*: and so *Idols in general*, are by *Tremellius* and *Junius* called *Deos stercoreos*, *Dungy-Gods*, *Deut.* 29. 17. in the Margin. Such as are curious to know more of this Subject, may read *Drusius* and *Grotius* in the Criticks; *Selden*, de *Diis Syris*. p. 211. *Godwyn's Moses and Aaron*, l. 4. c. 3. *Wilson's Christian Dictionary*, verbo *Baal-zebub*. But to proceed.

Our Lord, in this Discourse, begins the Pharisees, as with a close Siege; leaving them *no way to Escape* the Force of his Arguments. He had before refuted their *envious Charge* (that he cast out Devils by the Prince of the Devils.) 1. From the *Absurdity* of Supposing, that *Satan would work against himself*, and his own Interest, to the Destruction of his own Kingdom. 2. From the *Practice of their own Disciples*, who pretended to Cast out Devils as well as he: and yet would not be thought to do it by an *Infernal Power*. 3. From the *Superiority*, and Dominion which it was Evident he had over the Devils, in Casting them out: since it must be acknowledged, That he that doth Bind, is stronger than he that is Bound: and he that doth Cast out, is greater and more powerful than he that is Cast out. And now, that he may Close them round on every side, he adds yet another Argument, drawn from the Agreement, that is in Nature, between a Tree and its Fruit.

Either make the Tree good, said he, and its Fruit good; or else *Mat.* 12. make the Tree corrupt, and its Fruit corrupt: for the Tree is known 33. by its Fruit.

The Fruit was the Miracle wrought: The Tree was the Spirit, or Power, by which it was wrought. They could not deny the Mi-

racle : It was openly wrought in the Sight of the People. They *durst not* deny that it was a *Good Deed*, to Cast a Devil out of a Man, and thereby Restore to Sight and Speech him whom the Devil had made both Blind and Dumb. The People would not have *born* that; for they were affected with it.

Ver. 23. The Pharisees therefore, to *humour* the People, would *own* the Work; yet, to *traduce* Jesus, would *disown* the Spirit, by which it was wrought. But he, by a *Metaphor*, taken from a *Fruit-Tree*, shews them the Necessity they were under, either to *disown* the *Miracle*, as well as the *Spirit* : or *own* the *Spirit*, as well as the *Miracle*.

Then calling them a *Generation of Vipers*, (who would *destroy* him, that came in love to *save* them (as the Vipers Brood, according to the received Opinion of *elder Ages*, did use, at their *Exclusion*, to *destroy* their Mothers, by *Eating* out, or *tearing* their way thro' her Bowels :) he shews how contrary it was to *Reason*, to expect better Fruits from such *bad Trees*, as they were. For since, out of the *Abundance* of the *Heart* the *Mouth* speaketh; and a *good* Man, out of the *good* Treasure of his *Heart*, bringeth forth *good* things, as an *Evil* Man, out of the *evil* Treasure of his *Heart*, bringeth forth *evil* things :
Mat. 12. 34. How can ye (said he) O Generation of Vipers, being your selves *Evil*, speak *Good* things? So that *their Tongue* was no *Slander*.

Yet, that they might not think their *Tongue* was so their *own*, that they might, with *Impunity*, speak what they would with it; he let them know, That by *their Words* they should be *Justified*, and by *their Words* they should be *Condemned* : and therefore it behoved them to be more wary what they said. For if of every *idle* (vain, false) *Word* that Men shall Speak, they shall give *Account* in the Day of Judgment (which he assures them they shall :) how much *greater* and *heavier* Account must they expect to give, who had uttered such *high* and *horrible* Blasphemy, as they had done, against that Holy Spirit, which had wrought so many mighty Miracles through him?

Then, by a kind of *Parabolical* Speech, he shews what had been the *State* of that People, the *Jews* : and what was like to be the *Condition* of such of them then living, as thus *hardened* themselves against the *Grace*, which by him was now *freely* offered to them.

Mat. 12. 43. When (said he) the *unclean Spirit* is gone out of a Man, he walketh through *dry Places*, seeking *Rest* : And finding none, he saith,
Luke 11. 24. I will Return unto my House whence I came out; and when he Cometh, he findeth it *empty*, *swept* and *garnished*. Then goeth he, and taketh with him *Seven other Spirits*, more *Wicked* than himself; and they enter in and dwell there : and the last state of that Man is *worse* than the first.

This *Enigmatical* Speech (though it may be properly and seasonably applicable to any *Particular* Person, who having been *washed*, *purged*, *cleansed* from Sin and Iniquity, returns (as the Apostle has it, 2 Pet. 2. 22.) like the *Dog* to his own *Vomit*, and the *Sow* that was washed to her *Wallowing* in the *Mire* :) is by some Interpreters applied to the *Jews*. Out of whom, by the *Ministry* of the *Law* and the *Prophets*, the *Unclean Spirit* (or the *Fruits* of that Spirit, in all *Prophane*

Prophane and Unclean Actions, as well as in *Covetousness, Infidelity, Hypocrisy*, &c. the Cause, by a *Metonymie*, being put for the Effect) was cast out, and forced to walk among the *Gentiles* (who, comparatively to the *Jews*, were accounted but *dry Places*;) where not finding that *Rest* which he sought, he returned to his *old Home*, the *Jews*, again: whom he found *Empty* (void of the *Divine Spirit* and *Power*, which would have kept him out) yet *swept and garnished* (with *Ceremonial Observations* and *Pharisaical Traditions*), which Invited him not only to *Enter himself*, but to fetch in his *Fellows*; the whole *Legion* (implied in the perfect Number, *Seven*) and dwell there. This made this *last State* of the *Jews* (*bad* though they were, when they were carried to *Babylon*) *worse* than it had ever been before. See *Zegerus*, on the *Place*, in the *Criticks*; Tom. 6.

And indeed, they had Reason to apply this Speech to the *Jews*, from the following words of our Lord in the Text; viz. *Even so Mat. 12. shall it be unto this wicked Generation.* Which words *Munster* thus 45. Paraphraseth.

Similitudo ad vos pertinet, qui cum olim præ cæteris Gentibus receperitis Legem, & à vobis expelleretur Demon; Ille vagatus per Gentium Corda, ad vos reversus, suscipitur iterum à vobis, & locus habitandi ultrò conceditur, i. e. This *Simile*, or *Comparison* belongs to you (*Jews*) who when ye had heretofore received the Law before other Nations, and the Devil was driven out of you; he having wandred about through the *Hearts* of the *Gentiles*, and Returning to you, is Received again by you, and a dwelling Place willingly granted him. Vide *Munst. ubi supra*.

Some, I know, as Dr. *Lightfoot* in his *Harmony*, would have this Story (as delivered by *Matthew* in ch. 12. and by *Luke* in ch. 11.) to be two distinct Stories, of Things done and said at several times. But as I see no Convincing Reason for that; so the Coherence of Matter in each Relation, hath drawn me to joyn them in one.

As soon as *Jesus* had finished his Discourse to the *Pharisees*, a certain Woman, that was in the Company, admiring the *Divine Wisdom*, with which he spake, lift up her Voice, and said unto him; *Blessed is the Womb that bare thee, and the Paps which thou Luke 11. hast sucked.* 27.

But he, granting that (which both the *Angel*, *Luke* 1. 28. and *Elizabeth*, filled with the Holy Ghost, ver. 41. had before declared, ver. 42.) yet willing to improve all Occasions, to raise the Minds of People from *Outward* to *Inward*, from *Carnal* to *Spiritual* things; replied, *Yea, rather Blessed are they that hear the Word of God, and keep it.* Intimating (says *Cradock*, in his *Harmony*, ch. 5. Sect. 29. That it is more blessed to bear him in the Heart, by Believing in him, and Obeying his Commandments; than to bear him in the Womb only. To which purpose also, he there gives this Sentence out of *Augustine*; *Materna Propinquitæ nihil Mariæ profuisset, nisi feliciter Christum Corde, quàm Carne gestasset: Beatior enim Mariæ percipiendo Fidem Christi, quàm Concipiendo Carnem Christi.* i. e. The Relation of Mother would have done Mary no good: if she had not born Christ more happily in her Heart, than in her *Flesh*: for more blessed was Mary,

in receiving the Faith of Christ, than in Conceiving the Flesh of Christ.

Mat. 12. 38. The People being by this time gathered thick together, Certain of the Scribes and Pharisees, instead of Answering what he had before said unto them (and willing, perhaps, to divert him from prosecuting that Subject any farther) said unto him, Master, we would see a Sign from thee.

But he, so Answering as not to Answer their Design, told them, An Evil and Adulterous (or Bastardly) Generation (a Generation springing from Adultery, as well as Adulterated) seeketh a Sign: but there shall no Sign be given to it (in its Will, or at its Seeking) but the Sign of the Prophet Jonas: for as Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be (Synecdochically, or by a Figure of a Part for the Whole) three Days and three Nights in the Heart of the Earth.

So we read it in Matthew. From which Interpreters generally understand Christ's lying in the Grave, to have been Typified by Jonas his lying in the Belly of the Whale.

Luke 11. 30. But Luke reads it, As Jonas was a Sign unto the Ninevites: so shall also the Son of Man be to this Generation. Whence others infer, That Jonas did prefigure Christ, in his being purposely sent by God, to warn the Ninevites of the impending Danger, and thereby save them from the Destruction threatned: As Christ was sent by his Father, to Preach Repentance to the World, and thereby save from Eternal Death, all that did truly believe in him.

Hence however, he took Occasion to Upbraid them again, for their Hardness of Heart, Unbelief and Impenitence; telling them, The Men of Nineveh shall rise in Judgment with this Generation, and shall Condemn it; because they Repented at the Preaching of Jonas (though he was but an ordinary Man, and a meer Stranger to them:) whereas they had not Repented at his Preaching, but had Hardened themselves against him; although he was much greater than Jonas, as they might well perceive, by the many and great Miracles he had wrought, which Jonas did not so much as pretend to.

Nay, the Queen of the South (or of Sheba, 1 Kings 10. 1. called by Josephus, l. 8. Antiquit. c. 2. Nicaule, by other Nicolaa) he tells them, shall Rise up in the Judgment with the Men of this Generation, and shall Condemn them: for she came from towards the uttermost Parts of the Earth (near the South-Sea) to hear the Wisdom of Solomon; and behold, a Greater than Solomon is here.

Mark 3. 31. Luke 8. 20. While he yet talked to the People, his Mother, and his Brethren (or Kinsmen) standing without, sent to him, desiring to speak with him. Of which the Multitude, that sat about him, giving him Notice; he thereupon (not in Disrespect to his Mother, to whom, and to his reputed Father, he from a Child had paid a due Observance and Subjection, Luke 2. 51. But to lead the Peoples Minds to an higher, and heavenly Relation) First asking, Who is my Mother? and who are my Brethren? stretched forth his Hands towards his Disciples, and said, Behold my Mother and my Brethren: for whosoever shall do the Will of my Father which is in Heaven (or hear the Word of God, and

and *do it*, Luke 8. 21.) the same is my Brother, and Sister, and Mother.

Thereby teaching all his, that when they are engaged in God's Work (as he then was) Natural Affections and Relations should be so far set aside; as not to be suffered to draw, or divert them from the Service of God they are concerned in.

Having thus finished his Discourse at that time, *Jesus*, going out *Mat. 13.* of the House, went the same day, and sat him down by the Sea-*1.* side. And when great Multitudes were gathered together to him, he *Mark 4.* went into a Ship; Where *sitting*, and the whole Multitude *standing* *1.* on the Shore, he spake many things unto them in *Parables*: Which is a sort of *Mystical* way of Speaking by *Similitudes*, relating Matters sometimes *real*, sometimes *feigned*; whereby not only the *Mind* of the *Hearer* is *excited* to a more *close* Attention, but the *Understanding* also raised to a more *sublime* Consideration of the Matter couched thereunder.

And first he delivered a *Parable* unto them, which reached in some sort the *Condition* of every Man.

Behold, said he, *a Sower went forth to sow*: And when he sowed, *Mat. 13.* some Seeds fell by the *Way-side*; and it was both *trodden down*, and the *3.* *Fowls* came and *devoured* it. *Mark 4.*

Some fell upon *Stony-places*, where they had *not much* Earth; and *3.* forthwith they sprang up, because they had *not Deepness* of Earth: *Luke 8.* and when *the Sun was up*, they were *scorched*; and because they had *5.* *not Root*, they *withered* away.

Some also fell *among Thorns*: and the Thorns sprang up, and *Choked* them; so that they yielded *no Fruit*.

But Others fell into *good Ground*, and sprang up, *increased* and brought forth *Fruit*; some an *Handred-fold*, some *Sixty-fold*, and some *Thirty-fold*.

When he had delivered this Parable, that he might *stir up* the Attention of the Hearers to a *due Consideration* of the *Mystical* Meaning thereof, he added that Saying (which, on *weighty* Occasions, was pretty *usual* with him, viz.) *He that hath Ears to hear, let him hear.* Not Ears *indefinitely*; but Ears, *to hear*. The Ears, which God *openeth*, when he *sealeth* to Men their *Instruction*, Job 33. 16. The Ear, that *tryeth Words*, as the Mouth *tasteth Meat*, ch. 34. 3.

Every one in this *Auditory*, it is probable, *had Ears*: but *few*, if any, it may be doubted, *had these Ears*. For they with whom it were most reasonable to expect it, viz. his own *Disciples*, with the *Twelve*, came to him (as soon as they could get him alone :) and having first asked him, *Why he spake unto the People in Parables?* desired to know of him the *Meaning* of this Parable. Which shews they did not *Understand* it.

Before he Answer'd their *Request*, in Opening the Parable, he answer'd their *Question*, *Why he spake it*.

Because, said he, *it is given unto you to know the Mysteries of the* *Mat. 13.* *Kingdom of Heaven*: but to them (the People, that are without) *it is* *11.* *not given*. For whosoever *hath* (that is, hath by Improvement, by *Mark 4.* *11.* Increasing what was given him;) *to him shall be given*, and he shall *Luke 8.* *have* *10.*

have more abundance. But whosoever *bath not* (hath made no Improvement;) *from him shall be taken away* even that he hath, or (as Luke words it) that which he *seemeth* to have; or thinks (and perhaps, *Boasts*) that he hath.

Mat. 13. Then, that he might apply to these People the Words of *Isaiab* (ch. 6. 9, 10.) he adds, Therefore speak I to them in *Parables*; because they *Seeing, See not*; and *Hearing, they Hear not, neither do they Understand*. And in them is fulfilled the Prophecy of *Isaias*, which Luke 8. saith, By *Hearing* ye shall *Hear*, and shall *not Understand*; and *Seeing* ye shall *see*, and shall *not Perceive*. For this Peoples Heart is *waxed* Joh. 12. *gross*, and their *Ears are dull of Hearing*, and their *Eyes they have closed*; left at any time they should *See* with their *Eyes*, and *Hear* with their *Ears*, and should *Understand* with their *Heart*, and should be Mat. 13. *Converted*, and I should *Heal* them.

In reciting which Passage from the Prophet (which all the Four Evangelists touch, rather in *Sense* than *direct* Terms; but *Matthew* the most largely :) it is observable, that what the Prophet had delivered so *obscurely*, that Interpreters were *puzzled*, and divided about, (some taking the Words to contain an *Imprecation*, or *Curse* upon that People; Others, a *Commination*, or *Threatning* of them) Our Saviour has so *clearly* opened, that it plainly appears, The Reason why, though they heard and saw, they did *not Understand, nor Perceive*, was, because *They themselves had Closed their own Eyes*, and (by *Analogy*) had *shut their Ears*, and *Incrassated* (or made *gross* and *heavy*) their *own Hearts*; so that they could neither *See, Hear, nor Understand*: and that *hindred* their *Conversion*, and being *Healed*. Most truly therefore was it said by the Prophet, *O Israel, thou hast destroyed thy self*, Hof. 13. 9.

Having shewn, from the Words of the Prophet *Isaiab*, the *unhappy* State of those, who could neither *See, Hear, nor Understand* (aright :) Mat. 13. he, for the *Comfort* of his *Disciples*, adds; But *blessed are your Eyes*; 16. for *they See*: and *your Ears*; for *they Hear*: (that is, Ye are *Blessed*, in that ye have not, like them, *Closed your Eyes and Ears*; but they *stand open*, and are *Capable* to *See, Receive and Understand* the *Mysteries* of the Kingdom of God.) For I assure you, Many *Prophets* and *Righteous Men* have *desired* to see, and hear those things which ye see and hear; and have *not seen, nor heard* them.

When he had thus prepared their Understandings to receive it, he now opens to them this *Parable* of the *Sower*, thus.

Mat. 13. When any one *heareth the Word* of the Kingdom, and understandeth 19. it *not* (or, as *Clarins* Comments on it, doth *not endeavour* to understand it) then cometh the *Wicked One*, (Satan, or the Devil) and Mark 4. *catcheth away* that (the Word or Seed of the Kingdom) which was 15. sown in his Heart; left he should believe, and be saved. And this Luke 8. is he that received the Seed by the *Way-side*. 12.

But he that receiveth the Word into *Stony, or Rocky Ground*; the same is he who heareth the Word, and anon *with Joy* receiveth it: Yet *not* having *Root* in himself, he abideth but *for a time*. For when *Tribulation, or Persecution* ariseth because of the Word, by and by he is *offended*; and in the time of *Tryal, falleth away*.

*

He

He also that receiveth Seed among the *Thorns*, is he that heareth the Word: and the *Cares of this World*, and the *Deceitfulness of Riches*, and the *Lust of other things*, as the *Pleasures of this Life*, entering in, *Choke the Word*; and he becometh *unfruitful*, at least doth not bring forth Fruit to perfection.

But he that receiveth Seed into the good Ground, is he, that hearing the Word, and understanding it, keepeth it in an honest and good Heart; and bringeth forth Fruit with *Patience*, some *Thirty*, some *Sixty*, some an *Hundred-fold*.

In this *Instructive Parable*, as we may take Notice of the *Impartiality* of the Sower; who sowed every Sort of Ground, and that with one and the same good Seed: so may we, with *Sadness*, observe, that of all the several Sorts of Ground that were sowed, but one brought forth Fruit to the Sower.

Although, in all the three Evangelists, the *Exposition* of this Parable, immediately follows the Parable it self; yet, if we observe what *Mark* says, That his Disciples asked him about it, when he was alone: we may suppose he went on, to utter his other Parables unto his publick Auditory, before he Explained this, of the Sower, to his Disciples; and afterwards gave them the Meaning of this, together with the rest, when having dismissed the Multitude, he went into the House, *Mat. 13. 36.* and *Mark 4. 34.*

His next Parable (as *Matthew* gives it, who hath both the most, and them in the most regular Order) is commonly called The Parable of the Tares.

The former Parable set forth One Sower, of one sort of Seed; but in several sorts of Ground. This sets forth Two Sowers, of Two sorts of Seed, in one and the same Ground, or Field. And thus the Evangelist introduceth it.

Another Parable he put forth unto them, Saying, The Kingdom of Heaven is likened unto a Man, who sowed good Seed in his Field. But while Men slept, the Enemy came, and sowed Tares among the Wheat, and went his way. And when the Blade was sprung up, and brought forth Fruit; then appeared the Tares also. The Servants of the Householder, coming thereupon to him, said, Sir, (or Master) didst not thou sow good Seed in thy Field? from whence then hath it Tares? He telling them, An Enemy had done it; they thereupon asked him, If he would have them go, and gather them up? Nay, replied he; lest, while ye gather up the Tares, ye root up also the Wheat with them. Let both therefore (said he) Grow together until the Harvest: and in the time of Harvest, I will say to the Reapers, Gather ye the Tares first together, and bind them in Bundles to burn them; but Gather the Wheat into my Barn.

The Explanation of this Parable doth not (as the former) immediately follow; but is suspended until Jesus and his Disciples were by themselves in the House, where by and by we shall have it; and in the mean time may observe, that Jesus put forth another Parable, in these Words.

The Kingdom of Heaven is like to a Grain of Mustard-seed, which a Man took, and sowed in his Field, or Garden. Which indeed, is accounted the Least of all Seeds (usually sown by the Jews in Gardens:)

but

31.

Mark 4.

31.

Luke 13. but when it is grown up, it is the Greatest among Herbs, and becomes a
19. Tree; so that the Birds of the Air come, and lodge in the Branches thereof; or at least, may lodge under the Shadow of it, as Mark words it.

To this he Subjoins yet another Parable; whereby he likens the Kingdom of Heaven to Leaven: which a Woman took, and hid in three Measures of Meal, till the whole was leavened.

By both which Parables he sets forth the Energy, and Efficacious Virtue and Power of the Gospel; which, from so low Beginnings, should rise so high, spread so far, and attain to so great a Growth.

But as in the Parable of the Leaven, Interpreters wander wide in their Conjectures about the Three Measures of Meal; and they are by some thought to come nearest, who refer them to the Three Essential Parts of Man, Body, Soul and Spirit; while others content themselves to refer them to Thoughts, Words and Deeds (of which, see Zegerus, on the Place, in the Criticks, Tom. 6.)

So in the Parable of the Mustard-seed, some Objection has been made against that being called the least of all Seeds: whereas not only the Cypress-Tree (as Herbalists say) hath a smaller Seed (as being, for its littleness, not, without straining of the Sight, discernable;) but Poppey and Rue yield (they say) a smaller Seed, than Mustard.

To which Erasmus, and others, return this Answer, That the Comparison lies not between the Mustard-seed, and all other Seeds in general: but between that, and the Seeds of Garden Pot-herbs. Which as not the Cypress, so neither the Poppey, nor the Rue come under; as being rather Physical, than Culinary; fitter for Medicine, than Sallets, or Broths. But truly, I think the most plain and simple Answer will be, That our Saviour spake according to the common Notion of the Time and Country; without making an exact, and strict Enquiry into Nature about it.

Mat. 13. All these things spake Jesus unto the Multitude in Parables; as
35. they were able to bear it: and without a Parable spake he not (at that time) unto them. That it might be fulfilled, says the Evangelist, which was spoken by the Prophet. But no Prophet being named, it is left uncertain what Prophet it was.

The Marginal Reference is to Psa. 78. of which the Title is, Maschil of Asaph; which the Marginal Note there Explains, A Psalm for Asaph, to give Instruction: and Tremellius and Junius render it, Ode didascalica, Asapho. i. e. A Doctrinal Song, or Psalm to, or for Asaph.

This Asaph was one of the Chief Singers, whom David set over the Service of Song, (or Singing-Service) in the House of the Lord, 1 Chron. 6. 31. 39. and unto him divers of the Psalms are Inscribed, or directed; as particularly, Psa. 50. and all the Psalms as they stand, between Psa. 72. and 84. In all which, though, in the last Translation, we read a Psalm of Asaph: yet there, in the Margin, it is For Asaph. And in the Old Bible, it is, A Psalm committed to Asaph. Yet even there, the 50th Psalm (which is the first that bears his Name) is Entituled A Psalm of Asaph. And the Marginal Note upon it is, Who was either the Author, or a Chief Singer, to whom it was

was committed. Which shews the Translators, or Annotators, doubted who was the Author of that Psalm, and consequently of the rest, Inscribed of *Asaph*.

Tremellius and *Junius* are of Opinion, that this 78th Psalm was written, either by King *Hezekiah*, or the Prophet *Isaiah*, or some other Body about those times, wherein the Kingdom of Israel fell, and was cut off, 2 Kings 17. Trem. Annot. on Psal. 78. Which if it were, it might have been directed to, or for the Sons of *Asaph*, rather than *Asaph* himself, who probably had then been Dead about Three Hundred Years.

We read indeed, in 2 Chron. 29. 30. that *Hezekiah* the King, and the Princes commanded the Levites, to sing Praise unto the Lord with the Words of *David*, and of *Asaph* the Seer, contained in Psal. 105. and mentioned in 1 Chron. 16. from ver. 8. to 37.

Which word, *Seer*, applied to *Asaph*, being the more ancient Appellation of a Prophet (1 Sam. 9. 9.) might induce *Matthew*, if he took *Asaph* to be the Author of this Psalm, to call him here the Prophet.

Not but that there has been an Ecclesiastical Tradition, that in some old Copies it was written, *Isaiah* the Prophet. This both *Erasmus* and *Drusius* mention, in their several Commentaries on this Place, and deliver it on the Credit of *Hierom*; who, they say, Gives notice, that in some Greek Books, it was written [by *Isaiah* the Prophet.] But when this Passage was no where found in *Isaiah*, the Name of the Prophet was taken out by the Wise Men. And *Hierom* conjectured that it was written by the Evangelist at the first, not *Isaiah*, but *Asaph*: And that afterwards the Scribe, not understanding the Name *Asaph* (as a Prophet) but taking it for a Mistake of the Writer, changed *Asaph* into *Isaiah*, as a more noted Name, and often cited by *Matthew*.

But whosoever this Prophet was, that Place we are referred to, in Psalm 78. 2. doth not fully Answer what *Matthew* here reports this Prophet to have spoken. For he repeats the Saying of the Prophet thus; *I will open my Mouth in Parables: I will utter things which have been kept Secret from the Foundation of the World.* Whereas the 35. words of the Psalmist there are; *I will open my Mouth in a Parable; I will utter dark Sayings of old* (not, which have been kept Secret from the Foundation of the World, but) *which we have heard and known, and our Fathers have told us.* And in the Recounting them, he reaches no higher than the Deliverance out of Egypt, ver. 12. But lest this be thought too long a Digression, I proceed.

When *Jesus* had thus far entertained the Multitude with Parables, he dismissed them, and went into the House; whither when his Disciples were come unto him, they desired him to declare to them the Meaning of the Parable, he had before delivered, concerning the Tares of the Field: whereupon he thus Explained it to them. Mat. 13. 36.

He that soweth the good Seed (said he) is the Son of Man (that is, I my self;) The Field, in which this good Seed is sown, is the World: The good Seed are the Children of the Kingdom; but the Tares are Children of the Wicked One. 37. 38.

What these *Tares* are, in the *Mystical* Meaning of the Parable, is here, in the general, plainly enough declared; *They are the Children of the Wicked one*: But what they are in the *Literal* Sense, is not agreed, nor perhaps well understood. They are called (I suppose) in all our English Translations, *Tares*. But we are told (by Leigh, in his *Crit. Sac.* verbo *Zizania*,) that it should not be translated *Tares*, nor *Vetches*; but *Evil Seed*. Yet such, as bears the nearest Resemblance to the good Seed; And that so near, that until they are grown towards Harvest, they are hardly distinguishable the one from the other. It is that (saith Weems) which we call *blasted Corn*, or *deaf Ears*: which grow up with the good Corn; and cannot be discerned from it until the Harvest. Leigh, *ubi supra*. Hence it is made by some the Emblem of *Hypocrites*, who desire and endeavour (*not to be*, but) *to be like* the Good, as much as may be. Who can, and will, may read enough of this *Evil Seed* in Sculteti *Exercitationes Evangelicæ*, l. 2. c. 65. in *Crit. Sac.* Tom. 6. But let us go on with our Lord's Exposition.

Mat. 13. Whatever sort of *Evil Seed* these, which are here called *Tares*,
38. were; they are, he says, *The Children of the Wicked one*, and the *Enemy* that Sowed them is the *Devil*: The *Harvest* is the *End of the World*;
39. and the *Reapers* are the *Angels*.

40. As therefore (added he) *the Tares are gathered, and burnt in the Fire*:
41. *so shall it be in the End of the World*. The Son of Man shall send
42. forth his *Angels*, and they shall gather out of his *Kingdom* all things
43. that offend, and them that do *Iniquity*; and shall cast them into a
Furnace of Fire: there shall be *wailing and gnashing of Teeth*. And
then shall the *Righteous shine forth as the Sun, in the Kingdom of their Father*.

From this Parable, they who do not wilfully wink, and that too very hard, may See that these *Tares*, or *Evil Seed* (of whatsoever Religious kind it be, or may pretend to be) may be, should be, must be, ought to be let alone, not be pluck'd up but suffered to grow in the World (though not in the Garden, the Church) until the general Harvest. And this, without *Infringing the Churches Power*, on the one hand (in the Exercise of due Ecclesiastical Discipline on those who are the acknowledged Members of it; and declaring, as Occasion may require, *who are of it, who not*;) Or *Retrenching the Civil Power*, on the other hand (in the equal Administration of Justice, and due Execution of Laws, in all Cases rightly Subject to the Cognizance of the Civil Magistrate:) will secure all Persons whatsoever from Violence, or Sufferings of any kind, in Person or Property, on the Account of Conscience, or Religious Persuasion only; which is as much as any one can reasonably desire, and yet no more than Every one may Occasionally need. For if it were admitted that the *Tares might be rooted out of the World*, What Assurance can the Good Seed, the Wheat have, that, if the *Tares grow Strong*, and prove predominant (as, for the most part they have hitherto done) the *Wheat* shall not, by the *Tares*, be called *Tares*; and as *Tares* be rooted up, and destroyed? For, not to seek Examples of such Proceedings, higher than Wickliff's time and downwards; did not the *Tares* of those Times call the best
Wheat

Wheat then growing, in this and other Neighbour-Nations, **Lollards** (from *Lolium*, signifying *Darnell*, *Cockle*, or *Tares*) and as such, binding them up in Bundles for the Fire, burn them in *Smithfield* and other Places; thereby, as fast and as far as they could, *Rooting them out of the World?* But of this, I hope, enough.

Besides those *Parables* already related, as delivered unto the Multitude; some others follow, which it may be supposed were spoken to his *Disciples* in the House. Of which *Mark* gives this.

So is the Kingdom of God, as if a Man should Cast seed into the Ground, and should sleep and rise, (Night and Day follow his usual Course of Life, as if he took no Regard of it) and the Seed should spring and grow up, he knows not how (without Man's Contriving, willing or cunning, provided he do not any thing to Check, or hinder its Growth :) for the Earth bringeth forth Fruit of her self; first the Blade, then the Ear, after that the full Corn in the Ear, (so that all the Increase is of God, 1 Cor. 3. 6. 7.) But when the Fruit is brought forth, immediately he putteth in the Sickle, because the Harvest is come.

Again, said he, The Kingdom of Heaven is like unto Treasure hid in a Field; which when a Man hath found, he hideth: and for Joy thereof, goeth and selleth all that he hath; and buyeth that Field.

And again, adds he, The Kingdom of Heaven is like unto a Merchant Man, seeking goodly Pearls: Who, when he had found one Pearl of great Price, went and sold all that he had, and bought it.

By which two *Parables* he shews, both the inestimable Value of the Truth of the Gospel, of the Heavenly Kingdom in it self, and in the Minds also of them that truly know it: and also the various Ways of obtaining it. One travels far, and takes great Pains and Care in Seeking after it: while Another finds it, in a manner, unexpectedly, and without Looking after it. Much like to what God by his Prophet declared, *Isa. 65. 1.* Which is cited by the Apostle, (*Rom. 10. 20.*) and in the Recital somewhat more plainly accommodated to the purpose, thus. *I was found of them that sought me not: I was made manifest unto them that asked not after me.*

But this is more especially observable in it; that however, whether easily or hardly, a Man finds this divine Treasure, he must part with all his former Treasure; the Knowledge, the Wisdom, the Righteousness and Religious Experiments, he had treasured up before he found this (and which were not of the Nature of this) if he means to Obtain, and Retain this hidden Treasure; this Choice Pearl.

Again (said he) the Kingdom of Heaven is like unto a Net that was Cast into the Sea, and gathered (Fish) of every kind: Which when it was full, they drew to Shore; and sitting down, Gathered the Good into Vessels, and cast the Bad away, So (added he) shall it be at the End of the World. The Angels shall come forth, and sever the Wicked from among the Just, &c.

Having thus, by many ways, instructed them in the things relating to the Heavenly Kingdom, he now asked them, If they had understood them all; and they Answering, yea Lord: He thereupon, by another Parable, of a Scribe that is Instructed unto the Kingdom of Heaven (whom he likens unto an Householder, who out of his

Treasury bringeth forth things New and Old :) gives them to understand, that they are not to *store up* this Heavenly Knowledge, this Divine Light which he had given them for their own private use only : But to *impart and communicate* it, as occasion shall offer, to others.

Mark 4. 21. For *is a Candle*, said he, (which is a Metaphor he had used once before, Mat. 5. 15.) *brought to be covered, or hid, and not to be set on a Candlestick ?* For (added he) there is nothing *hid*, which shall not be *manifested* : nor hath any thing been *kept secret*, but that it should (in its proper season) *come abroad*.

Mat. 8. 18. Now, when he had finished these Parables, in the Evening of the same day, he said to his Disciples, *Let us pass over unto the other side*, (to wit, of the Lake Gennasereth, where the Ship, in which he was, then rode.) For Mark delivers the Story so as if he were yet in the Ship, out of which he had taught the People ; (For he says, They took him even as he was in the Ship :) Which if he was, he must either have gone into it again, after he went, as Matthew says, into the House, Mat. 13. 36. (which that he did, none of the Evangelists mention :) or else, what Matthew calls *Going into the House*, must be taken for a *Going into the Cabin*, or some more private Part of the Ship ; where he and his Disciples were together by themselves. However it was, in the Ship they had him ; and forth they launched : having other little Ships also in Company with them.

Mark 4. 37. Luke 8. 23. But as they sailed, *He*, lying on a Pillow in the Stern of the Ship, *fell asleep*. And while he slept, there arose a *great Storm of Wind* : which falling down upon the Lake, so raised the *Waves*, that they beat into the Ship to that degree, that they were filled with Water ; that is, *The Ship* (the *Contained*, being by a Metonymie, put for the *Containing*) was filled with Water, and they were in *Jeopardy*.

This made his Disciples *bestir* themselves ; And knowing that there was no Help but in him, they hasten to him, and awake him with a re-doubled Cry, *Master, Master, Save us, we perish*.

He thereupon arising, *Rebuked the Wind*, and the *Raging* of the Water : Whereupon they *Ceased*, and there ensued a *great Calm*.

Then gently blaming his Disciples, he said, *Why are ye so Fearful ? How is it that ye have no Faith ?*

But the Men (they who were in the *Other Ships*, who are here called the *Men*, in Distinction from his *Disciples*) seeing the *Miracle*, and having partaken of the *Mercy*, marvelled, and said, *What manner of Man is this, that even the Winds and the Sea obey him ?*

Mat. 8. 28. Having with this *Danger* (yet without *Damage*) crossed the Lake, they arrived in the Country of the *Gergesenes* ; so Matthew calls them :

Mar. 5. 1. Mark and Luke call it the Country of the *Gadarens*, over-against *Gallilee*.

Luke 8. 26. Some take these to be but *one* and the *same* Country and People ; though called by *different* Names. But others (as Tremellius, in Notis ad Syriac. Testam. And Isaac Casaubon, in Not. in Marc. 5. 1.) hold them to be *two distinct* Places and People : yet lying so *conteminate* and *intermix'd*, that who came upon the *One*, might well enough be said to have *come upon the Other*.

Our Lord was no sooner landed, but immediately there met him *Two* possessed with Devils (For *Matthew* mentions *Two*; though *Mark* and *Luke* have each of them but *One*.)

These came out of the *Tombs*, and were exceeding fierce; one of them more especially (which might make those Evangelists overlook the other, and take notice of this only:) Who though he formerly came out of the City, yet having of a long time had Devils in him, he now wore no Clothes, neither abode in any House; but had his Dwelling in the *Tombs*.

And so strong was he in the Unclean Spirit (or so strong was the Unclean Spirit in him) that no Man could bind him (so as to hold him) no, not with Chains. For he had often been bound with Fetters and Chains; but the Chains had been plucked asunder by him, and the Fetters broken in pieces. Neither could any Man tame him; but he was driven of the Devil into the Wilderness: and was always, Night and Day, in the Mountains and in the Tombs, Crying and Cutting himself with Stones; so that no Man might (with Safety) pass by that way.

This raving Man, when he saw Jesus afar off, ran towards him, and falling down before him, Cried out with a loud Voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? Art thou come to Torment us before the time? I beseech thee, Torment me not. So he speaks in *Luke*, somewhat modestly. But in *Mark* he is more Peremptory; and saucily takes upon him to bind him to it by an Oath. I adjure thee by God (said he) that thou Torment me not. Luke 8.
28.
Mark 5.
7.

That which, it seems, had so stirr'd the Devil, and raised him to this exorbitant height, was, That Jesus had said unto him, Come out of the Man, thou unclean Spirit.

Jesus then asking him, What is thy Name? He answered, My Name is Legion (a Term borrowed from the Roman Souldiery, amongst whom it was used to signify a Brigade of Men, consisting, for the most part, of Six Thousand, or thereabouts:) For (said he) we are many. Then sinking in his Terms, he fell from Adjuring to Beseeching again; He besought him much, that he would not send him away out of the Country, says *Mark*: but *Luke*, that he would not Command them to Go into the Deep; that is, into their old Prison and proper Place, Hell, or the Bottomless-Pit. See Dr. Hammond on the Place.

There was, it seems, at some distance, a great Herd of Swine, feeding on the Mountain. This the Devils observing, and fearing worse Quarters; they all with one consent besought him, that, if he would cast them out of this Man, he would suffer them to go into the Herd of Swine.

What these *Gergesenes* and *Gadarens* were, is not well agreed amongst Expositors. Some will not admit them to be Jews, because of the Swine; whose Flesh was to them forbidden Food.

Others allow them to be Jews, who abstaining from Eating; did notwithstanding breed, keep and feed Swine, to trade and barter with other Nations, for other Commodities, therewith.

But probably they may be nearest the Truth, who take them to a mix'd People, Greeks and Jews, living promiscuously together; those Jews also being such as were less regardful of, or Obsequious to the Law:

Law: and yet that the Swine belonged rather to the *Greeks*, than to the *Jews*.

But whose soever these Swine were, *Jesus* having commanded this *Legion* of Devils out of this Possessed Man, suffered them to Enter into the Swine; not to gratify those unclean Spirits, but (as some conjecture) to punish the Owners, who were wont to deride the *Jews*, for their *Observance* of the Law of God, in their abstaining from Swines Flesh: Or, perhaps, to make Tryal of the Temper of those People; Whether they would prefer him to their Swine, or their Swine to him.

But whatever was the *Motive* to this *Permission*, no sooner had the Devils obtained the *Grant*, but they immediately took Possession of the Swine. Which, being disturbed at the Entrance of these Unexpected and Unwelcome Guests, ran violently, the whole Herd of them, down a steep Place into the Lake (or Sea, for so also it was called) and being there Choked (whether by the Water, or the Devils) they all perished in the Waters.

Mat. 8.
32.
Mark 5.
13.
Luk. 8.
33.

Upon this the *Swine-herds* fled, and going into the City, told both there, and in the Country, as they went, what had happened.

This drew some out, to see what it was that was done; and perhaps to demand Satisfaction for the Damage received, or revenge the Loss they sustained in their Swine: which could not but be pretty considerable, since the Herd consisted of about Two Thousand.

But when they came to *Jesus*, and saw the Man that was possessed with the Devil, and had had the *Legion* in him, now sitting (who used to be Hurried hither and thither;) and Clothed (who was wont to be naked:) and in his right Mind (who used to be raving Mad;) they were afraid.

Mark 5.
15.

And when they who had seen it, told the Rest, by what means he that was Possessed of the Devil was healed, and also concerning the Swine; the whole City came out to meet *Jesus*, and the whole Multitude of the *Gadarens* round about the Country, gathered about him also: and not having Grace, or Goodness enough, to prefer him before their Swine; nor Courage enough to Contest the Point with him, for the Loss of their Swine; they besought him to depart out of their Coasts: which he did.

Ver. 17.

And for ought else appears, the chief End of his Going thither at that time was; That he might shew his Power over the Elements in the Passage, and thereby Confirm the Faith of his Disciples: and manifest his Dominion over the Unclean Spirits, in freeing those poor Souls from their usurped Tyranny.

But oh! How inexpressible is the Comfort which accrues to Mankind, from the Consideration arising from this Story: That the Devil, that Prince of Darkness, in his highest Strength, even at the Head of his Legionary Forces, has not Power to Enter so much as a sorry Swine, until it be given him by a Divine Permission.

At the Request of the *Gadarens*, *Jesus* went on board the Ship again; and then, He, of the two, that had been Possessed, and thus grievously Tormented by the Devils, besought *Jesus* that he might Go with him, and be with him: fearing perhaps lest, when *Jesus* was gone

Ver. 18.

gone, and he left again to himself, his *old Masters* might return, and take Possession of him again.

But *Jesus* (who, as well Absent, as Present, knew how to preserve Ver. 19. the poor Man) would not suffer him to go with him: but advised him to go home to his own House, and to his Friends; and tell them what great Things the Lord had done for him, and how he had had Compassion on him.

The Man thereupon departing, did publish throughout the whole Ver. 20. City *Decapolis* (which took its name from *Ten Cities*, of which this was One, and the Chief,) how great Things *Jesus* had done for him: and all Men did Marvel at it.

Now when *Jesus* was come back again, to the other side of the Lake; he went unto his own City (*Capernaum*, where his Residence Mat. 9. 1. Luke 8. mostly was;) and there the People received him gladly: for they 40. were all waiting for his Return.

To this time, is by some referred the working of those Miraculous Cures, on the Daughter of *Jairus*, and the Woman with the *Bloody-Issue* (Mark 5. and Luke 8.) on the Two *Blind Men*, and the *Dumb Man*, possessed with a Devil (Mat. 9. 27, 32.) All which have been related before, from Mat. 9. how seasonable, is left to the Reader's Judgment.

From hence it is supposed by some, our Saviour made a *second Visit* to his own Country *Nazareth*. Which is gathered from Mark 6. 1. and Mat. 13. 54. But it is more probable, that what these two Evangelists do here deliver, is the same with that which Luke gives in ch. 4. from which place I have related it before.

Samuel Cradock indeed, in his *Harmony of the Four Evangelists*, ch. 4. sect. 23. relates this from *Matthew* and *Mark*, as a distinct Story from that in *Luke*; making it another Visit to *Nazareth*. But it had, I suppose, slip'd his Memory at that time, that in Sect. 11. of his 3d Chapter (having just before given the Account at large, from Luke 4. of our Lord's having been at *Nazareth*, and the rude Entertainment he met with there) he had, in a Marginal Note, told us, We read not that Christ ever came to this Town again.

Our Lord (as we have given account before) had some time ago, chosen out of the whole Body of his Disciples, *Twelve* by name, to be always with him, in readiness to be sent forth by him, when he should see Occasion. And that time being now come, he called them Mat. 10. to him; and gave them Power and Authority over all Devils, and Unclean Spirits, to cast them out: and to Heal all manner of Sicknes, Mar. 6. 7. and Cure all Diseases; Yea, and to Raise the Dead also. Luk. 9. 1.

Then sending them forth in Pairs, by Two and Two together, he gave them both their Commission, to Preach the Kingdom of God: and Instructions how, and where to do it; and how to behave themselves in the doing of it.

First, He forbid them to go in the way of the Gentiles, in general. For Mat. 10. though he was the Common Saviour, who not only would that all 5. Men should be saved; but to that End gave himself a Ransom for all, to be testified in due time, 1 Tim. 2. 6. Yet the Offer and Tender of his Salvation, was to be first made to the Jews, the antient and

and peculiar People of God; which the Apostle Paul afterwards acknowledged to be, in a sort, *their due*, Acts 13. 46.

In particular, He forbid them to Enter into any City of the Samaritans: for the Samaritans (as Grotius observes on Mat. 10. 5.) were partly of Foreign Extraction, not Imbodied with the Jews in a Religious Fellowship; partly also Jews, who rejecting the Rites of their own Religion, had fallen off to them.

Ver. 6. But Go rather, said he, to the lost Sheep of the House of Israel. And as ye go, Preach, saying, *The Kingdom of Heaven is at hand.*

This was the Sum of their Message, the same which both John the Baptist, Mat. 3. 2. and Jesus himself, Mat. 4. 17. began their Preaching with; adding Repentance to it. Repent (said they) for the Kingdom of Heaven is at hand. The Dispensation of the Gospel, the Administration of the Spirit under the Son, is ready to Enter, and take place of that of the Law, and of the Letter, under Moses.

Mat. 10. 8. And to Confirm this Doctrine; *Heal the Sick* (said he to them) *Cleanse the Lepers, Raise the Dead, Cast out Devils.* Work such Miracles as may not only, from the strangeness of them, enforce an Acknowledgment, that ye are indowed with a Supernatural Power: but also, from the Beneficialness thereof to Mankind, may Engage them to love you, and receive your Testimony. Which that ye may the more effectually do; See that ye do all Freely. As ye have freely Received from me: so do ye freely Give to them.

Some there are, who, unwilling themselves to Preach freely, would willingly Restrain this Precept [*Freely Give,*] to the Healing part of their work; so that they should demand nothing for the Cures they wrought: not willing to Extend it to their Preaching. But they received the Gift for Preaching, as freely, as that for Healing: and therefore were under equal Obligation to perform both alike freely.

This is acknowledged by some, not of the least Note among the Learned.

Capellus, in his Observations on those Words [*Freely ye have received, freely give,*] delivers himself thus. ‘Refertur illud non modò ad ægrotorum curationem, cujus Donum miraculosum à Christo acceperint Apostoli; sed ad Evangelii Prædicationem: quod hinc sanè liquet, quòd ab eo tempore in Ecclesia Christiana Simoniaci sunt dicti illi, qui præcio Sacerdotia Munusq; Docendi & Sacra administrandi redimere voluerunt. Vult ergo Christus Discipulos suos gratis non modò ægros sanare, sed & Evangelium docere, quia & ipse gratis eos illud docuisset, i. e. ‘That Saying [*freely ye have received, freely give,*] is referred not only to the Curing of the Sick, for which the Apostles had received from Christ a Miraculous Gift; but to the Preaching of the Gospel also: Which indeed is evident from hence, that from that time, they are called Simonists in the Christian Church, who with a Price, would Purchase Benefices, and the Office of Preaching and Administring holy things, Christ therefore would have his Disciples not only Heal the Sick freely, but Preach the Kingdom also freely; because he also had taught it them freely.

With him agrees Grotius, who in his Anotations on this Place, says, ‘Christus, cum videret multum decessurum Autoritati Doctri-

‘ *ne Evangelice, quin neq; extra Calumniam* futuros Discipulos suos,
 ‘ *si pro actibus qui ad testandam duntaxat Veritatem pertinere debe-*
 ‘ *bant, aliquid acciperent premij, non fadas tantum Pactiones, sed*
 ‘ *Omnem* omninò ex rebus ejusmodi, aut etiam ex ipsa docendi operâ,
 ‘ *quæstum* prohibuit. Quod à veris Apostolis, eorumq; Successoribus
 ‘ Sanctissimè est observatum; apud quos, ut *Tertullianus* loquitur,
 ‘ *nulla res Dei pratio constabat, i. e.* ‘ Christ, seeing that the Autho-
 ‘ rity of the Doctrine of the Gospel would be much lessened, and
 ‘ more-over, that his Disciples would not be *free from Calumny*, if
 ‘ they should receive *any Reward* for Acts which ought to belong
 ‘ only to the testifying of the Truth, forbad not only *filthy Bargains*;
 ‘ but *all manner of Gain* whatsoever out of such things, or even
 ‘ out of the Work it self of Preaching. Which thing was most
 ‘ religiously observed by the true Apostles, and their Successors;
 ‘ amongst whom, as *Tertullian* speaks, none of the things of God
 ‘ *did cost any thing.*

Then having hinted that both Christ and his Apostles, as well in Word as by Example, taught, that it was but equal that they who, neglecting their own Business, employed their Time and Pains in procuring the Salvation of others, should in course be *honestly maintained by them*; and that the Apostles notwithstanding, (*Paul* more especially) did very often quit this Right of theirs, rather Choosing to *get their Living* by their hands, than be a *Burthen* to the Poor, or lye open to the Calumnies of such as bare ill will to them: he adds, By these Arts the Truth of the Gospel was propagated, or spread throughout the whole World. From which how greatly the Manners of After-times have receded, is as *needless* to be spoken, as *sad* to be thought of. Thus he.

To whom may be added *Sebastian Munster*; who on the Words, *Provide neither Gold, &c.* Mat. 10. 9. has this Remark. ‘ *Hoc dic-*
 ‘ *itur, quòd illi qui Dei agunt Negotium, & Regnum ejus Homi-*
 ‘ *nibus annunciant, omnem Curam vitæ presentis rejicere debent in*
 ‘ *eum; non dubitantes Deum illis suppeditaturum Commeatum, vi-*
 ‘ *ctum & amictum, atq; Defensionem in Itinere, juxta illud Prover-*
 ‘ *bium vulgò jactatum, Dignus est Operarius Cibo suo. i. e.*—‘ This is
 ‘ Spoken, because they that do God’s Business, and Preach his King-
 ‘ dom unto Men, ought to *cast all their Care* of this Life upon him;
 ‘ not doubting but that God will supply them with Provision of
 ‘ both *Food* and *Rayment* for their Journey, and *Defence* in it, ac-
 ‘ cording to that common Proverb, *The Workman is worthy of his*
 ‘ *Meat.*

From this *strict* Charge given to the Apostles, to perform the Service they were sent on, *freely*; some think the Apostles began to cast in their Minds, what *Provisions* they should take with them, for their Use in the Journey they were now to go upon: and that therefore our Lord added, *Provide neither Gold, nor Silver, nor Brasse* Mat. 10. in your *Parse* (the Greek word, *ζάρας*, signifies *Girdles*; and is ren- 9. dred Purfes, because in old Times they did wear their Purfes *within* their *Girdles*, or *Belts*.)

Mark 6. Take *nothing* for your Journey : *no* Money, *no* Bread, *no* Scrip (or
 8. Wallet, to carry Change of Garments in) and therefore *Not two*
 Luke 9. Coats (one to Travel in, and another to be Trim in) *no*, nor any
 3. Shoes, but the Sandals only which ye have on : Nor yet Staves, say
 Matthew and Luke. Yet in as much as Mark, out of the general Pro-
 hibition, hath that *one* Exception, of a Staff only ; Interpreters, to
 keep the Texts from *Clasbing*, are willing to Suppose, that by Staves
 forbidden in Matthew and Luke, are meant Weapons for defence : and
 by a Staff allowed, in Mark, is meant an usual Walking-stick only ; to
 Ease and Support them, when wearied with travel.

The Sum and Scope of all these Prohibitions of their making any
 Provision for themselves, seems to be, to imbue and season them, now
 at their Initiation into the Apostolical Service, with a full and firm
 fiduciary Dependence upon God, for all things necessary to a comfor-
 table Life : and a willing Self-denyal, and Abnegation of whatsoever
 was more than needful. And that they might not fear wanting what
 was needful, he tells them, in a Proverbial Speech, *The Workman is*
worthy of his Meat.

Having Secured them of that, he in the next place *Instructs* them,
 how they should behave themselves where they came.

And first, he bids them, when they should come into any City or
 Town, not run at a venture into any body's House, but Enquire
 who in that place is worthy (for Sobriety, Gravity and Religious In-
 clinations.)

And when, upon Enquiry, they should find such a Family ; then
 when they came into the House, they should Salute the Family, with
 the common Comprecation, used in Salutations in those Times and
 Countries, viz. *Peace be to this House.*

So the Seventy were directed, a while after, to Salute the Families
 where they came, Luke 10. 5. And that that was the Common Salu-
 tation, not only among the Jews, but other Eastern Nations, may be
 seen in 1 Sam. 25. 6. 1 Chron. 12. 18. Gen. 43. 33. by which they
 wished All Health and Happiness, or Prosperity ; as appears from
 Psalm 122. 7. And with this Salutation did our Lord himself, after
 his Resurrection, greet his Disciples, John 20. 19.

If (says he) the House (that is, the People of the House, the Con-
 taining being, by a Metonymie, put for the Contained) be worthy ; let
 your Peace (what in your Salutation ye wish them) rest upon them :
 But, if it be not worthy ; your Peace (or good Wish) will return to
 your selves.

Mark 6. Next he bids them, in whatsoever place they enter into an House,
 10. (where the People do receive them) there they should abide, till
 Luk. 9. 4. they depart from that Place ; and not shift their Lodging to and
 fro, from House to House : thereby giving People Occasion to think
 them unstable, and of unsettled Minds ; or that they hunt after the
 best Quarters.

Then he tells them how they should carry themselves towards
 such, as should despise or reject them, or their Testimony.

Whosoever

Whoſoever (ſays he) will not receive you, nor hear your Words; *Mat. 10.* when ye go out of that Houſe or City, ſhake off the Duſt of your Feet, as a Teſtimony againſt them. Upon which Paſſage, *Grotius, Mark 6.* on *Mat. 10. 14.* in *Crit. Sacr.* thus delivers himſelf.

‘ Non videtur mihi Ritus iſte *directè* quidem Denunciationem Divini Judiciij continere,—Sed tantundem valuiſſe, quaſi dicerent Apoſtoli, Veneramus huc, *non noſtri Commodi, ſed Salutis veſtræ cauſæ* : Nunc quando Monitis noſtris auſcultare *non vultis*, res veſtras vobis habete. Nihil nobis vobiſcum ultra Commercij eſt, quin adeo nè *tantillum* quidem veſtri expetimus. i. e. ‘ That Ceremony (of ſhaking off the Duſt of the Feet) doth not indeed ſeem to me to contain *directly* a denouncing of Divine Judgment,— But to have the ſame force, as if the Apoſtle had ſaid, We came hither, *not for the Sake of our own Advantage, but of your Salvation.* Now ſeeing ye will not Harken to our Admonition; Keep your Matters to your Selves: we have no more to do with you; nay truly, we don’t deſire ſo much of you, as this *ſmall Duſt* comes to. To like purpoſe ſpeak alſo *Caſtallio & Zegerus.*

But ſurely one might think from the following Words, that the Shaking off the Duſt, on that Occaſion, might import a Denunciation of Divine Judgment: for thus it follows, in *Matthew.* Verily, I ſay unto you, It ſhall be more tolerable for the Land of Sodom and Gomorrah in the day of Judgment, than for that City.

Having inſtructed them how to demean themſelves in their preſent Expedition; our Lord now foretells them what Hardſhip they may be likely to meet with, if not in this Journey, yet in their future Travels in his Service. And this he did, that he might prepare them to expect, and bear Perſecution, for his Name ſake; when he ſhould, in Perſon, be *absent* from them. For, as *Grotius* obſerves, ‘ Quæ ſequuntur non tam ad hanc Legationem pertinent, quàm ad eas quas Chriſtus poſtea Apoſtoliſ erat mandaturus. i. e. The things which follow belong not ſo much to *this* their preſent Embaſſy, as to thoſe which Chriſt ſhould hereafter employ them in.

He tells them therefore, Behold, I ſend you forth as Sheep in the midſt of Wolves. Againſt whom (we know) the Sheep are not able to defend themſelves by ſtrength and force. Therefore he adviſes them to be Wiſe, wary, watchful and circumſpect, as the Serpent is; who (as Naturaliſts ſay) doth ſhun the Company of Men, as knowing them to be his Enemies; and is watchful of the Feet of Men, if they come where he is, and very careful of his Head, that they may not Tread upon it.

Yet leſt this Serpentine Policy ſhould carry them too far towards a Self-Security, he Compounds it with the Innocency and harmleſs Simplicity of the Dove. Be ye therefore, ſaid he, Wiſe as Serpents, and Harmleſs as Doves. By which Similitude, as *Erasmus* obſerves, Chriſt hath admirably painted out the ſimple Prudence, and prudent Simplicity of Men truly Chriſtian.

But beware of Men, added he; as if he had ſaid, Beware what Men ye Converſe with; Beware how ye Converſe with them; Beware of Opening your ſelves too freely to them; Beware of Contending too

fiercely with them; Beware of Casting your Pearls before Swine, or Giving your holy things unto Dogs; Beware of such Men; for they will deliver you up to the Councils (as they did afterwards Peter and John, Acts 4.) And they will scourge you in their Synagogues (or rather Consistories, or Judicatories) as they did the Apostles, Acts 5. 40. And ye shall be brought before Governours and Kings for my sake, for a Testimony against them (the Jews) and the Gentiles (as Paul was brought before Felix and Festus, two Roman Governours, Acts 24. and ch. 25. 6. And before King Agrippa, ver. 23. and before Nero, the Roman Emperour, 2 Tim. 4. 16. 17.) Whereby not the Jews only, but the Gentile Rulers also had occasionally a Means of Hearing the Gospel preached.

Ver. 19. Yet that they might not perplex their Thoughts, how they should Answer those great Persons, when they should be brought judicially before them; he bid them not be anxiously careful how, or what they should Speak: assuring them, that if they were faithful in the needful Hour it should be given them. Which that they might the more confidently rely upon, he wished them to Consider, that it was not they that were to speak (of themselves, or as Men :) but it was the Spirit of God (their Father,) which should speak in and through them. Which was verified not long after in Peter, Acts 4. 8. and 5. 29. and in Stephen, Acts 7.

Having eased them in that respect, he goes on to set forth the Dangers they might probably meet with, from the Cruelty and Treachery that would be likely to arise in the Unbelievers, or false Brethren, against the true Believers; and that even in private Families, and amongst the nearest Relations.

Ver. 21. For Brother shall deliver Brother to Death; and the Father, the Child; and the Children shall rise up against their Parents; and cause them to be put to Death. The Result of all which should be that they (his Disciples) should be hated of all Men, for his Names sake; that is, for Confessing themselves to be his Disciples. Yet this Comfort should also attend it, that he that should not be staggered, and turned aside by it; but should Persevere in the Christian Profession and Life, and therein hold out unto the End, should be saved.

Therefore he Encourages them to Go on boldly and faithfully on the Message he now sent them about; and not be stopt, or hindered by any Storm they might meet with in this, that, or the other place. But, Ver. 23. said he, when they shall Persecute you in this City, Flee ye (or hasten ye, not into the Desert, or some place of Quiet and Safety, but) into another City there to Preach the same Gospel: for verily, I say unto you, ye shall not have gone through the Cities of Israel, before the Son of Man come.

Concerning which Coming Interpreters do not well agree; some referring it to one time, Others to another: but they seem nearest to hit the Mark, who refer it to his Spiritual Coming, and Appearing to his Disciples after his Resurrection; and the general Effusion of his Spirit upon them, after his Ascension.

But in this Interpreters do well agree, that That Direction of Christ to his Disciples, when Persecuted in one City to Flee unto another, imported

imported the *Urgency* of the Service, and *Straitness of Time* for the Performance of it, and was intended by him as an *Incitement* to them to *Boldness*, and *Diligence* in the Discharge thereof.

Apparet igitur (says *Grotius* on the place) non rectè ex hoc loco peti Argumentum ad Questionem de Fugâ voluntariâ, solo vitandi Periculi respectu. i. e. It appears therefore that an Argument to the Question concerning *voluntary Flight*, meerly on the Account of *avoiding Danger*, cannot rightly be fetched from this place.

But that they should not think much of *this sort* of Treatment, when they should meet with it, since they profess'd to be his Disciples; he recommended to their Consideration that proverbial Axiom, The Disciple is *not above* his Master, nor the Servant *above* his Lord. *Ver. 24.* But it is enough for the Disciple, if he speed *as well* as his Master, and the Servant *as* his Lord.

If therefore, said he, They have called me the Master of the House; *Beel-zebub* (as ye know they have) how much more will they call them of his Household (that is, you) so? and how much the more *patiently* may ye bear it?

Fear not therefore, because of them, to declare your Message *boldly*; *Ver. 26.* but what I have spoken to you *privately*, and (as it were) *in your Ear*, that speak ye *openly*, and Preach it as *publickly*, as from the House-Top: for there is nothing *Covered*, that shall not be *Revealed*; or hid, that shall not be known.

Neither Fear them, who can kill the *Body* only; but are *not able* *Ver. 28.* to kill the *Soul*: but rather Fear him (God,) who is able to destroy both Soul and Body in Hell.

And as he is *able to Destroy*, he is no less *able to Save*; and therefore ye may safely Rely on his both *Power* and *Providence*: Which is so Extensive, that although a *Sparrow* is so mean a thing, that *two* of them are sold for a *Farthing*: yet not *one* of them shall fall to the *Ver. 29.* Ground, without your Father's Permission, or Knowledge at least.

Whosoever therefore shall *Confess* me *before* Men (for, as one observes, *Christ* requires not only *Faith* in the *Heart*, but *Confession* with the *Mouth*, *Rom. 10. 10.* *Grot.*) him will I *confess* also, before my Father who is in Heaven. But whosoever shall *deny* me *before* Men, him will I also *deny* before my Father who is in Heaven. *Ver. 32.*

Then, to obviate an Objection, which might possibly arise in their Minds, That he, the Promised *Messiah*, the *Prince of Peace*, of the Increase of whose Government and Peace, it was long before Prophe-
sied, there should be no End, *Isa. 9. 6, 7.* and *Chap. 11. 6, 7, 8, 9.* might have been Expected to have been attended with *Peace* at his *Ver. 34.* Coming, rather than with such *Oppositions*, and *Disturbances* as he spake of: Think not, said he, that I am come to send *Peace* on Earth; (Think not my Coming will produce *that Peace* which ye expect;) I came not to send *Peace*, but a *Sword*. My Coming will not at present work *Peace*, but *Differences* and *Divisions*. For I am come to set a Man at Variance against his Father, &c. (or, upon my Coming, *Variance* will arise between a Man and his Father) even the nearest Relations in Families disagreeing, and Falling out among themselves; while

while One *Receiveth* my Doctrine, Another *Rejecteth* it: One *Confesseth* to it, Another *Blasphemeth* it, and *Persecuteth* him for it; whereby it will come to pass, that a Man shall have *Foes* amongst them of his own Household.

Ver. 37. Yet even in this case, how *near* and *streight* soever the Tye and Bond of *natural Relation* be; All must give place to me, to my Doctrine and Service: for he that *loveth* Father or Mother, Son or Daughter, *more than me* (which he doth, who, for their Sakes, at their Importunity, either for Fear or Love of them, *Forsakes me*, my Service, the *Profession* and *Confession* of my Gospel) is *not worthy* of me; deserves not to be Entertained in my Service.

Ver. 38. Nay, He that taketh not his *Cross*, he that Adventures not himself, *Life* and all, to the extreamest and most ignominious *Sufferings*, and even *Death* (when called thereunto) rather than *not follow me*, is not worthy of me.

And if *Worldly Policy* should prevail on any one to *desert me*, in hopes thereby to *save* his Life; he will thereby *lose*, if not that Life, a better: Whereas he that shall readily give up his Life for my sake, shall be sure, if he don't save *that*, to find a *better*.

Ver. 40. And lastly, for their *Comfort*, and the *Encouragement* of such as should Entertain their Message and them, he addeth; *He that Receiveth you, Receiveth me: and he that Receiveth me, Receiveth him that sent me*; which is sufficient to Entitle all such to a good Reward.

For he tells them, that *he who Receiveth a Prophet, in the name of (or as) a Prophet, shall Receive a Prophet's Reward*. Such an One doth so Interests, and Engage himself in the Prophet's Service, that he will thereby entitle himself to a like Reward with the Prophet. Nay, he goes a Step farther, and adds, *He that Receiveth a Righteous Man, in the Name of a Righteous Man, shall Receive a Righteous Man's Reward*.

That the Reader may the better understand what is meant here by a *Righteous Man*, distinguished from a *Prophet*, I will give him a brief Account of the Matter, as I find it more largely delivered in Godwyn's Moses and Aaron, l. i. c. 9.

Before the *Captivity* in *Babylon*, says he, we find the Word *Chasidim* to signify the same as *Tsadikim*, *just*, or *good Men*; in Opposition to *Reschagnim*, *ungodly*, or *wicked Men*: the whole Body of the Jews being then distinguished into two Sorts; *Good*, and *Bad*.

After their *Captivity*, the *Chasidim* began to be distinguished from the *Tsadikim*. The *Tsadikim* gave themselves to the Study of the Scripture. The *Chasidim* studied how to *add to* the Scripture. The *Tsadikim* would *Conform* to whatsoever the Law required. The *Chasidim* would be *holy above* the Law. So that to the *Repairing* of the Temple, The *Maintenance* of the *Sacrifices*, The *Relief* of the *Poor*, &c. they would voluntarily add *over and above*, to that which the Law required of them.

This *Sub-division* of the *Tsadikim* and *Chasidim*, brought the Body of the Jewish People to be distinguished, with respect to Holiness, into three Sorts.

*

First,

First, The *Reschagnim*, or ἀσέβεις, wicked, and ungodly Men.

Secondly, *Tsadikim*, δίκαιοι, just, and righteous Men.

Thirdly, *Chasidim*, who are sometimes translated ἁγιοί, Holy Men, and that for the most part, and sometimes also ἀγαθοί, Good Men.

These over-righteous Persons, who were called Good Men, were of all Others best reputed, and beloved of the People.

But it is probable that the others, the *Tsadikim*, who not aiming at Works of *Supererogation*, endeavoured to Observe the Law, and to be indeed just and righteous, were preferred by Christ; which made him pitch upon them for his Instance. But to proceed.

Our Lord carries it a degree yet farther, with which he here closes his Discourse, saying, And whosoever shall give to drink unto one of these Little ones (the very least of my Disciples) a Cup of cold Water only, in the Name of a Disciple; Verily, I say unto you, he shall in no wise lose his Reward. Ver. 42.

When now our Lord had furnished his Apostles with sufficient Instructions for their Journey, they departed; and going through the Towns, Preached the Gospel, and Cast out many Devils; and Anointed with Oil many that were Sick, and Healed them everywhere. Mark 6. 7. Luk. 9. 6.

This Anointing of the Sick with Oil, when they Prayed for them, *Grotius* informs us, was an antient Custom among the Hebrews; which they used, in Hope to Obtain from God, to the Sick, Refreshment and Joy: which was signified by Oil.

After that Jesus had sent forth his Apostles, he departed from thence; and went to Teach and Preach in their Cities: from which may be inferred, that he followed after them, to Confirm the Doctrine they had delivered.

And now, alas! comes on the Tragical Story of the Death of John the Baptist. He had been shut up in Prison long before, by Herod the Tetrarch, surnamed Antipas (the Son of that Herod, surnamed The Great) who slew the Infants, in hope that among them he should have slain Jesus. Mark 6. 21. Mat. 14. 3.

For this Herod Antipas, having taken from his Brother Philip, Tetrarch of Iturea, his Wife Herodias (by whom Philip had had Issue), and married her himself; John reprov'd him for it, telling him plainly, It was not lawful for him to have her.

This we may suppose did not please Herod himself. But in Herodias, a wicked and violent Woman, it raised an inward Grudge, and deep Desire of Revenge; insomuch that she would have killed him then if she could: But that she could not do.

For Herod himself (without whose Authority she durst not attempt it) not only feared John, as knowing him to be a just and an holy Man; but heard him gladly, and with observance: and when he heard him, did many things at his Instance, before he had meddled with his Herodias. Nay, after he had taken this Offence against him; and to gratify his Herodias, would have put him to death at first: he forbore, fearing the Multitude, because they counted him as a Prophet.

But

Mark 6. But now, when (as *Mark* has it) a convenient Day was come (a
21. Day, as it proved, convenient indeed for the wicked Purpose of *Herodias*) that *Herod's* Birth-day was to be kept; He, for the Honour of that Day, made a Feast, or Supper to his *Lords*, High Captains and Chief Estates of *Galilee*.

At this Revelling Feast, the Daughter of *Herodias* (whose Name was *Salome*, and whom she had by her lawful Husband *Philip*) came in and Danced (the Greek word, says *Vatablus*, signifies to Dance with a lascivious Carriage.) And her Dancing so pleased *Herod*, and
Ver. 22. them that sat with him, that he bid her Ask of him whatsoever she would, and he would give it her. Nay, he confirm'd it to her with an Oath, That whatsoever she should Ask of him, he would give it her, even to the one half of his Kingdom. A proverbial way of Speaking, used by Kings, when they would give to any one the freest Liberty of Asking; as *Grotius* on the place observes: Who there also hath this Note on *Herod's* Oath, 'Vide quò tandem Jurandi facilitas evaserit; non jam apud Prophanas dico Gentes, sed apud eos ipsos qui *Mosis* Legibus teneri se profitebantur. i. e. See to what a pass the Facility of Swearing was come; I don't now say among *Prophane* Nations, but even among those very Persons, who did profess themselves to be bound by the Laws of *Moses*.

Ver. 24. The light-heel'd Hufwife, having got this liberal Grant, went forth, and asked her Mother what she should Ask: who bidding her Ask the Head of *John* the Baptist; she hast'ning in again, said to *Herod*, I will that thou give me by and by in a Charger (or Platter) the Head of *John* the Baptist.

The fixing on a Charger, Dish, or Platter, as the Vessel in which they would have the Head brought, *Erasmus* thinks was done for Sport-sake; as if this Dish should be served up for one Mess, at that Genial, or Birth-day Feast.

Ver. 26. At this probably-unexpected Request, the King (for so *Herod*, though but a *Tetrarch*, was called) is said to have been, as well he might, exceeding sorry: yet for his Oaths-sake, and for their sakes who sat with him (that he might not seem to them to be, either through Fear, or Inconstancy, worse than his Word) he would not reject her; but commanded that it should be given her.

Upon which, *Munster* makes this Note, 'Rex impius Religiosus esse voluit in ea re, quæ citrà summam Impietatem perfici non potuit: Nam Innocentem Occidit, contra jus Dei & Naturæ. Nec Excusare illum potuit Juramentum, quod erat factum contra Dei Mandatum. i. e. The Wicked King would be Religious in that thing, which could not be performed without the greatest Impiety: for he slew the Innocent against the Law of God and Nature. Nor could the Oath Excuse him, which was made against the Law of God.

But when once the King had said the Word, which he did Evil in Saying; rather than he would Unsay it, he would do worse in Performing it. Wherefore he immediately sent an Executioner, and Commanded that the Head of *John* the Baptist should be brought: which was not, properly Speaking, within his Oath, as being no Part of his Kingdom; though more worth than all his Kingdom.

The *Heads-man* thereupon going to the Prison, *struck off* the holy *Ver. 28.*
Man's Head; and bringing it in a Charger, delivered it to the *danc-*
ing Damsel: and she, glad of the *Prize*, forthwith presented it to
her Mother.

The *revengeful* Mother, having by this Means got into her Power
the Head of him, whom she (though *unjustly*) accounted her greatest
Enemy; did (if we may trust the Marginal Note, given, as from
Hierom, in *Cradock's Harmony*, Ch. 4. *Seet. 27.*) draw forth the *Tongue*,
by which she mis-apprehended her self to have been injured, and
bored it through with a Bodkin: as *Fulvia*, the Wife of *Mark Anthony*,
did to the Tongue of the Roman Orator, *Cicero*.

This was the End of that *great good Man*, the *Fore-runner* of our
Lord, the *Prophet* of the *most High*: who, though he Baptized others
but *in Water*, was himself Baptized *in Blood*, his *own Blood*. And
this (as *Cluvius*, on the Place, well observes) was The *Fruit of Dan-*
cing, and wanton *Tripping* about; even the Slaughter, and beheading
of that Man, than whom a greater hath not arisen among them that
are born of a Woman. And this made the Annotators, in their Mar-
ginal Note on the Place in the old Bible, Cry out, *What Inconvenience* *Mark 6.*
comes by Dancing! 22.

When his *Disciples* heard what had befallen their *Master*, they went
and took up his Body (which, it seems, was *not denied* them) and *Mark 6.*
laid it in a Tomb. Which having done, they went and acquainted 29.
Jesus with it: and thence-forward (as, with good probability, it is *Mat. 14.*
supposed) they continued with him, as his *Disciples*. 12.

By this time the *Twelve Apostles*, whom *Jesus* had not long before
sent forth in Pairs, to proclaim his Coming, and *awaken* the People *Mark 6.*
to an *Expectation* of him, and *dispose* them to a *Readiness* to Receive 30.
him; having expeditely passed through many of the Towns, and *Luke 9.*
alarm'd (as it were) the Country thereabouts, returned to *Jesus*; and 10.
gave him an Account in particulars, both how they had taught, and
what they had done (what *Miracles* they had wrought among the
People) in *Healing* the Sick, and *Casting out Devils*, in Confirmation
of their Doctrine.

Wherefore considering the *Toil* they had had, in their late *Tra-*
vels; and being willing to give them a little *Ease*: he bid them
come themselves *apart* with him, into a *Desart-place*, that they
might rest awhile; for there were many *Coming* and *Going*, so that *Mark 6.*
they had not leisure so much as to *Eat*. 31.

Neither was that all. Two things more Concurred, which might
probably incline him to *Retire* awhile.

One was, the *sudden Cutting off* of *John* the Baptist, and that in an
Arbitrary manner, without any sort of *Legal Trial*, or *Judicial Pro-*
ceeding; and not *openly* neither, but *covertly* in the Prison: directly
contrary to the Law of God; which commanded that *the Guilty*
should be punished in the sight of the People.

The other was, that *Herod*, having heard of the Fame of *Jesus*, *Mat. 14.*
began to make *Enquiry* after him; and desired to see him: uncer- 1.
tain whether with any *better Intention*, than his Father had before *Luk. 9. 7.*
desired to see him, when he was in his *Swadling-Clothes*. *Mark 6.*

For his Name being spread abroad, and the Report of what great things he had done, being brought to *Herod's Court*, occasioned various Discourses, and Conjectures about him; some saying *John* was risen from the Dead: and that *perplexed Herod*.

He therefore, to stop that Report, said, *John have I beheaded: but who is this, of whom I hear such things?*

Others said, It is *Elias*; And Others, It is a *Prophet*, at least one *Equivalent* to a Prophet.

Though *Herod* was not willing the Notion should be received, that *John* the Baptist was risen from the dead; lest the People, who highly revered him living, should too highly Resent his having been illegally and arbitrarily put to death: yet to his own Servants, he stuck not to say, *This is John the Baptist*; he is risen from the Dead, and therefore mighty Works do shew forth themselves in him.

But though *Herod* desired to see *Jesus*, yet had not *Jesus* any Desire to see him: and therefore took this Opportunity, upon the Return of his Apostles from their Travels, to withdraw with them into a place of privacy.

Mat. 14. In order whereunto, that they might not be Clog'd with Compa-
13. ny, if they should go by Land; they went on Board a Ship, and sailing away as privately as they could, landed again at some distance, on the same side of the Lake; and then went aside into a *desart* place, belonging to the City called *Beth-saida*.

Yet they got not away so *secretly*, but that some of the People saw them depart; and they telling Others, it was soon spread abroad whither he was gone: and the People, when they heard it, followed him by Land, out of all the adjacent Cities; and getting to the Place before him, came together there unto him.

Mat. 14. When therefore *Jesus* was come out of the Ship, and saw so great
14. a Multitude of People, where he did not expect to have found any,
Mark 6. he was moved with *Compassion* towards them: because they were as
34. Sheep not having a Shepherd: and he began to Teach them many things,
Luke 9. relating to the Kingdom of God; and withal he Healed them that
11. had need of Healing. Which done, he went up into a Mountain, and sat there with his Disciples; until the Day was far spent, and the Evening came on.

Mat. 14. His Disciples then coming to him, put him in Mind, that the Peo-
15. ple had nothing to Eat; and were besides in a *desart* Place, where no-
Mark 6. thing was to be got: And therefore they desired him to dismiss the
35. Company, that they might go into the Towns, and Countrey Vil-
Luke 9. lages round about; and provide themselves of both Food and Lodging.
12.

Mat. 14. Instead of doing so, *Jesus* told his Disciples, There was no need
16. that the People should depart on that account; and bid them Give
Mark 6. them to Eat.

37. This so startled the Disciples, that some of them asked him, If
Luke 9. they should go, and buy Two Hundred Pennyworth of Bread for them?
13. Whereupon he, turning to *Philip*, asked him, Whence shall we
Joh. 6. 5. buy Bread, that these may eat? (Which he said to Try him: for he had before concluded what he would do.)

Alas, replied *Philip*, Two hundred Pennyworth of Bread is not sufficient for them, that every one of them may take a little.

Andrew thereupon acquainted him, that there was a Lad there, *Joh. 6. 8.* who had Five Barly-Loaves, and Two small Fishes: adding withal, But what are they among so many?

Upon this Information, *Jesus* bid his Disciples make the Multitude sit down in Companies, by Fifty in a Company, upon the green Grass; of which at that time there might be good store. For it was a little before the Feast of the Passover (which beginning on the Fourteenth of their First Month, called *Nisan* and *Abib*, which took in half the First, and half the Second with us, must begin about the latter End of our First Month:) by which time, especially in those Warmer Climates, plenty of green Grass might be expected. *Ver. 10. Joh. 6. 4.*

When now the whole Company (being about Five thousand Men, besides Women and Children) were sat down in Ranks, by Hundreds, and by Fifties; our Lord took the Five Loaves and the Two Fishes, and looking up to Heaven (from whence all Blessings, and even Himself, the greatest of Blessings, came) he blessed them, and brake and divided the Loaves and the Fishes, and gave his Disciples to set before the Multitude: Which done, they did all Eat, and were filled. *Luke 9. 14. Mat. 14. 19. Mark 6. 41. Luke 9. 16.*

Then said *Jesus* to his Disciples, Gather up the Fragments which remain, that nothing be lost. And the Disciples thereupon gathering them together, did fill Twelve Baskets with the Fragments, which remained of the Five Barly-Loaves and Two small Fishes, after so great a Multitude had eaten thereof, and were filled. *Joh. 6. 12. Ver. 13. Mat. 14. 20. Mark 6. 43.*

This so evident, and eminent a Miracle; drew from the People an Acknowledgment, that this of a Truth was that Prophet, who was expected to come into the World, that is, the promised Messiah. *Luke 9. 17. Joh. 6. 14.*

And because he was looked for to come as a King, who should break the Yoke of Bondage from off their Necks, and deliver them from all their Enemies; they thought that under his Government (who, they saw, could multiply the Species of things, and with so very small Provisions, feed and satisfy so great a Multitude) they might lead ease and idle lives: and thereupon they began to think of setting him up for their King.

But when *Jesus* perceived this Intention of theirs, to come and take him by force, to make him a King; he straightway constrained his Disciples to go on board the Ship again, and to go before him unto the other Side of the Lake; while he sent the Multitudes away. Which being done, and the People dismissed; he went up again into a Mountain apart, to pray. *Ver. 15. Mat. 14. 22. Mark 6. 45.*

And now a new Exercise befell the Disciples, to try their Faith; which, one would think, might have been well Confirmed, and strengthened by the Wonderful Miracle they had so newly seen.

For they, at their Master's Command, launching out into the Sea or Lake, were got into the Middle of it, by that time it was grown dark. And then a Contrary Wind blowing strong upon them, the

Mark 6. Sea swelled, and tossed the Ship : which put them into no small Fear, and made them Row hard to make the Land.

47. When they had thus rowed about Five and Twenty, or Thirty
Furlongs, and were much spent with the Toil ; our Lord (who
Joh. 6. though he was not then with them, had a watchful Care over them)
18. seeing the Distress they were in, about the Fourth Watch of the
Night (which reached from three to six in the Morning) went to-
wards them, walking upon the Sea : and to try them thoroughly, made
as if he would have passed by them.

Mark 6. So little did they Expect him, in that Place and Manner especially ;
49. that when they saw him walking upon the Sea, supposing it had
been a Spirit (that is, a Spectrum, Phantasm, Ghost, or Apparition)
Mat. 14. they were troubled, and cried out for Fear. But their compassionate
26. Lord, presently discovering himself to them, said, Be of good Cheer ;
It is I : be not afraid.

That word Cheered them indeed, and drove away Fear ; especially
Ver. 28. from Peter : who thereupon said unto him, Lord, if it be thou ; Bid
me Come unto thee on the Water.

Jesus, willing to make him sensible of his own Weakness ; Bid him
Come. And thereupon Peter, going down out of the Ship, attempted
to walk on the Water, to go to Jesus. But when he saw the Wind
boisterous, Fear gat up in him again ; and his Fear being Stronger
than his Faith, he soon began to sink : and as soon as he found it,
Ver. 30. Cryed out, Lord, Save me.

Jesus, thereupon stretching forth his Hand, Caught him ; and with
this gentle Rebuke, [O thou of little Faith, wherefore didst thou doubt ?]
took him with him into the Ship : into which the Rest, that were
on board, willingly Received him ; though not without great Amaze-
ment and Wonder.

For they had not sufficiently considered the Miracle of the Loaves ;
which if they had duly done, they needed not have wondred that
he, who could so miraculously Multiply the Bread : could by the same
Power walk upon the Water without Sinking, and still the Winds, as
he did ; for immediately the Wind ceased.

Mark 6. But the Reason, given in the Text, why they were so amazed at
52. this, and why they had not Considered, as they ought, the Miracle
of the Loaves before, is, Their Hearts was hardened.

That is (as one observes upon the place) ' Nondum erat Intellectus
• eorum divino Lumine illustratus, quò possent visa Miracula digne
• expendere, & ex iis intelligere Majestatem & gloriam Christi. i. e.
Their Understanding was not yet so Clear'd by the Divine Light, that
they could worthily weigh the Miracles they saw ; and by them
understand the Majesty and Glory of Christ. Then adds, ' Admo-
• nemur hic de humanæ Mentis vitio, quò fit, ut non sufficiat spectare
• Oculis Corporis Magnalia Dei, ad hoc ut Intelligas, & Credas, nisi
Mens supernè fuerit illuminata. i. e. We are here warned of the Im-
perfection of Man's Mind ; by which it comes to pass, that it is not
enough to behold with our bodily Eyes the Great Things of God, so
as to understand and believe them, unless the Mind be Enlight'ned
from above. See Cradock's Harmony, p. 214. Margine.

Clarius

Cluvius also, in the *Criticks*, on *Mark* 6. 52. has this Note. 'Non agnoverant in Multiplicatione Panum Potestatem Christi; propterea videtur Dominus turbasse Mare, ut vel sic agnoscerent eum. i. e. They (the Apostles) had not acknowledged the Power of Christ in the *Multiplying of the Loaves*; for which Reason the Lord seems to have troubled the Sea, that even by that means they might come to acknowledge him. Then adds, 'Ufu quoque nunc evenit, ut multi in summa Felicitate non observent Dei erga se Beneficentiam: Attriti malis, tum demum agnoscant. i. e. It often happens now also, that many, in the *height of Happiness*, do not observe the *bountiful Dealing* of God towards them: but when they are *Worn with Afflictions*, they then at length acknowledge it.

Thus the Apostles, after they had been *thoroughly fright'ned* with the Danger of a *troubled Sea*, and the Sight of a *supposed Ghost*; and had somewhat Recollected themselves; came to *Jesus*, and Worshipping him, said, *Of a truth, Thou art the Son of God.* Mat. 14. 33.

No sooner was *Jesus* got on board the Vessel, but the Winds ceasing, immediately the Ship was at the Land of *Genesaret*, to which they were bound. And when they were come on Shore, the Men of that Place, knowing *Jesus*, ran and sent out into all that Country round about, to give Notice that he (the great Benefactor to Mankind) was come. Ver. 34. Mark 6. 53. Joh. 6. 21.

Whereupon they began to Carry about in Beds those that were sick, where-ever they could hear he was. Nay, whithersoever he entered, into *Villages*, or *Cities*, or in the Country, they laid the Sick in the Streets, and besought him that they might touch, if it were but the Border, or Hem of his Garment: and as many as touched him, were made perfectly whole. Mat. 14. 36.

Next Morning the People, who had been miraculously Feasted over night, remembering that there was no other Boat then on that side of the Sea, save that in which the Disciples went off, and that *Jesus* did not go with them; came again to the same place to seek him; in hopes, perhaps, to have got such another Meal. Joh. 6. 22.

But not finding him there; and seeing some other Boats (or Ships, which in the mean time were come from *Tiberias*) riding hard by, they took Shipping, and went over to *Capernaum*, in quest of him. Ver. 24.

Whither being come, and finding him there; they, wondering when, or how, he could in that time get thither, confidently asked him, *Rabbi* (or Master) *when camest thou hither?* Ver. 25.

He, not regarding their *impertinent Question*; but knowing, by his Heart-searching Power, what the *prime Motive* was of their thus hunting after him: plainly told them (and that with a *Verity*, verily, as a Matter he was well assured of) that they sought him, not because they had seen the Miracles he had wrought, but because they had Eaten of the Loaves, and were filled. Ver. 26.

Then taking Occasion, as his Manner was, to draw up their Minds from *Earthly* to *Heavenly Things*; he Exhorts them not to make it their whole, or chief Concern to Acquire the *fading Things* of this World, which Perish in the Using (*Labour not for the Meats which perisheth:*) but for that which endureth unto everlasting life (that heavenly Ver. 27.

venly Food, on which your Souls feeding may live for ever ;) Which, said he, *the Son of Man* (meaning Himself) *shall give you* (that is, hath to give, and will give, if ye *rightly* seek it, and are *duly* qualified to receive it.) For *him hath God the Father sealed*, by the visible Descending of the Holy Spirit upon him, and remaining on him, *Joh. 1. 32.*

Ver. 28. The Jews, by this Discourse, put beside their Expectation ; asked him What they *should* do, that they *might work the Works of God* ? (such Works as he Requires, and Accepts of.)

Ver. 29. He readily Replies, *This is the Work of God* (This is a most pleasing and acceptable thing to God, and that also which he hath required of you) *that ye believe on him whom he hath sent.*

Though he spake in the Third Person, yet they understood him to mean *himself* ; and being (as it seems) somewhat *netled* at his free *Dealing* with them, in telling them, They followed him, not for the sake of the *Miracle*, but of the *Loaves* : they began to make *light* of that *Miracle* ; and Ask him, *What Sign shewest thou then*, that we may See, and Believe thee ? What great Work dost thou do, more than has been done by Others before thee ?

Ver. 31. For *our Fathers did Eat Manna in the Desert* ; as it is written, He gave them *Bread from Heaven* to Eat.

As if they had said, Thou hast indeed fed *Five Thousand Men* (besides a few Women and Children :) But *Moses*, whose Disciples we profess to be, fed *Six Hundred Thousand Men* (beside the *Tribe of Levi*) and *all the Women and Children* belonging to *all the Twelve Tribes*, which probably might amount to *Ten times* as many as the Men. Thou fedst the *Five Thousand* at *one Meal* only : but our Master, *Moses*, fed those vast Multitudes, *forty Years* together. Thou fedst us with *Barly-Bread* : but our Master fed them with *delicious Manna*, sweet as *Hony*, *Angels Food*, *Bread from Heaven*.

This was *high indeed*. But to *take them down*, and abate their *Boasting*, Jesus tells them They were mistaken ; and that in two *principal Parts* of their Story. For,

Ver. 32. First, It was *not Moses* that gave them that Bread, the *Manna* ; but *God himself* : *Moses* had no hand in it. And,

Secondly, That Bread, or *Manna* (though *Rhetorically* said by the Psalmist, to have come down from *Heaven*, *Psal. 78. 24.*) did not come from *Heaven*, in a strict and proper Sense (as it is the *Caelestial Kingdom* :) but from the *airy Region*, sometimes, but *improperly*, called *Heaven*.

But, said he, *my Father giveth* (or, Offereth to give) *you the true Bread*, and that from *Heaven indeed* ; from the *highest Heaven*, the *Seat of his Glory and Majesty*. For, added he, *The Bread of God is He*, who *cometh down from Heaven*, and *giveth* (maketh an Offer of) *Life unto the World* (not to *Six Hundred Thousand* only, or *Six Hundred Thousand times Six Hundred Thousand*, but) to *all Mankind*.

When they heard that, not having *Spiritual Sense* enough to raise their Minds above *Carnal Conceptions*, but (like the *Samaritan Woman*, about the *Water*, which *Christ* spake to her of *Joh. 4. 15.*) think-

thinking it would be a great *Conveniency*, and Advantage to them, if they might be furnished *gratis* with such lasting Provisions; they *Joh. 6.* said, Lord, evermore give us this Bread.

Jesus purrying their Ignorance, and still aiming to lead them higher, and beget in them a greater Desire, and Appetite after the true Spiritual Food; tells them, *I am the Bread of Life: He that Cometh to me* *Ver. 35.* (rightly, through the Drawings of the Father, by a living Faith, and suitable Obedience) *shall never Hunger*; and *he that (so) believeth on me, shall never Thirst* (shall be so filled and satisfied, as not to desire any thing more than it.) But, said he, *I told you before, that although ye also (amongst others) have seen me (in the working of that Miracle, of Multiplying the Loaves, which was sufficient to have Convinced you of my Divinity) yet ye do not believe.*

All (added he) *that the Father hath given me, shall Come to me: Ver. 37.* and him that (so) Cometh (as of the Gift of the Father) *I will in no wise Cast out.* For *I am come down from Heaven, not to do mine own Will, but the Will of him that sent me.* And this is the Will of the Father, who hath sent me, that of all which he hath given me, *I shall not suffer any thing to be lost: but that every one that seeth the Son (so as to believe on him) may have everlasting life; and I will raise up at the last day.*

The Jews now began to murmur at him, because he said, *I am the Bread which came down from Heaven.* And considering him no farther than as he was Man; they, in their Reasonings among themselves, said, *Is not this Jesus, the Son of Joseph, whose Father and Mother we know? How is it then that he saith, I am come down from Heaven?* *Ver. 41.*

It is probable this was not spoken openly, or in his Hearing; but privately among themselves: But he, who knew their Hearts, their Thoughts, yea, and their Words also, without Hearing them; to let them know he did so, bid them *Not murmur among themselves.* Then tells them, *No Man can Come to him, except the Father, who hath sent him, draw him: And that, such as, being so drawn, Come to him, he will raise up at the last day.* *Ver. 44.*

Then Appealing to the Prophets (whom the Jews profels'd great Regard for) he put them in mind, that it was written in the Prophet, *And they shall be all taught of God.* He names no Prophet. But we find the Saying in the Prophet *Isaiah*, ch. 54. 13. and the same, in Effect, in the Prophet *Jeremiah*, ch. 31. 34. And from those words he thus infers, *Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* *Joh. 6.*

Upon which Words, *Sa. Craddock*, in ch. 4. sect. 31. p. 218. of his *Harmony*, gives a Marginal Note from *Luc. Bragens*, thus; *‘Omnis qui audit à Patre intus loquente, & revelante, quod humana ratione est investigabile. i. e. Every one who hath heard of the Father, Speaking within, and revealing that, which cannot be searched out by human Reason.*

To which is there also added, as from *Cyril*; *‘Cognitionem Filii sui, non solum voce Pater nobis immittit, sed Illuminatione mentis. i. e. The Father sends into us the Knowledge of his Son, not by Sound, or Voice; but by the Enlightening of our Mind.*

Our

Our Saviour having thus, from the Testimony of their own Prophets, convinced them, that the Way for them to Come unto him (and to Believe in him) was to *Hear the Father, and Learn of him*; now, to prevent their running into *gross, and carnal Apprehensions* concerning God, addeth (as it were in a Parenthesis) *Not that any (meer) Man hath seen the Father (or that he is Perceptible to carnal Eyes:)* but yet, *He that is of God (the Son, who is God, as well as Man,) he hath seen the Father.*

Then resuming his former Subject, he tells them, in great Assurance, with a *Verily, verily, He that Believeth on me (who am that Bread of Life, which I have been speaking of) hath everlasting Life.*

And to shew them how much, in another Respect, the Bread, or Food, he offered to them, did *Exceed the Manna* they gloried in, he tells them, *Your Fathers indeed did Eat Manna in the Wilderness (as ye alledge:)* But what of that? *They are dead Notwithstanding.* That was but *temporary Food*, serving to keep their *Bodies* alive; and that *no longer*, than they continued Eating of it. But this Bread, which cometh down from Heaven, is such, that a Man may Eat thereof, and not die: and I am (added he) *the living (Life-giving) Bread, which came down from Heaven. If any Man Eat of this Bread, he shall Live for ever. And the Bread which I give is my Flesh: which I will give for the Life of the World.* Not for some particular Persons only of, or in, the World; but (as Grotius, on the place, Notes, ‘*Ut vitam æternam impetrem humano Generi. i. e. That I may obtain Eternal Life for Mankind. Pro omnibus enim (adds he) mortuus est, i. e. For he died for all, Heb. 2. 9.*

The *Jews* were so startled at his having at length brought the *Bread*, he had spoken so much, and so highly of, to be his *Flesh*; that from *Murmuring only before*, they now came to *Striving*, and contending amongst themselves about it, saying, *How can this Man give us his Flesh to Eat?*

Which *Jesus* observing, said unto them, with a *Verily, verily, Except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no (Spiritual) Life in you. But whoso Eateth my Flesh, and Drinketh my Blood, hath Eternal Life; and I will raise him up at the last day. For my Flesh (in a true Spiritual Sense) is Meat indeed; and my Blood (in the like Sense) is Drink indeed: And he that (so) Eateth my Flesh; and (so) Drinketh my Blood, dwelleth (so) in me, and I in him.*

Then adding, *As the living Father (so called, because he hath in himself the Fountain of all Life) hath sent me, and I live by the Father; so he that Eateth me, even he shall live by me: he closes his Discourse with them thus; This is that Bread which came down from Heaven. Not as your Fathers did Eat Manna, and are dead: he that Eateth of this Bread, shall live for ever. And these things he spake in the Synagogue, as he taught in Capernaum.*

This high and *mysterious Discourse*, concerning the Eating of his *Flesh*, and Drinking of his *Blood*, not only startled the *Jews* in common; but so far puzzled even many of them also, who bore the name of his Disciples: that they also amongst themselves said, *This is an hard Saying; who can (endure to) hear it?* Which

Which *Murmuring* of theirs *Jesus* in himself knowing, said to them, *Doth this offend you? What, if ye shall see the Son of Man Ascend up where he was before* (before he *Descended* from the *Bosom* of his Father; to take upon him this *Body of Flesh* in the *Womb* of the *Virgin*?) If ye are so startled at *Hearing* this: How *Amazed* would ye be at *Seeing* that? But this happens to you from your *gross* and *low* Apprehensions; taking that in a *Carnal* Sense, which I have delivered to you in a *Spiritual* Sense. For it is the *Spirit* that quickeneth: the *Flesh* Ver. 63. (of it self, without and abstract from the *Spirit*) profiteth nothing. The *Words* (added he) which I speak unto you, they are *Spirit*, and they are *Life*. They are to be *spiritually* understood, and received: and being so, they quicken, and raise a *Spiritual* Life in the Hearers.

But to let them know that he was not mistaken in them, he tells them, There are *some of you that Believe not*. And therefore (added *Joh. 6.* he) it was that I said unto you before, *No Man can Come unto me* 64. (can believe in me, and receive me) *Except it were given unto him of my Father* (which was Expressed before by the Father's Drawing him, ver. 44.) For *Jesus* knew from the beginning, both who they were that believed not; and who also should betray him.

From that time many of these his *Unsettled* Disciples, turned their Ver. 66. Backs upon him, and walked no more with him. Whereupon he asking the Twelve, *Will ye also go away?* *Simon Peter* (being, it Ver. 67. seems, the forwardest of his *Tongue*) Answered him, Lord, to whom shall we go? Thou hast the *Words of Eternal Life* (and which lead to Ver. 68. *Eternal Life*;) and we both believe, and are sure, that thou art the *Christ*, Ver. 69. the *Son of the living God*.

Peter speaking thus in the Name of all the Twelve; and *Jesus* knowing that *Judas Iscariot*, who was One of the Twelve, would Betray him; replied, *Have I not Chosen you Twelve; and One of you is a* Ver. 70. *Devil?* By which Words he gave *Peter* a necessary Caution, to beware how he too forwardly undertook for Others: And to all the Rest, a seasonable Warning, to Examine seriously their own Hearts.

We observed before, (from *Joh. 6. 4.*) that when *Jesus* fed the Multitude with Five Barly-Loaves, &c. the Jews *Passover* was then at hand. By this time we may suppose it to be come, and that *Jesus* was gone up to it: though I find no Mention of his Going; or of any thing he did, or said there at that time. Yet in as much as the Law was positive, that all the Males should appear there at that time, (*Deut. 16. 16.*) we may well conclude that he, who was so Careful to fulfil all Righteousness, Mat. 3. 15. would not transgress this known Law by absenting.

It is supposed therefore (and with great Probability) that at this Feast *Jesus* went up to *Jerusalem*; but staid not long there, because the Jews sought to kill him, *Joh. 7. 1.* And his time for Suffering being not yet come, he would not walk in *Jewry*; but returning into *Galilee*, had, for a while, his Conversation there.

But long he had not been there, ere he was again Attacked by the *Pharisees*, and certain of the *Scribes*, who came from *Jerusalem*: for they commonly Banded together against him. Mat. 15. 1. Mark 7. 1.

Ver. 2. These observing some of his Disciples to eat Bread with *defiled* (for so they accounted *unwashed*) Hands, began to find Fault. For
 Ver. 3. the whole Sect of the *Pharisees*, and indeed all the *Jews*, except they washed their Hands (*Often*, say some; *Carefully*, say others; *Up to the*
 Ver. 4. *Elbows*, say a Third sort of Interpreters) Eat not: holding therein the Tradition of the Elders. And when they Come from the Market, except they *Wash*, they Eat not. And many other things there be, which they have received to hold; as the *Washing* of *Cups* and *Pots*, brazen Vessels and Tables.

Now when the *Pharisees* and *Scribes* had got (as they thought) a
 Mat. 15. sufficient ground to quarrel upon; they asked *Jesus*, *Why do thy Dis-*
 2. *ciples transgress the Tradition of the Elders*, for they *Wash* not their Hands when they Eat Bread?

Our Lord, offended at these *Hypocritical Pretenders* to Religion, who regarded more an *outside Shew* of Sanctimony, than *substantial* and *heartly* Devotion; instead of Answering their *Cavilling* Question, Chok'd them with another.

Ver. 3. *Why do ye also*, said he to them, *transgress* (not a bare Tradition, but) *the express Commandment* (not of the Elders only, who were but Men, but even) of God himself, *by your Tradition?* For God
 Ver. 4. commanded, saying, *Honour thy Father, and thy Mother*, *Exod. 20. 12.* And *he that Curseth Father or Mother, let him die the Death*, *ch. 21. 17.* and *Levit. 20. 9.*

Ver. 5. But ye say, If a Man shall say to his *Father*, or *Mother*, *It is Cor-*
ban, that is to say, a *Gift*, by whatsoever thou might'st be profited by me; (that is, Whatsoever I have, that might be helpful to thee, is *already* Given, or devoted to some *Religious*, or *Charitable* Use; as to the *Temple*, the *Priest*, or the *Poor*) *he shall be free* (from all Obligation or Duty to help, or relieve his Parents, how great soever their Necessities may be;) And ye *suffer him no more to do ought* (or ye Excuse and Exempt him thenceforward from doing ought) *for his*
 Ver. 6. *Father, or his Mother.* And *thus have ye made the Commandment of God of none Effect, through your Tradition.*

From which Words [ye suffer him no more to do ought for his Father, or his Mother,] is well and fairly inferred, That the Honour due from Children to their Parents, consists *not barely* in a Respectful Carriage towards them, and a Ready Observance of their Lawful Commands (*though that is due*;) but in *Doing* for them, in *Relieving* and *Helping* them, according to Ability, in their Wants.

So Interpreters generally understand it; and doubtless rightly. *Erasmus*, on the Word *Tiµç*, *Honora*, Honour, says, 'Secundum
 ' *Consuetudinem Sermonis Scripturarum, magis pertinet ad Subsidium,*
 ' *quam ad Honorem.* i. e. According to Scripture-Phrase, it belongs rather to *Affording Help*, than to (Personal) Honour. And he adds, ' *Præcipit enim Deus, (id quod Gentilium quoque Legibus Cautum*
 ' *est) ut Liberi Parentibus, vel ætate defectis, vel Inopia laborantibus,*
 ' *vel alioquin afflictis, Opitulentur.* i. e. For God commands (which also is provided for by the Laws of the *Heathens*) that Children should *help* their Parents, when they either *fail* by reason of *Age*, or fall into *Poverty*, or are *Afflicted* any other way. And he Complains that
 that

that 'Id hodiè quidam non intelligentes, Parentes suos tantum non adorant, cumque Honorem Parentes à Liberis exigunt; atque ita totum Pietatis Officium persolutum arbitrantur. *i. e.* Some at this day, not understanding that, do almost adore their Parents, and the Parents require that sort of Honour from their Children; and so (on both sides) they think, that the whole Duty of Filial Piety is performed.

Zegerus, another of the *Criticks*, on *Mat. 15. 4.* tells us, 'Honor iste Parentibus exhibendus, non tantum in Salutatione, Capitis Apertione, Genuflectione, & id genus aliis Officiis, quantum in Subsidio, Consilio & Necessariarum rerum Subministratione, situs est. *i. e.* That Honour, which is to be given to Parents, stands not so much in Salutation, Putting off the Hat, Bowing the Knee (or Scraping with the Leg,) and other Services of that kind; as in Help, Counsel and Supply of Necessaries.

When now our Lord had, by this Instance, convicted these Scribes and Pharisees of Impiety, in *Illuding* the Command of God by their Tradition; he applies to them that Saying of God by his Prophet *Isa. 29. 13.* Well (said he) hath *Isaias* prophesied of you *Hypocrites*, *Mat. 15. 7.* when he said, This People draweth nigh unto me with their Mouths, and Honour me with their Lips (meer outside Shews of Religion and Worship;) but their Heart is far from me. But in vain do they pretend to worship me, while they teach for Doctrines the Commandments of Men. For laying aside the Commandment of God, ye hold *Ver. 9.* (said he to them) the Tradition of Men; as the Washing of Pots and Cups, &c.

Then, to be even with them, for Charging his Disciples with doing Ill, in not observing their Lavatory Traditions; he, by a sharp Ironie, returns upon them, *Full well do ye Reject the Commandment of God, that ye may keep your own Tradition.* *Mark 7. 9.*

Having now sufficiently foiled these carping Pharisees and Scribes, he vouchsafed not to discourse any farther with them on this Subject. But taking occasion from their Cavil against his Disciples, for Eating with unwashed hands; as if that were a thing which would defile their Consciences, and render them unclean in the Sight of God: he, yet farther to Expose them to the People, called the Multitude unto him, and bespeaking their Attention, by bidding them all Harken unto him; that they might rightly understand this so necessary and important a Point. He tells them, It is not that which Goeth into the Mouth, that (of it self, and in its own Nature) defiles a Man: but that which cometh out of the Mouth, is that which defiles the Man. *Mat. 15. 11.*

For although the Eating of those sorts of Foods which God had by express Law forbidden, would defile them who were under that Law, if they did Eat of them: yet that was not from the Nature of the things prohibited; but from the Transgression and Breach of the Divine Prohibition, or Law by which the Eating of them was forbidden.

The Opening of this Matter to the People, did not a little Gall the Pharisees; as striking at the Root of Pharisaism; which consisted chiefly

chiefly in such-like *superstitious* Observations: nor had they, it seems, so much Command of their *Temper*, as not to discover the Offence they had taken at it. Which the Disciples of *Jesus* observing, came to him, and said, Knowest thou that *the Pharisees were offended*, after they had heard this Saying?

Ver. 12.

But he, not regarding their Offence (since it was *groundless*, and withal *Evil*) answered his Disciples, by telling them, *Every Plant which my heavenly Father hath not planted, shall be rooted up*. And therefore all the *Pharisaical Observations*, grounded meerly on *Human Tradition*, not *Divine Institution*, must be plucked up, and broken in-to pieces.

Ver. 13.

But as to the Men themselves, (the *Scribes, Pharisees* and other *Superstitious Bigots*) he advises his Disciples to *let them alone*, and not concern themselves about them: for they were both *Blind* themselves, and *Leaders* of the *Blind*; and if the *Blind* lead the *Blind*, they will be in danger to *fall both into the Ditch*.

Ver. 14.

Having now got rid of these *troublesome* Folks, he went into an House, from the People. And then his Disciples, making *Peter* their *Spokesman*, desired him to declare unto them this *Parable*: for so they call what he had delivered concerning that which defiles a Man.

Ver. 15.

He, blaming their *Dulness*, asked them, Are ye also yet *without Understanding*? Do ye not perceive, that the *Heart* is the Seat, and Source, or Spring in Man, from whence *Vertue* and *Vice*, *Good* and *Evil* proceed, and flow forth?

Ver. 17.

And therefore nothing, that *from without* entreth into Man, by the Mouth, can defile him; because it entreth not into his *Heart*, but into the *Belly*, and so goeth out into the *Draught*, purging all Meats, (discharging the gross and *feculent* Parts of the Food, which are not fit for *Aliment*.)

to 20.

Mar. 17.

18. to 23.

Mark 7.

25.

But that which defiles a Man, comes out of the Man, proceeds from the *Heart*, and thence issues out of the *Mouth*. For from within, out of the *Heart* of Man, proceed *evil Thoughts, Adulteries, Fornications, Murthers, Thefts, false Witness-bearing, Blasphemies, Covetousness, Wickedness, Deceit, Lasciviousness, an Evil (or Envious) Eye, Pride, Foolishness* (that sort of it chiefly, as *Dr. Hammond* thinks, which discovers it self in unseemly *Boasting*, and vain-glorious Behaviour.) All these Evils come from *within*, and defile the Man.

After our Lord had thus ended his *Instructive* Discourse to his Disciples, he departed from thence; and going into (or towards) the *Coasts*, or *Borders* of *Tire* and *Sidon*, entred into an House there, intending to have been *private* for a while: but that he could not be.

Mat. 15.

22.

Mark 7.

27.

For a certain Woman, of *Canaan*, says *Matthew*; a *Greek*, says *Mark*; and a *Syrophanician* by Nation (all which may well be, for she is called a *Greek*, to shew that she was not of the *Jewish* Religion, either by *Birth*, or by *Profelyrism*: and she was by Nation of *Syrophanicia*, a Province or Country in *Canaan*.)

This Woman, having a Young Daughter, who was possessed with an *Unclean Spirit*, when she heard of *Jesus*, Came and cryed unto him, *Have mercy on me, O Lord, thou Son of David*, for my Daughter is grievously vexed with a *Devil*.

He Answered her *not a Word*, nor seemed to take any notice of her; which made her *Renew her Petition*, and Cry the *more earnestly* to him for help.

This *disturbed* his Disciples; who thereupon coming to him, desired him to help her, and send her away; if it were but to be rid of her: for, said they, *she Cryeth after us*. Mat. 15. 23.

He thereupon Answered his Disciples, telling them, that he was *not sent* (primarily, nor personally) *but to the lost Sheep of the House of Israel*, Those that were a gathered People, had *Entred Covenant* with the Lord, had been *in the Fold*, and belong'd to it still; though through the Negligence, and Naughtiness of their Pastors, they were now in a *scattered, and lost Condition*. Ver. 24.

This Answer, *discouraging* enough, one would think, to the Woman, did not at all *baulk* her: but Coming up to him, and falling at his Feet, she worshipped him, and said *Lord, help me*.

Nay, Stay, said he; *Let the Children* (the *Jews*, who, by Profession, at least, are of the *Household of Faith*, let them) *be first filled*: Mat. 15. 25. for it is *not meet to take the Childrens Bread*, and to cast it unto the *Dogs*. So, willing to try her Faith to the uttermost, he treated her, as the *Jews* used to do the *Gentiles*; all whom they accounted, and called *Dogs*, in comparison of themselves.

The *tenacious* Woman, having gained so far upon him, as to prevail with him to speak to her (though it were but in a Seeming Denial) Clings now *closer* to him, and humbly Answers to this Effect; *Truth, Lord: I acknowledge it is even so, as thou say'st*. Yet since Ver. 27. *the Dogs Eat of the Crums, which fall from their Master's Table*: Permit, I beseech thee, a poor *hungry Dog*, a *distressed Gentile*, to pick up *one Crum* at least, to taste but *one* of those Mercies, which the *full and over-fed Jews* make light of, and *carelessly* let fall.

Now had she done her work. That word (with Faith) prevailed: and drew from *Jesus* this *gracious Answer*, *O Woman, Great is thy Faith*. And for this Saying, *Be it unto thee, even as thou wilt*. Go thy way therefore: for *the Devil is gone out of thy Daughter*. Ver. 28.

The Woman thereupon going home, found it to be even as *Jesus* had said unto her: for the *Devil was gone out* of her Daughter, and her Mother found her laid *upon the Bed*, which was a Token of a *composed, and quiet Mind*; and she was well from that very Hour.

It is observed by one of the Antients, That Christ never admired the Faith of any, but *Gentiles*; to wit, that of the *Centurion* (or Roman Captain) mentioned in *Mat. 8. 10.* and of this Woman. And that both their Sick were Cured by Christ, without his being present with them; because he came not *in person* to the *Gentiles*.

This Miracle being wrought, our Lord departed from the Coasts of *Tire and Sidon*; and came unto the Sea of *Galilee*, passing through the Midst of the Coasts of *Decapolis*, a Country so called from the *Ten Cities* that were in it. Mark 7. 31.

Here

Ver. 32. Here they bring unto him one that was *Deaf*, and had also an *Impediment* in his *Speech* (which rendred him almost as unfit for Conversation, as if he had been absolutely *Dumb* :) and they beseech him to put his Hand upon him.

He thereupon taking this Patient aside from the Multitude (out of the Throng) put his Fingers into his Ears; and having spit, touched his Tongue therewith. And then looking up to Heaven, he sighed, and said unto the Man, *Ephphatha*; that is, *Be opened*. And straightway his Ears were opened; and the String of his Tongue was loosed, so to 37. that he spake plain.

Then he Charged them, that they should tell no Man. But the more he Charged them, so much the more a great deal did they publish it: for they were beyond measure astonished; and said, *He hath done all things well*: he maketh both the *Deaf* to hear, and the *Dumb* to speak.

Mat. 15. When, passing still onwards, *Jesus* was come nigh unto the Sea of Galilee, he went up into a Mountain, and sat down there. Thither came to him great Multitudes, bringing with them those that were *Lame*, *Blind*, *Dumb*, *Maimed*, and many others; whom they laid down at his Feet, and he Healed them. Infomuch that the Multitude wondered, when they heard the *Dumb* to speak, and saw the *Maimed* to be whole, the *Lame* to Walk, and the *Blind* to see: and they Glorified the God of Israel.

Mat. 15. The People, it seems, continued now with *Jesus* for three Days together; in which time it is probable their Numbers did much increase.

32. Mark 8. And either not having brought any Provisions with them, or, if they did bring any, having spent them; our Saviour, not willing to send them away Empty, or *Fasting* (which implies they had not brought Food with them) lest they should Faint in the Way (for divers of them came from far :) calling his Disciples to him, said, I have Compassion on the Multitude, because they have continued with me now three Days, and have nothing to eat.

His Disciples, not remembring, or not duly Considering the Miracle he had wrought, not long before, in Feeding Five Thousand with Five Loaves and Two Fishes (Mat. 14. Mark 6.) were startled now again, at his proposing to Feed so great a Body of People, as were now present; And ask him, Whence they should have so much Bread in the Wilderness, as to fill so great a Multitude?

But he, not discouraged at their *Incredulity*, nor *Upbraiding* them with it, asked them How many Loaves they had? And when they had told him they had but seven Loaves, and a few little Fishes; he commanded that the People should sit down on the Ground.

Then taking the seven Loaves and the Fishes, he first gave Thanks, then brake them, and gave them to his Disciples, for them to set before the People. Which when the Disciples had done, the People (who were in Number Four Thousand Men, besides Women and Children) did all Eat, and were filled: And they took up, of the broken Meat that was left, seven Baskets full. Which done, he sent the Multitude away; and taking Ship with his Disciples, came into the Coasts of Magdala, or Magada, called also Dalmanutha: a Place, some think,

think, in the Tribe of Zebulun; Others, of Issachar, near the Sea of Tiberias.

Here again the Pharisees accosted him, who having gotten the Sadducees (in other things dissenting from them) at this time, and on this Occasion, to joyn with them; came forth to question him, about his Commission and Doctrine: and tempting him, desired him to shew them *a Sign from Heaven.* Mat. 16. 1. Mark 8. 11.

They were not satisfied, it seems, with his Healing the Diseased by a Touch, or a Word only; or with his Making a little Food go a great way, to the Filling a Multitude of People: so that what, perhaps, was scarce enough to satisfy Five Men, was made to be more than enough, to satisfy Five Thousand, and more; Nor yet with his Telling them their most inward and secret Thoughts. No, this was not enough for them: but they would have some strange Apparition in the Skies; perhaps either to bring down Fire from Heaven, as Elijah had done, 2 Kings 1. (but not on themselves) or to stop the Sun and Moon in their Course, as Joshua did, Josh. 10. 12, 13.

This their horrible Hypocrisy, and Contempt of the many greater Miracles they had seen, displeased him greatly; so that Sighing deeply in his Spirit, he said, O ye Hypocrites! Ye can discern the Face of the Sky: and can tell over Night, what the Weather will be next Day. For when it is Evening, ye say It will be fair Weather, because the Sky is red: and in a Morning ye will predict foul weather that Day; if the Sky be red and lowring. So that ye pretend to understand the Constellations, and know the Influences of the Planets: and can ye not discern the signs of the times?

A Wicked and Adulterous Generation, added he, seeketh a Sign; and there shall no Sign be given unto it, but the Sign of the Prophet Jonas. And having said this, he left them, and entring into the Ship again, Crossed over to the other side.

When they were come thither, the Disciples found, that having forgotten to Recruit their Store of Bread, they had but one Loaf with them. And Jesus at the same time warning them to take heed, and beware of the Leaven of the Pharisees and Sadducees, and of Herod, or the Herodians, his Flatterers, (whom yet some take to be but Sadducees, though great Admirers of Herod:) the Disciples thereupon, misapprehending him, fell to Reasoning among themselves, saying, It is because we have taken no Bread, that he gives us this Caution. For they, it seems, having their Minds exercised in things too low, thought he had given them that Warning, that they should not furnish themselves with Bread, or other Provisions, from any of those Sects he had mentioned; who were avowed Enemies to his Doctrine, and to him. Mat. 16. 5. Mark 8. 14.

But Jesus perceiving their Mistake, and being troubled that they were still so Insensible, and so Inconsiderate, after they had had such Experience of his Divinity; Reproving them with an O of little Faith! asked them, Why Reason ye among your selves because ye have brought no Bread? Perceive ye not, neither Understand? Have ye your Hearts yet hardened? Having Eyes, do ye not see, and having Ears, do ye not Hear? nor yet remember? Let me then Refresh your Memories.

Memories. When I brake the *Five Loaves* among the *Five Thousand*, how many Baskets full of Fragments took ye up? *Twelve*, said they. And when, added he, I brake the *Seven Loaves* among the *Four Thousand*; how many Baskets full of Fragments took ye up? They answered, *Seven*. How is it then, said he, that ye do not Understand, that when I bid you beware of the *Leaven* of the Pharisees and of the Sadducees, I did not speak it concerning *Bread*? Then at length they understood, that by the *Leaven* he meant the *Doctrine* of the Pharisees and Sadducees, &c. which he would have them beware of.

Mark 8. From hence passing on, he came again to *Bethsaida*, a City whose
22. Name signifies the *House of Fruits*: but little Fruit had the many Miracles he had already wrought therein, as yet produced; which drew him to denounce *Woe* unto it, *Mat. 11. 21.*

No sooner was he now come thither, but they brought a *Blind Man* unto him, and besought him to *Touch* him: which implied *Faith* (in them at least that brought him) that a *bare Touch* from him would *Heal* him.

Jesus was willing to help the poor Man: but not willing, as it seems, that the People of that Place (whom, for their *Incredulity*, he had before *Condemned*) should be Spectators, and Witnesses of the Cure.

Ver. 24. Wherefore taking the *Blind Man* by the hand, he led him out of the Town; And when he had him there, having *spit on his Eyes*, and put his *Hands* upon him; he asked him, If he saw ought? Whereupon the Man, Looking up, Answered, *I see Men walking, but as Trees*. Then *Jesus*, having put his hands again upon the Man's Eyes, made him look up again: and his Sight being then *fully restored*, he then saw every Man *clearly*.

This Cure differing from all others in this respect, that Others were wrought at *once* (whether by Word or Touch) whereas this had a *gradual* Operation; Restoring to the *Blind Man* first *some* sight, but thick, or misty and *imperfect*: then upon a *second* Touch, a full and *clear* sight; Some have supposed the Cause to be a Weakness, or *Defect* of *Faith*, in the *Patient* at first, which increasing upon his Receiving a *little* Sight, made way for a *perfect* Cure.

But what ever was the Cause, it is certain that this *gradual* Operation exhibits a true Representation, or Emblem of the Opening of the *Inward Eye*, the *Divine Illumination* of the Mind; which *gradually* arises to *higher* and *clearer* Discoveries of *Spiritual* Objects.

Having cured the Man, he sent him away to his house (which probably was without the City) and gave him a Charge, that he should neither go into the Town (to tell it,) nor tell it to any of the Town, if he should chance to meet with them; that is, before *Jesus* was gone from the City: for so it is necessary to *Restrain* the *Prohibition*; not that he enjoined him, a *perpetual* Silence, in a Case which, in course, would lead People to Enquire, how he came to recover his Sight.

Departing

Departing then from thence, he went with his Disciples, into the *Mat. 16.*
Coasts of *Cæsarea-Philippi*, a Town (or City rather) built in Honour ^{13.}
of *Tiberius Cæsar*, by *Philip* the Tetrarch, in the Northern Parts of *Mark 8.*
Palestine, bordering upon *Syria*, at the Foot of Mount *Libanus*; for-
merly called *Laisb*, and after, *Dan*; says *Craddock* in his Harmony, ^{27.}
Ch. 5. Sect. 10. p. 11. But *Munster*, on *Mat. 16. 13.* says it was *Luke 9.*
called *Paneas* before; and was only Enlarged by *Philip*, and then cal-
led first *Cæsarea*, afterward, *Neronia*. ^{18.}

In his way thither, he went aside to Pray; having none with him, but his Disciples. And after he had Prayed (that he might thence take Occasion to Instruct his Disciples farther, concerning himself;) he asked them, *Whom do the People say that I, the Son of Man, am?*

Where that Phrase, *The Son of Man*, by which very Frequently Christ doth signalize himself, doth not (says *Dr. Lightfoot* on the Place) denote his *Manhood only*; nor yet his *Humility*: but sets forth the Seed promised to *Adam*; the *Second Adam*. Which the Apostle calls A *Quickening Spirit*; yea, the Lord from Heaven, *1 Cor. 15. 45. 47.*

In Answer to his Question, his Disciples tell him, That there were various Opinions, among the People, concerning him. For some (said they) say, that thou art *John the Baptist*; Some, *Elias*; Others, *Jeremias*; and Others yet, That one of the old Prophets (though which, by name, they cannot tell) is risen again.

But whom (said Jesus) do ye say that I am?

The Question was put in general to them all; but we read not *Mat. 16.*
that any Answered it, but *Peter*: Whence it is fairly gathered, ^{15.}
that he spake the Sense of them all, and in their Name, as well as *Mark 8.*
his own; and the Answer was, *Thou art the Christ, the Son of the* ^{29.}
living God. *Luke 9.* ^{20.}

This, said Jesus to him, *Flesh and Blood hath not Revealed unto thee; but my Father, who is in Heaven*: and thereupon calling him *Simon Bar-jona*; he added, *Blessed art thou.*

Bar-jona signifies the Son of *Jona*, or of *John*. And *Grotius* thinks *Simon* was commonly called so, before he came to Christ. After his Conversion, our Lord gave him another Name, *Joh. 1. 42.* where he said, Thou art *Simon*, the Son of *Jona* (there was *Bar-jona*) Thou shalt be called *Cephas*; which is, by Interpretation, a Stone: or, as in the Margin, *Peter*. For from *Drusius*, and others of the Criticks, we learn that *Cephas*, in the Syriac Tongue; and *Petros*, and *Petra*, in the Greek, signify alike, a Stone, or Rock.

Peter, in Answer to his Master's Question, had just then Confessed Jesus to be the Christ. Which Name the Apostle *Paul* doth allegorically apply to that *Spiritual Rock*, which is said to have followed *Israel* of old; who (says he) drank of the *Spiritual Rock* that followed them, and that *Rock was Christ*, *1 Cor. 10. 4.*

Now we know our Lord would sometimes, in his Discourses, take Occasion, from the Sense or Sound of a Word, to make a Transition from one Subject to another.

So, when his Disciples were concerned, that on their Journey, they had forgotten to take Bread with them; he, from the word *Bread*,

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took

took occasion to warn them, to Beware of the *Leaven* of the Pharisees: yet by *Leaven* not meaning (as they thought) *Bread*; but *Doctrine*, Mat. 16. 6.

So again, When being in the *Temple* at *Jerusalem*; contending with the *Jews* about it, he said, *Destroy this Temple*; he meant not that outward *Fabrick* of *Stone* (as they supposed he did) but the *Temple* of his *Body*: Joh. 2. 19.

So here, when *Peter* had said, *Thou art Christ*; He Replied, And Mat. 16. I say unto thee, *Thou art Peter* (or *Cephas*, a *Rock*.) And upon this 17. *Rock* (not that which thou art, but that which thou hast now Acknowledged me to be, in Calling me the *Christ*) will I build my *Church* (in the *Hearts* of *Men*, says Dr. *Hammond* on the *Place*) and the *Gates* of *Hell* (the utmost *Force*, *Power*, *Strength*, *Counsel*, *Contrivance*, *Stratagem*, *Policy*, *Worldly-Empire* and *Authority*, *Death* and the *Grave*) shall not (universally and finally) prevail against it.

And, adds he, I will give unto thee the *Keys* of the *Kingdom* of *Heaven*; and whatsoever thou shalt bind on *Earth*, shall be bound in *Heaven*:

That this *Promise* of Giving the *Keys* (an *Emblem* of *Rule* and *Government*, Isa. 22. 22. as well as of *Knowledge* and *Instruction*, Luke 11. 52.) with the *Power* of *Binding* and *Loosing*, which depended thereupon (though here made to *Peter* only, who only, in express words, though for *them* all, Answered the *Question* put by *Jesus* to *them* all) extended to all the rest of the *Apostles* (the *Traitor* excepted) who all were of the same *Mind* therein with *Peter*, and whose sense he delivered in delivering his own, is Evident by this; that when a while after *Instructing* his *Disciples* how to Exercise *Discipline* in the *Church*, in dealing with *Obstinate Offenders*, Mat. 18. 15. 16. 17. he said to them all generally and joyntly, Verily I say unto you (not to thee only, *Peter*, but to you) whatsoever ye shall Bind on *Earth*, shall be Bound in *Heaven*: and whatsoever ye shall Loose on *Earth*, shall be Loosed in *Heaven*, ver. 18. And when, after his *Pas-* sion and *Resurrection*, he appeared to his *Disciples*, John 20. 19. to perform this *Promise* of his, in delivering the *Keys*; he did not single out *Peter* from the rest: but to *them* all, and all alike (that were present, for *Thomas* was then absent; and *Judas* the *Traitor*, having taken *Vengeance* on himself, Mat. 27. 5. was gone to his place, Acts 1. 25.) he said, *Peace be unto you*: as my *Father* hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the *Holy Ghost* (did he not then deliver them the *Keys*?) adding, Whose-soever *Sins* ye *Remit*, they are Remitted unto them; and whose-soever *Sins* ye *Retain*, they are Retained, Joh. 20. 22. 23. Nor did the *Cloven Tongues*, like as of *Fire*, rest upon *Peter* only; but upon *Each* of *them*, Acts 2. 3.

Mat. 16. This *Discovery* of his *Divine Nature* and *God-head* (that he was 20. the *Christ*, the *Son* of the living *God*) though he was pleased that his 21. *Disciples* knew it, he was not willing the *World* should yet have it: 30. and therefore he gave his *Disciples* a strict *Charge*, that they should 21. not as yet open that to any *Man*.

The Reason of which Prohibition here (as often elsewhere, of Divulging the Miraculous Cures he wrought) is thought by some (as *Piscator, Musculus* and *Zegerus*) to be, That the *Glory* of his *Divinity* might not break forth *too brightly*, and be received and believed by the Jewish Rulers *before his Crucifixion*; and so hinder his being put to Death, and consequently the Redemption of Mankind, which was to be purchased thereby: Upon a Supposition, which the Apostle *Paul*, in favour of his Countrymen, advances; That *had they known it*, (that *Divine Wisdom*, which he preached in a *Mystery*) *they would not have Crucified the Lord of Glory*, 1 Cor. 2. 8.

But now that his Disciples had plainly owned, that they knew him in his Heavenly Capacity, were sensible of his *Divinity*, understood him to be the *Anointed* of God, the promised *Messiah*, the *Son* of the living *God*: he from that time began to prepare them to *Expect*, and patiently (without *Distraction*, or *Disturbance* of Mind) to bear the *Sight* of those Sufferings, which he was to undergo.

Wherefore he acquainted them, that in the appointed time, he must go to *Jerusalem*, and there *suffer* many things of the Elders, *Mat. 16.* and Chief Priests, and Scribes; and at length *be killed*: but that *That* *21.* might not startle them, and stagger their Faith in his God-head, he *Mark 8.* added, *And be raised again the Third Day*. So both *Matthew* and *Luke* *31.* have it: and so indeed it was. And whereas *Mark* has it, *After* *Luke 9.* *three Days*, instead of the *Third Day*; the *seeming* Difference which *22.* from thence arises between him and the other two Evangelists, may be easily Reconcil'd, by admitting, that *Mark* computed the Time from the *Beginning* of our Lord's Suffering, the *very Instant* wherein he was Apprehended, in order to be brought to Tryal; which Enlarges the time: Whereas *Matthew* and *Luke* take their Computation but from the Morning of *that Day*, whereon he suffered Death.

This Discourse about his Sufferings and Death, *Peter* could not well bear. Wherefore in the *Warmth* of his *Affection* to his Lord, and for want of a *right* Understanding, or at least of a *due* Consideration of the *End* for which he came into the World, the *work* he was sent to do, he took *Jesus* (so the last English Translation barely hath it; the Former Translation says, He took him *aside*; but *Grotius* and some others think, He rather took him *in his Arms*, in way of a kind *Embrace*;) and began to *Rebuke* (Chide, or blame) him, for *Mat. 16.* predicting such *Hardships* to himself; saying, *Be it far from thee,* *22.* *Lord; This shall not (I hope) befall thee.* *Mark 8.*

Peter's Good-will, and Kindness to his Lord, would not so far *32.* *Atone* for his *Ignorance*; but that he came off with a *sharp Reproof*, For *Jesus* turning himself about (with *Severity*) in his Countenance, as *Grotius* says the Greek word imports) and looking on his Disciples (which shews *Peter* had not taken him *aside* from them) he *Rebuked Peter*, saying, *Get thee behind me, Satan* (Be gone out of my *Mat. 16.* *Sight*, thou Adversary) *Thou art an Offence* (or Hindrance) to me: *23.* for (in this particular Case) *thou savourest not the things that be of* *Mark 8.* *God*; but the things that be of Men. Thou art not sensible of the *33.* *Work*, which God hath appointed me unto; but art carried away with an human *Affection* to me.

Mark 8. Then directing his Speech to his Disciples in general, (Mark says,
34. he called the People also; which neither Matthew, nor Luke have)
he, for their further Information, and Instruction in this Concern of
so great Importance (and in Opposition to Peter's Self-saving Proposi-
Mat. 16. tion) said unto them, *If any Man will come after me, Let him deny*
24. *himself, and take up his Cross daily, and follow me.*

For *whosoever* (by Shifting and Flinching, and Baulking his Testi-
mony) will (endeavour to) *save his Life, shall lose it: and whosoever*
will Lose (give up, and hazard the Loss of) *his Life for my sake, shall*
find (or save) *it.*

And to make them the more Sensible of the Vanity of Shunning
the Cross, in order to Save, or Get the things of this World, he ad-
Mat. 16. ded; For *what is a Man profited, or advantaged, if he shall gain the*
26. *whole World; and (by doing it) Lose his own Soul? Or what shall a*
Mark 8. *Man give in Exchange for his Soul?*

For the Son of Man, said he, shall Come in the Glory of his Fa-
ther, and in his own Glory, with the holy Angels: and then shall he
25. Reward every Man, according to his Works.

And, added he, Whosoever shall be *ashamed of me, and of my*
Words, in this adulterous and sinful Generation; *of him shall the*
Son of Man be *ashamed*, when he so Cometh. And verily, conti-
Mat. 16. nued he, I say unto you, There be some standing here, who shall
28. not *taste* of Death, till they have seen the Son of Man Coming in his
Mark 9. Kingdom; or the Kingdom of God come with Power.

The Coming here mentioned, some Interpreters refer to his Trans-
Luk. 9. figuration, which soon followed; so Cluvius and Vatablus: but that is
27. set aside by most. Others, by his Coming in his Kingdom, under-
stand his Resurrection, Ascension, Pouring forth of his Spirit, work-
ing Signs and Miracles thereby; with the Destruction of Jerusalem,
Abrogation of the Ceremonial, Legal Worship; and setting up the
purely spiritual Gospel-Worship, in the room thereof: Which way
Grotius, Jacobus Capellus, and the Marginal Note in the old Bible, on
Mat. 16. 28. go.

Some little time after our Lord had had the foregoing Discourse
Mat. 17. with his Disciples (that is, after Six Days, as Matthew and Mark re-
late it; or about Eight Days after, as Luke, taking in the Day be-
1. fore, on which he had that discourse, and reckoning Six Days clear
Mark 9. between, computes the time) Jesus went up into an high Mountain
2. (supposed to be Mount Tabor) to Pray; and foreknowing, no doubt,
Luk. 9. what he should there meet with, he took three of his Apostles (Peter,
28. James and John his Brother) up with him thither, apart from the rest;
both that they might be Confirmed in their Belief of his Divinity,
from what they should there see, and might be Witnesses to others
thereof.

As he prayed, he was transfigured before them; so that his Face
did shine as the Sun, and the Fashion of his Countenance was altered.
His Rayment also was white as the Light, or as Snow, shining and
glistering; beyond what any Fuller on Earth could whiten them.
And behold, there talked with him two Men, who were Moses and
Elias (very Eminent both. That, for bringing Israel out of Egypt,
and

and giving them the *Law*. *This*, for the extraordinary *Miracles* he wrought, and his wonderful Reception *alive* into Heaven. *Both*, for being the *only two*, that, before our Lord himself, had *Fasted Forty days*.) And these, appearing in Glory, talked with *Jesus*, and spake of his Decease, which he should accomplish at *Jerusalem*.

Peter, it seems, and the other Two that were with him (such is *Luke 9.* the *Weakness* and *Dulness* of Man's Nature) were *heavy with Sleep*: *32.* but when they awaked, they *saw his Glory*, and the two Men that stood with him. But how they knew them to be *Moses* and *Elias*, whom they had never seen (and the *Jews* used not *Pictures*) is not easy to be resolved, without supposing them to ask their Master, or having Recourse to a Divine Revelation.

However *Peter*, seeing them ready to depart, addressing himself unto *Jesus*, said, *Master, It is good for us to be here*. Wherefore, if *Mat. 17.* thou wilt, *Let us make here Three Tabernacles* (or Tents, to dwell in:) *4.* One for thee, and one for *Moses*, and one for *Elias*. Where we may *Mark 9.* Observe, He made *no Provision* for himself, or his Brethren: the *5.* Reason of which probably might be, that he hoped they should find *Luke 9.* Room and Admittance with their Master in his. But this Proposal *33.* he *hastily* made, not knowing what he said; nor indeed what to say: being greatly surprized with *Fear*.

Before he had done speaking, a *bright Cloud* over-shadowed them; and as they Entred into the Cloud, their *Fear increased*. But when they heard the *Voice*, which, coming out of the Cloud, said, *This is Mat. 17.* my beloved Son, in whom I am well pleased, *Hear ye him*; they fell on *5.* their Faces, and were sore afraid.

Jesus thereupon coming to them, and touching them, said, *Arise, and be not afraid*. Whereupon they lifted up their Eyes; but saw no Man, save *Jesus* only: for *Moses* and *Elias* had disappeared.

Coming down then from the Mountain, *Jesus* charged them that *Mark 9.* they should not tell the *Vision* to any Man; until the Son of Man *9.* (meaning himself) should be *risen again* from the dead. They did accordingly keep it to themselves; not Imparting it to any One in those days. Yet being still puzzled about the *Rising from the Dead*, they could not forbear Questioning one with another, what the meaning of that should be.

It is not improbable, that the sight of *Elias*, at this *Enterview*, might bring to their Remembrance, if not the Words of the Prophet *Malachy*, (ch. 4. ver. 5.) yet at least the *Notion*, which the *Scribes*, through *mistake* thereof, did ground theirs on; Namely, that *Elias* should come again, in his own proper Person, before the Coming of the *Messiah*. Which *Notion*, inculcated by the *Scribes* into the People, is thought to have been no small means of *with-holding* the *Jews*, from receiving *Jesus* for the *Messiah*; when they did not see *Elias* come before him, according to their Expectation.

The Disciples therefore asking their Master, why the *Scribes* said that *Elias must first come*? He Answering by *Concession*, as Granting that the *Scribes* had *some Ground* for what they said, if they had *rightly* understood the Prophet's meaning, told them, It is true that the *Elias*, whom the Prophet spake of, was to come before him, and

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to *Restore all things* (that is, to prepare his Way before him, by Pointing him out, and directing the People to him:) but I assure you, added he, that *that Elias*, who the Prophet foretold should come, *is indeed already come*; and they knew him not, but have done unto him whatsoever they listed: first put him into Prison, and afterwards put him to Death. And so also shall the Son of Man suffer by them.

Next day, after he was come down from the Mountain, whereon he had been *Transfigured*; going to his other *Nine Apostles*, whom he had left below, he found a Multitude of the People about them; and the *Scribes* Questioning with them. But as soon as they beheld him, the People, being greatly amazed, came straightway running to him, and saluted him.

He then asked the Scribes, what they had been Questioning his Disciples about? But before either one side or the other could make him an Answer; One of the Multitude, kneeling down to him, said, *Mat. 17. Master, I beseech thee, Look upon my Son; for he is mine only Child;*
14. And he is both Lunatick, and sorely vexed, or possessed with a dumb
Mark 9. Spirit; Which, wheresoever it seizeth on him, Teareth and Bruiseth
17. him, so that he Foameth again: and Crying out on a suddain, Gnash-
Luke 9. eth his Teeth, and Pineth away. And I brought him, in thy Ab-
38. sence, to thy Disciples; and besought them to Cast it out: but they could not.

At hearing this so piteous Complaint, *O faithless and perverse Generation*, answered Jesus! *How long shall I be with you? How long shall I bear with you?* Bring him hither to me, said he to the Child's Father.

They thereupon, that had the Care of him, brought him. But as he was yet Coming, the Devil *threw him down*, and *Tore him*: so that he fell on the ground, and *wallowed, Foaming*.

Then did Jesus ask the Child's Father, *How long it was ago* since this came unto him? and he Answered, *Of a Child*. Adding, And oft-times it hath Cast him into the *Fire*, and into the *Water*, to destroy him. But if thou canst do any thing; have *Compassion* on us, and *Help* us.

Nay, Replied Jesus, If thou canst but as well Believe, as I can do; thy Child may be Healed: for *all things are possible to him that believeth*.

The Father of the Child hearing that, and being earnest to further the Work, straightway cried out, and with *Tears* said, *Lord, I believe*: yet modestly added, *Help thou mine Unbelief*.

When therefore Jesus saw that the People came running together, he *Rebuked the foul Spirit*; saying unto him, *Thou dumb and deaf Spirit, I Charge thee to Come out of him; and Enter no more into him*.

The Spirit thereupon *Cried*, and having *Rent him fore*, came out of him; but left him *as one Dead*: insomuch that many said, *He is dead*. But Jesus taking him by the hand, lifted him up; and he arose, and was *Healed* from that very Hour: and then he delivered him again to his Father.

Now

Now when Jesus was come into the House, his Disciples asked him privately, *Why could not we cast him out?* Because, replied he, *Mat. 17. 19.* of your Unbelief. For verily I say unto you, If ye have Faith, but as a Grain of Mustard-Seed (though but small, if true, and living) If ye shall say unto this Mountain, Remove hence to yonder place; It shall Remove. *Mark 9. 28.*

Which being (as Grotius observes) a Proverbial Saying among the Hebrews; and spoken here by the Figure Hyperbole (as Zegerus Notes) is Explained by the following Words, viz. And Nothing shall be impossible unto you. Not but that (added he) this kind of Evil Spirit goeth not out, but by Prayer and Fasting.

The People now were all Amazed at the Mighty Power of God, *Luk. 9. 43.* the Effect whereof they had newly seen in this Miraculous Cure. And while they were wond'ring every One at what Jesus had done; He with his Disciples departing thence, passed as privately as he could through Galilee, not willing that any One might know whither he went: but that he might have an Opportunity with them by themselves, to Instruct them more fully concerning that great, and most important Business of his Death and Resurrection; which in his Discourses with them on that Subject, he always joyned together. Telling them of his Death, to prepare them to Expect it; and not be startled, and dismay'd at it, when it should come: And at the same time, Assuring them of his Resurrection to Life again; that they might not wholly despond, but might bear his Death the better. *Mark 9. 30.*

When therefore he had gotten them apart from the Company, he first bespoke their Attention, by saying, *Let these things (which I am about to speak to you) sink down into your Ears.* *Luk. 9. 44.*

Then he told them, The Son of Man (meaning himself, which they now understood) shall be Betrayed (so Matthew has it;) shall be Delivered (so Luke:) But Mark says, Is delivered into the hands of Men (That is, It is a certain, fixed Determination and Appointment, that he shall be delivered, as sure as if he were in their hands already;) and they shall kill him: And after that he is killed, on the Third day he shall be raised again. *Mat. 17. 22.* *Luke 9. 44.* *Mark 9. 37.*

At the mention of his Death, They were exceeding sorry; both from an affectionate Unwillingness to part with him, and the great Disappointment it gave to their Hopes, and high Expectation of a Temporal Kingdom for him and with him; wherein he, as the Messiah, should Reign, and they Rule with, and under him.

It puzzled them too not a little, to apprehend how it could be, that he who came to save others, could not save himself: that he who came to give Life to others, must himself be put to Death.

As for the other Part of his Speech, relating to his so speedy Resurrection (which should have been their Stay and Comfort) they understood it not. It was so wholly hid from them, that they did not at all perceive it: and they were afraid to ask him any thing farther about it, lest they should thereby farther discover their Ignorance, and draw from him a Reproof upon themselves.

Going on therefore to Capernaum; When they were come thither, *Mat. 17. 24.* they who received Tribute-money, coming to Peter, and asking him, *Doth*

Doth your Master pay Tribute? he replied, *Yes*. And going into the House, to his Master, to Acquaint him with it; he was prevented by his Master: who, before he could open the Matter to him, asked him,
 Ver. 25. *What thinkest thou, Simon? Of whom do the Kings of the Earth take Custom or Tribute? of their own Children? or of Strangers?* Of Strangers, no doubt, said Peter. Then are the Children free, replied Jesus.
 Ver. 26. Notwithstanding, added he, *lest we should Offend*, Go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up; and when thou hast opened its Mouth, thou shalt find in it a Piece of Money: that take, and give it to them for me and thee.

What sort of Tribute this was, Interpreters do not well agree; Some taking it to be a Civil Tax, laid on them by the Romans (who had then Dominion over them) viz. That, or the like, Poll-Tax, Capitation, or Head-silver, which Augustus Caesar imposed, Luke 2. 1. Others suppose it to be that Capitation, which God Commanded the Israelites to pay, whensoever they should be Numbred, Exod. 30. 12, 13. And which was at this time paid to the Romans, if we may rely on the Marginal Note on this place, in the old Bible. Which yet may well be questioned: Others, of great Authority Affirming, That this Tribute continued to be paid to the Temple, while it stood; and was not transferred from the Jewish Temple to the Roman Capitol, till Jerusalem, with the Temple, was destroyed in Vespasian's time.

This Tribute was called in Greek *Didrachma*; and was in Value, of our Money, Fifteen Pence: which was Half a Shekel of the Sanctuary.

The Piece of Money found in the Fish's Mouth, is in the Greek called *Stater*: which containing precisely two *Didrachma's* (as Godwyn, in his *Moses and Aaron*, l. 6. c. 10. observes) was in Value Two Shillings Six Pence; a double Tribute, paid for Jesus and Peter also. The Reason of which, Wilson, in his Christian Dictionary, *verbo son*, assigns to be, Because Peter (though Originally of Beth-saida, Joh. 1. 44. before he followed Christ) had at that time an House and Family in that City (*Capernaum*) where Christ then abode; which the rest of the Apostles, he says, had not.

In their Coming to this place, they had, it seems, Reasoned on the Way, and Disputed among themselves, *who of them should be greatest*. Wherefore after they were come hither, and were in the House;
 Mark 9. Jesus, who knew their Thoughts, asked them What it was that they
 33. disputed about, among themselves, in the way?

They, sensible, it may be, of their Ambition, and vain Affectation of Superiority; were unwilling at the first to open the Matter to him: and therefore held their peace. But after a-while they did it, by propounding to him the same Question, which they had Canvassed on the way: but in general Terms, without Restriction, or Application to themselves, thus; *Who shall be the Greatest in the Kingdom of Heaven?*
 Mat. 18. 1.

So they call that Kingdom which they looked for on Earth; because it was to be the Kingdom of the Messiah: in which, notwithstanding they Expected to find different Degrees of honorary Employments, and Offices of Trust and Credit (and Judas, perhaps, of Profit

fit too) as they understood there were in *Earthly* Kingdoms. And their having so lately seen their Lord *single out Three* of his Apostles (*Peter, James and John*) to be Witnesses of his Glory in the Mount; might, not unlikely, raise some *Emulation* in the rest.

To Correct which, and Cure them of that *Ambitious, and Aspiring Humour*, our Lord sitting down, and calling the *Twelve* about him, first laid down this as a Maxim, or General Rule for them; *If any* ^{Mark 9.} *Man desire to be First, the same shall be Last of all; and not only so,* ^{35.} *but Servant of all: but he that is willing to be Least among you all, the same shall be Greatest.*

Then calling a little Child to him (not so *meer an Infant*, it seems, ^{Ver. 36.} but that he could go) he set him in the Midst of them (that they ^{Mat. 18.} might well observe, and consider him;) and then taking him in his ^{2.} Arms, he said unto them, Except ye be Converted, and become as ^{Luke 9.} *little Children* (for Innocency, Subjection and Humility of Mind) ye ^{17.} shall not so much as Enter into the Kingdom of Heaven (much less be eminently *Advanced* therein.) Whosoever therefore shall *humble* himself as this *little Child*, the same is (or shall be) *greatest* in the Kingdom of Heaven. And whosoever shall, *in my Name*, receive one, that (in those Qualifications) is *like such a little Child*, he *receiveth me*: and he that (so) *receiveth me*, *receiveth not me* (only,) but *him that sent me*.

The Apostle *John*, hearing this, put in, and said, *Master, We saw* ^{Luke 9.} *One casting out Devils in thy Name;* but because he followed not thee, ^{49.} *as we do, we forbid him.* ^{Mark 9.}

Forbid him not, said *Jesus*: For there is no Man who shall do a *Miracle* in my Name, that can lightly *speake Evil of me*. For (of those that are not professed Enemies) *he that is not against us, is on our part.* ^{38.}

It is supposed, and not improbably, that this Man, who Cast out Devils in Christ's Name, was one that had been a *Disciple* of *John*, and so had at least *heard* of Christ, as the *Messiah* then ready to be manifested: but that, not knowing that *this Jesus of Nazareth* was *that Messiah*, he had hitherto forbore to follow him, *as his Disciple*; and that not out of *Contempt*, or any *Disrespect* to him, but in *meer Ignorance*, or for want of full Assurance, that he was indeed *that Messiah*, of whom his Master *John* had declared.

Neither is it unlikely, that God might vouchsafe to bestow on some such *not ill-meaning* ones, the Gift of working such *beneficiary* Miracles, in the Name of the *Messiah*; that by that Means, the way might be made the *more plain* and *easy* for the Receiving of the *Messiah*, when he should declare himself to be the *Messiah*, under the Name of *Jesus of Nazareth*.

To this purpose Dr. *Lightfoot* delivers his Sense on the place, as recited by *Cradock*, in his *Harmony*, Ch. 5. Sect. 15.

As *John's* Interposing gave some *Interruption* to the Discourse which *Jesus* was upon; so when he had Answered that, he went on with his former Subject.

And as he had before commended to his Disciples *Humility* and *Self-denial* in themselves, and *Gentleness* and *Tenderness* in their Carriage

riage towards their Brethren, how *little* or *low* soever they might be, or be thought by them to be: so now he sets forth the *Danger* they would incur, if they should give a *just Offence* to any of but the *lowest* Rank of Believers.

This he expresses by saying, But whosoever shall Offend one of these *Little Ones*, who believes in me (those that are *little* in their own Eyes, not *highly Conceited* of themselves, and of their own Parts, Attainments, or Worth: but are *Poor in Spirit, Humble in Heart, Low* in their own *Thoughts*, such as I represent unto you by this *little Child*;) it were better for him, that a *Mill-stone* were hanged about his Neck, and that he were drowned in the depth of the Sea.

Mat. 18.

6.

Mark 9.

42.

Luke 17.

2.

The Offence here pointed at, seems to be of such a kind or nature, as tends to cause the *Young*, or *Weak* in Faith, to *Turn aside* from the Way of Truth.

The Sense whereof so affected our Lord, that he Cryed out, *Wo* unto the World, because of Offences: for though Offences must come, yet *Wo* to that Man by whom the Offence cometh.

Mat. 18.

7.

Ver. 8, 9.

Therefore if thy *Hand* (said he) or thy *Foot*, or thine *Eye* (any thing whatsoever, Inward or Outward, that is as *Dear* and *Useful* to thee, as either of these) *Offend thee* (either by Causing thee thy self, or, through thy means, thy weak Brother, to *stumble*, fall and *depart from the Faith*, to the Loss of Eternal Life) *Cut them off, Pluck it out, and Cast them from thee*: for it is better for thee to *part with* thy most *dear* Enjoyments, that thou may'st *Enter into Life*; than to *Retain* them, and by and with them to be *Cast into Hell-Fire*, the Torment of which will be *Extreme* and *Endless*.

Mark 9.

49.

And lest they should think the Parting with these hurtful things, which they *so much* regard and value, would be *too great* an Hardship, and Affliction to them: He puts them in mind, That whosoever desires to be an *acceptable Oblation* to God, must expect to be *salted with Fire* (the *Baptism* of the Holy Spirit, which, like Fire, purges, consumes and takes away the Offending Matter) as the *Sacrifices* under the Law, then still in force, were *salted with Salt*, by express Command, *Levit. 2. 13.* Which was an *Emblem* of *Purity* and *Sincerity*; the Nature and Property of Salt being to draw forth *putrefactive Humours*, and to cleanse, and preserve from Corruption.

Hereupon he takes Occasion again to Commend the *Virtue* of Salt, as he had done before, *Mat. 5. 13.*

Ver. 50.

Salt is good, said he; but *if the Salt have lost its Saltness, wherewith will ye season it?* Whereby he renewed his *Caution* to them, that they should be careful, and watchful over themselves, that they did not, by *Contempt* or *Neglect* of the *Divine Gift*, which they had received (*Emblem'd* by Salt) through their *ambitious Contests* among themselves, render it *unserviceable* and *useless* unto them, though in it self *unchangeable*.

Therefore he Exhorted them to *have* (that is, to *Retain*) Salt in themselves (which would *Eat down*, and keep down the *Proud Flesh*) and then they would have *Peace* one with another; not striving for *Preheminence*, or seeking *Superiority* one over another.

And that he might the more Imprint in them a Sense of the *Evil*, and *Danger* of *slighting* any Brother, whom they thought to be, or who really was *below them* in Spiritual Gifts, Growths, or Attainments; he warned them to take heed, that they *despised not* any of those *Little ones*, represented to them by the Child then in his Arms: For, said he, I say unto you, That in Heaven *their Angels* (the Guardian Angels which God hath appointed them) do always *behold the Face of my Father who is in Heaven*. Mat. 18. 10.

As if he had said, Have a Care, lest by despising these (in your Eyes) *Little ones* (but, in God's Eye, *precious Ones*) ye give Occasion to their *Guardian Angels*, who are always attending on God, to Complain to him of the Injury ye do to them; and thereby draw down the *Displeasure* of God upon your Selves.

And to shew them, by a *familiar Example*, how much God regards such *Little, low, humble-minded* Persons; he asked them, What think ye? If a Man have an *Hundred Sheep*, and *One* of them be gone astray: doth he not leave the *Ninety and Nine*, and going into the Mountains, seeketh *that* which was gone astray? And if he finds it, verily I say unto you, he rejoiceth more of *that* Sheep, than of the *Ninety and Nine* that went not astray. Even so, added he, It is not the Will of your Father who is in Heaven, that *One* of these *Little ones* should perish: and therefore the Son of Man is come to *save* that which was *lost*. Ver. 12.

Having sufficiently Cautioned them against *Giving Offence* to the *Weaker Ones* in his Flock; lest such should *Presume*, under such a *Protection*, to *Injure Others* of the Society; and the *Injured*, for Fear of Giving Offence, should let them go on therein, to their own *Hurt*, without giving them *due* Reproof for the same: He now Instructs and directs them, how, in such Case, the *Injured* Party should deal with the *Injurer*; to bring him to a Sense of the Evil he hath done, that he may be Recovered, and may make Satisfaction. And this he brings in with a *Moreover*.

Moreover, *If thy Brother shall Trespass against thee, Go, and tell him his Fault between thee and him alone*. Both that thou may'st, as much as in thee lies, *preserve* thy Brother's *Reputation*, and that He, being *sensible* of thy *Regard* to him therein, may more willingly Harken unto thee, and be persuaded by thee. Ver. 15.

This was agreeable to the *Divine Law*, given by *Moses*, which said, *Thou shalt not hate thy Brother in thine Heart*: and yet, *Thou shalt in any-wise Rebuke thy Neighbour*; and not suffer Sin to lie (unreproved) upon him, *Levit. 19. 17.*

If upon this *friendly Dealing* with him, he shall *Hear thee* (that is, shall kindly Receive thy Admonition, Observe thy Counsel, and, as *Luke* has it, *ch. 17. 3.* if he Repent) *thou hast Gained thy Brother*. Which ought to be *more* to thee, and *more aimed at* by thee, than thy *Gaining Reparation* from him, for the Injury or Damage done thee.

But if he will not (so) *hear thee*, then take with thee *One or Two* more; that in the Mouth (by the Evidence) of *Two or Three* Witnesses, every word may be established according to the Law, *Deut. 19. 15.* Ver. 16.

Wherein *great Regard* is had to an Offending Brother, while there is any Ground to *hope* for his Amendment ; that a *few* be taken in to deal with him, in order to his *Recovery*, if it may be ; or, if otherwise, to his *Conviction* : and yet *but a few* (as few as may be) that if he *submit*, his Failing may be *covered*, that he be not *publickly defamed*.

Ver. 17. But if he shall neglect to Hear them, then (as the last Remedy) Tell it to the Church. Lay the whole Matter *fairly open* before that Religious Society, or Congregation, which he professes himself to be a Member of.

And if he neglect to Hear the Church (he by that means *disjoins*, or *dismembers* himself from the Church ; and therefore) Let him then be to thee as an *Heathen Man*, and a *Publican*. These were by the Jews accounted the *vilest* of Men ; such as with whom they held it not lawful to entertain any *Converse*.

And that it might be known of what Force the Judgment of the Church should be, that no *Contempt* might be put thereon ; he adds, Verily I say unto you, *Whatsoever ye shall bind on Earth, shall be bound in Heaven* ; and *whatsoever ye shall Loose on Earth, shall be loosed in Heaven*.

By which Terms, of *Binding* and *Loosing* on Earth, is signified, That what Judgment the Church of Christ, by the *Direction* and *Guidance* of the *Holy Spirit*, should give, should be *Ratified* and *Confirmed* by God : and the Party stand accordingly *Acquitted*, or *Condemned* in the Sight of God.

And that neither the Church might be *Discouraged* from giving Judgment ; nor Offenders be *Emboldened* to Contemn the Judgment given, in case the Church, or Congregation of Believers, before whom the Matter should be brought, should be but *small*, the Members thereof but *few* : he adds farther, That If (but) *Two of you* (speaking to his Disciples) shall agree on Earth, as touching any thing that they shall ask ; It shall be done for them of my Father who is in Heaven.

The Reason of which he *subjoins*, saying, For where *Two or Three* are gathered together (*εἰς τὸ ἐμὸν ὄνομα*) into my Name, (that is, into my Power) there am I in the midst of them. So that they need not (how few soever, if *rightly* gathered) be afraid to give Judgment : nor may the Offenders (how many, or great soever) presume to reject, or slight the Judgment so given.

Ver. 21. Peter hereupon coming to him, started a Question, thus ; Lord, how often shall my Brother sin against me, and I forgive him ? (that is, How often am I bound to Forgive my Brother, sinning against me ?) till seven times ?

Nay, replied Jesus, I don't say, Until seven times (only ;) but *until Seventy times seven*. That is *very often* : or (as it is well Explained in Luke 17. 3, 4.) As often, how oft soever that shall be, as he shall Repent ; and Confess his Fault unto thee.

From this Question of Peter's, Our Lord took Occasion, by an apt, and very *Instructive Parable*, to open to his Disciples the *Equitableness*, and *Reasonableness* of Forgiving an Offending Brother, Repenting and Confessing his Fault : which he introduced with a *Therefore*.

There-

Therefore, said he, *is the Kingdom of Heaven likened unto a certain* Ver. 23. King, who would take Account of his Servants. And when he had began to Reckon, one was brought unto him, who owed him *Ten Thousand Talents* (that is, owed him a very great Sum.) And forasmuch as he had not wherewith to pay; his Lord commanded that he, with his Wife and Children, and all that he had, *should be sold*; and Payment to be made.

The *Servant* thereupon falling down, most humbly besought him, saying, Lord, *have Patience with me, and I will pay thee all.*

This *Submission* of the *Servant*, and offer of making *Satisfaction*, so wrought upon his Lord; that moved with *Compassion* towards him, he *Released* him, and *Forgave him the whole Debt.*

This very *Servant* going out, found one of his *Fellow-Servants*, who Ver. 28. owed him an *Hundred Pence* (a small matter, a very *Trifle*, in comparison of what he had owed his Lord :) And *ungratefully* forgetting the *Clemency* of his Lord to him, he forthwith laid hands on his *Fellow-Servant*; and violently taking him by the *Throat*, said, *Pay me that thou owest me.*

His poor *Fellow-Servant* falling thereupon down at his Feet (as he, just before, *was glad to do to his Lord*) besought him, in his own Terms, saying, *Have Patience with me, and I will pay thee all.* But he, void of all *Compassion* towards his submitting Brother, would have no *Patience* with him: but went and Cast him into Prison, there to lye till he should pay the Debt.

When his other *Fellow-Servants* saw what was done, they, being Ver. 31. very sorry for it, came and told their Lord of it. Who thereupon calling him to him again, said unto him, *O thou wicked Servant! Since I forgave thee all that (great) Debt, because thou desiredst me: Shouldst not thou also have had Compassion on thy Fellow-Servant, even as I had Pity on thee?* Then, being wroth with him, his Lord delivered him to the *Tormentors* (or *Jailors*) till he should pay all that was due unto him.

So likewise (added *Jesus*, by way of *Application*) shall my heavenly Father do also unto you, if ye from your Hearts forgive not every one the *Trespases* of his Brother; *submitively acknowledging* his Offence, and thereby *Evidencing* his hearty Sorrow for it, and *Repentance* of it.

When *Jesus* had finished these Sayings, he departed from *Galilee*, Mat. 19. and came into the Coasts of *Judea*, beyond *Jordan*: and great Multitudes following him, he, after his wonted Manner, both Taught I. Mar. 10. them, and also Healed them there.

Amongst others, the *Pharisees* came thither to him: but they came to tempt him with this Question, *Is it lawful for a Man to put away his Wife for every Cause?* He, seeing their Design, warily put by their Question with a Question; Asking them, *What did Moses Command you?* Moses, said they, suffered to write a Bill of Divorcement, and to put her away.

But, said *Jesus*, have ye not read, that when God made them in the beginning, he made them Male and Female? which made Moses, when he wrote the *History* of the Creation (for to him Interpreters more

more generally ascribe that Saying; though some, to *Adam*) For this cause shall a Man *leave Father and Mother*, and *cleave unto his Wife*, and they *Two* shall be *One* Flesh. Whence our Lord thus infers; Wherefore they are *no more Two*, but *One* Flesh: and therefore what God hath *joyned together*, let no man *put asunder*.

Why then, replied the Pharisees, did *Moses* command to give a Writing of *Divorcement*, and put her away?

It was, Answered *Jesus*, because of the *Hardness* of your Hearts, that *Moses* suffered you to put away your Wives: but from the beginning it was *not so*. And I say unto you, Whosoever shall put away his Wife, *except it be for Fornication*, and shall marry another, committeth *Adultery*: and who marrieth her who is *so* put away, doth commit *Adultery*. And if a *Woman* shall put away her *Husband*, and be married to Another, she committeth *Adultery*.

Mar. 10.
12.

How strange soever this sounds, of *Women putting away their Husbands*: yet some, it seems, in those times, did take upon them so to do. For *Godwyn*, in his *Moses and Aaron*, l. 6. c. 4. tells us, Not only that it was a Custom among the Romans, about the time of our Saviour's Birth, even for the Women to *Divorce* their Husbands, and to Marry again at their Pleasure; but that the same Practice was in use among the *Hebrews* also: and that from thence is that Saying of our Saviour, *If a Woman shall put away her Husband, &c.* Mark 10. 12. Which *Josephus* tells us (*Antiq. Judæor.* l. 15. c. 9.) *Salome*, the Sister of King *Herod*, did to her Husband *Costabarus*; to whom she sent a *Libel of Divorce*. And *Grotius* says, *Herodias* (she who procured the Death of *John the Baptist*) followed therein the Example of *Salome*.

This Discourse of our Lord's, concerning *Divorces*, seems to have somewhat startled his Disciples; who thereupon, when they were come into the House, told him, If the case of the Man be so with his Wife, it is *not good* to Marry.

But he told them again, All men are not capable of Receiving this Saying; Nor any, save they to whom it is *given*. And he adds the Reason, in a *threefold* Distinction of *Eunuchism*. For, said he, there are some *Eunuchs*, who were so born from their Mothers Womb, (such as by reason of natural *Deficiency* and *Inability*, are incapable of performing the *Procreative* Office of Marriage.) And there are some *Eunuchs*, who were made *Eunuchs* by Men (which in those Eastern Countries was frequently practised, and yet is, upon those who were bred up to Serve in Princes Courts; such especially as were appointed to attend upon the *Royal Women*.) Such we may suppose them to be, who waited upon Queen *Jezabel*, and threw her out at the Window, 2 *Kings* 9. 32. 33. Such *Ebed-Melech* the *Blackmoor*, who took the Prophet *Jeremiah* out of the filthy Dungeon, *Jer.* 38. 7. Such those mentioned in the Book of *Hester*, under the Title of *Chamberlains*; as *Hege*, ch. 2. 8. *Shaashgaz*, ver. 14. and *Hatach*, ch. 4. 5. And such also was that noble *Jewish* *Proselyte*, Treasurer to the *Ethiopian* Queen *Candace*; who, in his Return from Worshipping at *Jerusalem*, upon his declaring this his Belief, that *Jesus Christ* is the Son of God, was baptized by *Philip*, *Acts* 8.

But

But besides these Sorts, there are Eunuchs (adds our Lord) who have *made themselves* Eunuchs, for the sake of the Kingdom of Heaven.

This is *not* by Interpreters taken literally, of a voluntary *Castration* (such as *Origen* is reported to have used upon himself, as *Eusebius* delivers in his *Hist. Eccles.* l. 6. c. 7.) But of such an Improvement of the Gift of *Continency* (through *Temperance, Abstinence, frequent Fasting* and fervent *Prayer*) as hath given them *Power* over their own *Natures*, and made it easy to them to lead a *Single and Chast Life*: that being thereby the more free from *Domestick Cares*, they may be the more assiduously Exercised in *Divine Contemplations*, and Works of *Piety*.

When this Discourse of *Divorce* was ended, some brought unto *Jesus* little Children (*Infants*, *Luke* calls them) desiring that he would put his Hands on them, and Pray. Which his Disciples observing, and thinking they made *too bold* with their Master, rebuked them that brought them. But *Jesus* was much displeased with them for it; and bad them *Suffer the little Children to Come* unto him, and *forbid them not*: for of *such*, said he, is the Kingdom of God. And thereupon, Repeating the Doctrine he had preached to them a little before (*Mat.* 18. 3.) he told them, Verily I say unto you, *Whosoever shall not receive the Kingdom of God as a little Child* (in harmless Innocency, Humility and Subjection, free from *Malice*, and other *Vicious Affections and Inclinations*) he shall in no wise Enter therein. Then taking the Children up in his Arms, he put his Hands upon them (a Ceremony used among the *Jews*) and blessed them.

Passing then from the House wherein he had done this, when he was gone forth into the Way, there came one *Running* (*Luke* calls him a *Ruler*) and *Kneeling* to him, asked him, *Good Master, what good thing shall I do, that I may inherit eternal life?*

Some have thought this Man put this Question *temptingly*: but that is no way likely. For *Mark* says, *Jesus* beholding him, loved him, *v.* 21. which he, who saw the *Inside*, as well as the *Outside*, would not have done, if the Man had come to him in *Deceit*. Nor would the Man have gone away *Sorrowful*, or *Grieved* (as he did:) but *Angry*, or *Scoffing*, if he had been an *Hypocrite*.

Reasonable therefore it is to think, that he was a *Well-meaning* Man; who having hitherto lived an *Orderly* Life, came with a good Intention, to be farther Informed by *Jesus*, whom he took to be a *very good* Man, how he might make sure of an *Eternal Life*.

From the first Words of his *Address*, which were [*Good Master*] *Jesus* took Occasion to raise his Mind to an *higher* Consideration of him, than that of a *meer* Man, how good soever. Which to do, he asked him, *Why callest thou me Good?* There is *none* (simply and abstractedly) good, but *one*, that is God. As if he had said, since there is none good (properly speaking) but God only; Why dost thou call me good, and yet dost not take me to be God? Thou must therefore either Acknowledge me to be God, or not Call me Good.

Having thus, from the Terms of the Man's *Address* to him, inferr'd his own *Divinity*; he in the next place Answered his Question:

Mat. 19.

13.

Mar. 10.

13.

Luk. 18.

15.

Mat. 19.

16.

Mar. 10.

17.

Luk. 18.

18.

tion: Bidding him, if he would *Enter into Life, Keep the Commandments.*

The Man then Asking him *Which?* Jesus thereupon Enumerating some (not in the Order wherein they stand in the *Decalogue*, but either as they came to Remembrance, or as he thought fit to put them; or the Evangelists to Recite them: for even they do not Recite them all alike) said, Thou shalt do *no Murther*; Thou shalt *not* commit *Adultery*; Thou shalt *not* Steal; Thou shalt *not* bear *false Witness*; Honour thy Father and thy Mother; And thou shalt love thy Neighbour as thy Self.

To this the Man readily Answered, and said, Master, All these things have I observed, or kept *from my Youth up*. What lack I yet?

Mat. 19. 20. Matthew calls him a Young Man; Which makes his Saying he had kept those Commands from his *Youth up*, sound somewhat improperly: for he that speaks of what he has done *from his Youth up*, may well be understood to be then *past his Youth*, and to be grown up to an *higher and riper Age*.

But whatsoever his Age then was, his declaring that he had hitherto kept those Commandments (which, it is observable, were not *Ritual*, or *Ceremonial*, but *Moral Commands*:) and his Desire of *Progression*, to go on yet farther in the Way to Eternal Life, procured him the Love of the Lord.

Then Jesus beholding him, *loved him*: And, in Answer to his last Question [*What lack I yet?*] told him, *One thing thou yet lackest*. Thou art *mistaken*, in thinking thou hast kept *all* the Commandments; For of them which I recounted to thee, *One* was, Thou shalt love thy Neighbour as thy self. How canst thou say thou hast done that, when thou *Aboundest in Wealth*, and many of thy Neighbours (yea, thy Brethren) are *in Want*?

If therefore thou wilt be *perfect* (if thou wilt perfectly keep that Commandment, in the right Sense, and due Extent of it) Go thy way, *Sell whatsoever thou hast* (superfluous, or *over and above* a sufficient Competency for thy self, and thy Family) and *Give to the Poor*: and thou shalt have *Treasure* (more and better Treasure) *in Heaven*; And come, *Take up the Cross*, and follow me.

It is not to be doubted but our Lord foresaw, that this of it self would prove a *Cross* to him; and so it did. For as soon as he heard that Saying, he was *sore Grieved*, and went away *very sorrowful*: for he had *great Possessions*, and was *very Rich*.

When Jesus saw that he went away Sorrowful, looking round about, he said unto his Disciples, *How hardly shall they that have Riches, enter into the Kingdom of God?*

Mar. 10. 23. At that Saying, The Disciples were astonished; which Jesus observing, that he might *soften* the Expression, and shew them, that the Evil lay *not simply* in the Riches, but in the *inordinate* Desire after them, and *over-confident* Reliance on them: Repeating the words, with some little Variation, he said again unto them, Children, *How hard is it for them that Trust in Riches, to Enter into the Kingdom of God!*

Per. 24.

*

Then

Then using a *Proverbial Speech*, in use among the *Hebrews* to Express a Matter of the *greatest Difficulty* by ; It is *easier* (said he) for a *Camel* to go through the *Eye of a Needle*, than for (*such*) a rich man to Enter into the Kingdom of God. Luke 18. 25.

This *puzzled* them more than they were before ; and made them say among themselves, *Who then can be saved ?* But *Jesus*, looking on them again, said, *With men indeed it is impossible*, but *not with God : for with God all things are possible.*

Some *working Heads*, to avoid the supposed *Impossibility*, will needs read it a *Cable* (a *Rope of a Ship*) instead of a *Camel* : Of which Notion, *Theophylact* (who lived in the *Eleventh Century*, about the Year 1070.) is held to have been the first *Broacher*. So that although it be *not very Antient*, yet it is *old enough*, unless it were better. For besides that the *Greek word* used for a *Camel*, is observed to differ somewhat, in the writing from that which is used for a *Cable-Rope* (That, for a *Camel*, being written $\kappa\alpha\mu\eta\lambda\alpha$, with an *Eta* in the middle Syllable ; The other, for a *Cable*, being written $\kappa\alpha\beta\lambda\alpha$, with an *Iota* in the middle Syllable :) They who, to avoid the *Impossibility*, take hold on the *Cable-Rope*, forget that the *Design* of the *Comparison* was, to render it *Impossible*, humanly speaking, and in the ordinary Way and Course of working. And therefore when our Lord himself (who best knew his Intention in speaking it) declares that *with Men it is Impossible* ; it seems methinks *too Officious* in Men, to bend their Wits, to contrive a Way to *make that Possible*, which he has expressly told them *is Impossible*. Mat. 19. 26. Mar. 10. 27.

Nor see I cause for any to Infer from thence, that *rich men cannot* be saved. Since *all things being possible* with *God*, and the *Impediment* lying in *Rich mens Trusting* in their *Riches* ; he can *take off* those *Rich men* from their *Confiding* in, and *Relying* on their *Riches* : and make them, who are *Rich* in *Worldly Possessions*, *Poor in Spirit*, and *Rich in Faith*, as well as others ; and then as *Capable of Inheriting* his Kingdom, as others. But to proceed.

Peter, having observed that his Master, when he advised this *Rich man* to sell what he had, and give to the *Poor* ; promised him that, if he did so, *he should have Treasure in Heaven* : puts in now a *Plea* for himself and his Brethren, telling his Master, Behold, *we have left all and followed thee ; What therefore shall we have ?* Mat. 19. 27. Mar. 10. 28.

This, *Grotius*, and (as he says) *Others* think was spoken, though truly, a little *too boastingly*. And *Cradock* (in a *Marginal Note* on Ch. 5. Sect. 53. of his *Harmony*, p. 103.) says, They had left their Goods, as to the *Use*, not as to the *Possession* (Mat. 4. 20. Luke 5. 28.) And that, After *Christ's Resurrection*, they returned to the *Use* of them again, Joh. 21. 3. Which yet must be understood of *such* of them, as had *suitable Employments*. For *Matthew* is supposed to have so altogether left his *Publican-Employment*, as never to have Returned to it again. But the *Apostle Paul* (who came in afterwards, and who had an *Useful* and *inoffensive Trade*) did continue to *Work* at his Trade, when he had *Leisure* from the Exercise of his Ministry, Acts 18. 3. 1 Cor. 4. 12. that *he might not be chargeable* to any, 2 Thes. 3. 8. Luk. 18. 28.

T

But

But *Jesus*, as well to shew his *Acceptance* of what they had done, as to *Encourage* them to *Persevere* therein, told them, in Answer to *Peter's* Question, First, That they, who had followed him in the *Regeneration* (the Way to the New Birth;) when the *Son of Man* should sit in the *Throne* of his *Glory*, should sit also upon *Twelve Thrones*, judging the *Twelve Tribes* of *Israel*.

From which words, if any one should Enquire, why our Lord pitch'd upon *Twelve Thrones*, for his *Juridical* Apostles to sit upon; when he knew before-hand that *one* of them (*Judas Iscariot*) was a *Traytor*, and should betray him, and so not be fit to *Judge*, but to be *Judged*: let such Consider, That as our Lord fore-knew *this*, so he fore knew *also*, that upon the Fall of *Judas*, *Another*, should, by Divine Election, be *substituted* in his room, and succeed into his Place; whereby the Number should be filled up again, as it was, *Acts* 1. 26.

Secondly, he assures them, that (not they only, but) Every one that hath forsaken Father, Mother, Wife, Children, Brethren, or Sisters, Houses or Lands, for his Sake and the Gospels, shall receive an Hundred Fold (that is, as *Luke* explains it, manifold) in this present Life (and even while they are *under Persecution*;) and in the World to come Eternal Life.

This, with respect to the *Recompence* proposed in *this Life*, is, by some Expositors, referr'd to the sufficient *Supplies* of Necessaries, which such should Receive from the pious *Bounty* of their Christian *Brethren*; whose Hearts God would open and Enlarge, to communicate of their *Outward Substance* to them: and to perform the Offices of *Love* and *Duty*, which they might have expected from the *Relations* they have been so deprived of; whereby the *Absence* of those *Relations*, and *Loss* of their own *Estates*, would be abundantly made up.

Yet after all this, lest they should *over-value* themselves, upon what they had *done*, or *suffered* for him, and so should grow *over-Confident* and *Secure*: to Excite them to watchful *Diligence* and Care, that they might *go on*, and *Persevere* in the Course they had so well begun; he gives them this, as a *Watch-word*, or Caution, That *Many* who are *First* shall be *Last*, and the *Last* shall be *First*.

In which words, he is thought to have had Respect to the *Calling* of the *Gentiles*; by whose Coming in, and Receiving the Gospel, the *Jews*, who then were *First*, would come to be *Last*: and the poor *Gentiles*, who then were *Last*, out-stripping the *tardy Jews* in Faith and Obedience, would come to be *First*. But the Caution is proper to *all*.

To Explain to them this Saying of his [that *many*, who are *First*, shall be *Last*, and the *Last*, *First*] and that it might sink the deeper into their Minds, he relates the following *Parable* to them.

The Kingdom of Heaven is like unto a Man that is an *Houfholder*, who went out early in the Morning, to hire *Labourers* into his *Vineyard*, and when he had agreed with the Labourers for a Penny a Day, he sent them into his Vineyard.

And going out about the *Third Hour* (which answers to our *Nine Ver. 3.* in the Forenoon) he saw others *standing Idle* in the Market-Place; and said unto them, Go ye also into the Vineyard, and whatsoever is *Right*, I will give you: whereupon they went their way.

Again he went about the *Sixth and Ninth Hours* (*Twelve at Noon, Ver. 5.* and *Three* in the Afternoon;) and did likewise.

And about the *Eleventh Hour* (*Five* in the Afternoon) he went *Ver. 6.* out again; and finding some others *standing Idle*, he asked them, *Why stand ye here all the day Idle?* They Answering, *Because no man hath hired us:* He thereupon bid them also go into the Vineyard; and whatsoever was *right*, that they should Receive.

When the *Evening* was come (the time for Labourers to leave *Ver. 8.* Work) the Lord of the Vineyard ordered his *Steward* to Call the Labourers and give them their *Hire*; bidding him begin with them that came *last* in, and so go on to them that came in *first*.

When therefore they came to take their Wages, who came in about the *Eleventh Hour*, they received every Man a *Penny*; which *Ver. 9.* was as much as the *First* had bargained for, who came in betimes in the Morning. Which when these observed, though they had agreed for that Price; yet seeing the Others, who had done *so little, so well Paid*, they conceived Hopes that their *Wages* would be *advanced*, and they should receive more. But when it came to, *Ver. 10.* it proved otherwise: for they likewise Received but every Man a Penny.

This Disappointment of their *ill-grounded Expectation*, made them *fly out*; so that, when they had received their Pay, they *murmured* against the Good-man of the House: saying, These have wrought but *One Hour*, and thou hast made them *Equal* unto us, who have *Ver. 11.* *born the Burthen and Heat* of the Day.

This would have been apt to have provoked some Masters to high Displeasure: but he *mildly* Answering One of them, said, Friend, *I do thee no wrong.* Didst thou not agree with me for a Penny? *Take Ver. 13.* *that that is thine*, and *Go thy way*: I will give unto this *Last*, as unto thee. Is it not lawful for me to do what I will with mine own? Is thine Eye *evil*, because I am *good*? So (said our Lord, in the Close of his Parable) the *Last* shall be *First*, and the *First*, *Last*: and he adds the Reason; for *Many are Called*, but *Few Chosen*.

The *Feast of Tabernacles* was now at hand, which was one of *Joh. 7.2.* the Three *great Anniversary Feasts*, appointed by God to the *Jews*, *Exo. 23. 14, 15, 16.* at which *all the Males* were to Appear before the Lord, *ver. 17.* and *Deut. 16. 16.*

This *Feast* beginning on the *Fifteenth Day* of the *Seventh Month* (answering pretty near to the Beginning of our *Eighth Month*) lasted *seven Days*: of which, the *First* and the *Last* were the most solemn. During all which time, the *Jews* were to dwell abroad, in the open Air, in *Booths* made of thick Boughs; in remembrance that God had made the Children of *Israel* to dwell in *Booths* (or *Tents*) in the *Wilderness*, when he brought them out of the Land of *Egypt*, *Levit. 23. 43.* And from thence it was called the *Feast of Tabernacles*, or *Tents*.

To this Feast, some *Kinsmen* of *Jesus* who (according to the manner of Speech among the *Jews*, are called his *Brethren*; supposed to be some Relations of his *Mothers*, but such as did not *Believe* in him) preparing themselves to go, urged him to go also: but they did it in *such* a Manner, as shews they designed rather to *Upbraid*, or *Reproach* him, than seriously to desire his Company.

Ver. 3. Depart hence, said they to him, and Go into *Judea*; that *thy Disciples* (there) also may see the *Works* that thou dost: For there is no *Man* that doth any thing in Secret, and he himself *seeketh* to be known openly. If therefore thou dost these things, *shew thy self* to the *World*.

By which words, some think they Express their Desire, that he, who they thought could work Miracles when he would, should now go and do some extraordinary thing, at their Request, in this general Concourse of the *Jews* at the Feast: whereby he might get himself great *Fame*, which they would put in for a *Share* of with him, as being related to him.

But as their *Unbelief* in him, and his Answer to them, bespeaks them to be such as had no hearty Kindness, nor real Regard to him: So it is not difficult to discern, in the manner of their Speaking to him, a Design in them of *slyly suggesting*, that he was *Ambitious* of *Praise*, and sought to be *Popular*; which yet he made it his great Care to avoid.

Ver. 6. He knowing in what a Spirit they spake to him, Answered them accordingly. My time (said he) is not yet come: but your time is always ready. As if he had said, Ye are your own Masters, and at your own Command: but I am subject to my Father, and wait for his Command.

Ver. 7. Besides, The world cannot hate you, said he, (because ye are of the *World*, Joh. 8. 23. and the *World loves its own*, ch. 15. 19.) but me it hateth, because I testify of it, that the Works thereof are *Evil*.

Ver. 8. As for you, added he, ye may go up unto this Feast, when ye will; but I go not up yet: for my time is not yet full come. And accordingly, when he had given them this Answer, he went not up with them, but abode still in *Galilee*.

Ver. 10. Yet he did not stay long behind them neither; but when they were gone up, he set forward to go up also unto the Feast: yet not openly, but as it were in Secret.

And being to pass through a *Village* of the *Samaritans*, he sent Messengers before him, to make some Provision for him, against he, with his Disciples, came thither.

Luke 9. 52. But the *Samaritans*, like themselves, apprehending that he was going to worship at *Jerusalem*, would not receive him, or afford him any *Entertainment* among them.

This *Affront*, put upon their Master, did so highly displease two of his Disciples (*James* and *John*) that they importuned him to give them *Leave*, and *Power* to command *Fire* to come down from Heaven, and Consume these rude and *Inhospitable* Samaritans; as *Elias* had done to some others formerly, 2 *Kings* 1. 10.

But

But not more Offended, perhaps, were they with these *Samaritans*, for rejecting their Lord; than he was with them for desiring this. For *turning* upon them, and *Rebuking* them, he said, *Ye know not what manner of Spirit ye are of.* For the Son of Man is *not* come to *destroy* Mens Lives, but to *save* them.

These two Disciples, whose *zeal* was so *inflamed* on their Master's behalf, were before, when he chose them into the Apostleship, by him named *Boanerges*, or *Sons of Thunder*, Mark 3. 17. But they would now, if they might, have been *Sons of Lightning* too, as well as of *Thunder*, to have scorched up, and utterly consumed those *churlish* and *envious* People, who would not Receive their Master.

But our *mild* Saviour would *not* suffer it. He would give no *Courtenance* to *Revenge* at all in any case: much less *permit* that any should be *persecuted* for not *Receiving* him. Therefore he would not that any *farther*, or *other* Punishment should be inflicted on these; than what they themselves had procured to themselves: A being *deprived* of his excellent *Company*, and the *Blessings* that attended it. Wherefore passing by those *four* Samaritans, whose Religious Zeal had made them *Irreligious*; he went on, for Entertainment, to another Village.

On the way as he went, a certain Man (whom *Matthew* calls a *Scribe*, if he were the same here mentioned by *Luke*) said unto him, *Lord, I will follow thee whithersoever thou goest.* Luke 9. 57. Mat. 8. 19.

Jesus, seeing what he aimed at, gave him quickly to understand, what he must Expect to meet with, if he would be one of his Followers. *The Foxes* (said he to him) *have Holes, and the Birds of the Air have Nests* (or Shelters:) but *the Son of Man* (meaning himself) *hath not where to lay his Head.* When this forward Man had heard this, we hear no more of him.

But to Another, we read, our Lord said, *Follow me.* And he, *not* *Refusing* the Service, did only ask leave, that he might go first, and *Bury his Father.* Luke 9. 59.

That was, no doubt, a *necessary* Office and Duty. But seeing it might be done by *Others*, who were *not* called to that Service which he was called to; neither ought he to have urged it in *delay* of his Obedience, nor would *Jesus* admit it: but said to him, *Let the Dead bury their Dead*; but *Go thou*, and *Preach* the Kingdom of God. Which it is supposed he thereupon forthwith did.

Another also, we read in the same place (but whether at the same time is uncertain) said, *Lord, I will follow thee.* The former was *called* by *Jesus*: This, *uncalled*, Offers himself. Each had his *But*, his *Obstacle*, his *Delay*. But let me first go, said this Man, and *Bid them Farewell* that are at home at my House; Take leave of my Relations, Acquaintance, Neighbours. That, one would think, he might have done, before he had offered himself to the Lord's Service. Our Lord therefore Answers him in a known *Proverb*; which is, He that in *Plowing* looks behind him, is no good *Plowman*. *No Man* (said *Jesus* to him) *having put his Hand to the Plow* (which he seemed to have done, by saying, *I will Follow thee*) *and looking back* (which he did, by saying, *Let me first go bid them Farewell at home*;) *is fit for the Kingdom of God.* Ver. 61.

About

About this time, it is probable, it was, that the Lord sent forth his *Seventy* Disciples; as before he had sent his *Twelve* Apostles, by Two and Two, to go before him into every City and Place, whither he himself would afterwards come. Unto whom, *in the Main*, he gave much the like Instructions, and Directions how they should behave themselves, in the Exercise of their Ministry, in this Perambulation; as he had formerly done to his Apostles, when he sent them forth in the like Service. Of which having given the Account before, from *Mat. 10.* that I may avoid *Repetition*, I refer the Reader thither.

Joh. 7. 11. Having sent forth the Seventy, he pursued his Journey to *Jerusalem*. Whither being come, but not making himself *publick* at the first, The *Jews* sought him at the Feast, asking one another, *Where is He?* And there was much Murmuring among the People concerning him.

For some said, *he is a good Man*: Others said, *Nay*, but *he deceiveth the People*. Howbeit, no Man spake *openly* of him, for fear of the *Jews*.

For they who thought *well* of him, durst not speak *freely* for him; lest the Rulers of the *Jews* should take notice of it, and sit on their *Skirts* for it.

And on the other hand, it may be supposed, that they who thought *ill* of him, durst not *openly* discover the *Rancour* of their Minds against him, lest the common People (many of whom had received great *Benefits* by him, and for that Reason had him in *high Esteem*) should, in taking his part, fall upon them. For it is evident (both from hence, and from *Acts 5. 26.*) that they stood in some Awe of the People.

Ver. 14. About the *middle* of the Feast, when the *Heat* of their Expectations were a little *cooled*, Jesus went up into the Temple, and taught.

What he taught, or what *Subject* he spake upon, is not particularly express'd: but in general we may gather, It was *Doctrinal*. And whatever the Subject was, it was *Excellent*, and excellently delivered: for it raised *Admiration* in the Auditors; so that the *Jews* marvelling, said, *How knoweth this Man Letters, having never learned?*

Ver. 17. He seeing they took him but for a *meer* Man, (as well as a *mean* Man) and willing to raise their Consideration of him *higher*, to apprehend his *Divinity*; Answered them, *My Doctrine is not mine, but his that sent me*. Then added, *If any Man will do his Will, he shall know of the Doctrine*; whether it be of God, or whether I speak of my self.

Whereby he intimates, that the way for a Man to attain to *farther* Knowledge, and *higher* Discoveries of the Mind of God, and of the *Mysteries* of the Heavenly Kingdom, is to *do his Will* so far as it is revealed, and manifested to him. For he that is Obedient to the Will of God, in what he knows (though it be but a little;) will grow, and increase in the Divine Knowledge: whereby he will be enabled to judge of a *Doctrine* (when he hears it) whether it be of God, or of Man. *Habenti dabitur*, Unto him that hath, shall be given, and he

he shall have abundance, *Mat. 25. 29.* And he that is faithful in a little, will be made Ruler over much, *ver. 21, 23.*

Then giving them a Rule, whereby they might judge whether a Man speaks of himself, or no; he tells them, *He that speaketh of himself, seeketh his own Glory.* But he that seeketh (not his own, but) his Glory that sent him, the same is true; and no Unrighteousness is in him. *Ver. 18.*

But to convince them of their Unrighteousness towards him, he asks them, *Did not Moses give you the Law?* And yet; none of you keepeth the Law? Why then go ye about to kill me (upon a false Pretence that I have broke the Law, in Healing a Man formerly here, on the Sabbath-day, *Joh. 5?*)

Here some of the People (who knew not the Designs of the Rulers against him) said to him, *Thou hast a Devil: Who goeth about to kill thee?* *Ver. 20.*

He, over looking their abusive Language, and going on with his Discourse, tells them; I have done one Work (here amongst you, at the Pool of Bethesda) and ye all Marvel (or are Offended) at it. *Moses* gave you Circumcision (not that it is of *Moses*, but of the Fathers, who received it from God, long before *Moses*; though ye had it from *Moses*;) and ye, on the Sabbath-day, Circumcise a Man-child, (if the Sabbath happen on the Eighth day from his Birth) though Circumcision be a Manual Operation, and hath evil Work attending it. *Ver. 22.*

If therefore a Man be Circumcised on the Sabbath-day (that the Law of *Moses*, requiring Circumcision, may not be broken,) and ye account That no breach of the Sabbath; Are ye Angry at me, because I have made a Man every whit whole, on the Sabbath-day: When as I used not any Manual Operation about it; but did it only with a Word speaking? Judge not according to the Appearance (Judge not partially, or with respect of Persons, *Deut. 1. 17. and 16. 19.*) Condemning me for doing a less thing on the Sabbath-day, than ye yourselves ordinarily do: but Judge righteous Judgment. *Ver. 24.*

Hereupon some of them that were of *Jerusalem* (who probably were privy to the Designs of the Rulers against *Jesus*) said, *Is not this He, whom they seek to kill?* But lo, he speaketh boldly; and they say nothing to him. And considering with themselves what might be the Reason, why they let him thus go on, *Do the Rulers* (said they) know indeed, that this is the very Christ? But they soon Resolved that Point themselves, Concluding the Rulers could not be so mistaken in him: For, said they, we know this Man, whence he is; but when the Christ cometh, no Man knoweth whence he is. *Ver. 25.*

Jesus hearing them thus speak, as he was thus Teaching in the Temple; and willing to take all Occasions to draw them from his Manhood to his Godhead, said aloud, (that all might hear) *Ye know me* indeed (as a Man,) and whence I am (as to the Place of my Birth and Education;) but I am not come of my self, but am sent by him that is true, and him ye Know not: but I know him; for I am from him, (that is, I came from him) and he hath sent me. *Ver. 28.*

Then they (who were in the Plot against him) sought to take him: but (being Restrained) because his Hour (the Time appointed

pointed by God for his Suffering) *was not yet come*, no Man laid hands on him.

Yet many of the (*unprejudiced*) People believed on him, (that is, believed him to be a good Man, sent of God;) and said, *When the Christ cometh, Will he do more Miracles than these which this Man hath done?*

Ver. 32. The Pharisees, who had their *Spies* abroad watching him, heard that the People *murmured* such things concerning him: And they, with the Chief Priests (by which together, it is probable, is meant the *Sanhedrin*, or chief Court of Judicature among the Jews) sent *Officers* to take him; that is, Ordered their Officers to watch a *seasonable* time to apprehend him in.

Ver. 33. He in the mean while (being sensible of their *Machinations* against him, and that the time of his suffering drew on) going on with his Discourse unto the People, said unto them, *Yet a little while am I with you*; and then I go unto him that sent me: And though ye should seek me, ye shall not then find me; and where I am, *thither ye cannot come*.

Ver. 35. This made the Jews fall to Reasoning among themselves. *Whither*, said some of them, *will he go*, that we shall not find him? Will he go unto the *dispersed among the Gentiles* (the Jews that live scattered among the Heathens) and *Teach the Gentiles*? What manner of Saying (said they) is this, that he saith, viz. *Ye shall seek me*, and *shall not find me* (or, though ye seek me, ye shall not find me;) and *whither I go, thither ye cannot come*? Thus they *puzz'led* their Ver. 37. Heads about it; but being *carnally-minded*, they could not understand his Meaning in it. And thus, for that time, for ought appears, the Matter ended, and they parted.

But on the *last Day*, that *great Day* of the Feast (which was about *three Days* after the former Discourse had passed, and was appointed to be kept as a *Solemn Assembly*, Levit. 23. 36, 39.) Jesus, being in the Temple again, stood and cryed (that is, he stood up, and spake aloud, that he might be heard of all) and said, *If any Man Thirst, Let him come unto me, and Drink*.

This may seem a pretty strange Speech to begin with, and in such a Place; but there was a Reason for it: For we are told, that on this last and great Day of the Feast, the People did use, with great Solemnity and Joy, to draw great Store of Water out of the *Fountain*, or *River Shiloh*, and bring it to the Temple; where being delivered to the Priest, it was poured upon the *Altar*, together with *Wine*: the People mean while Singing that *Canticle* out of the Prophet, *With Joy shall ye draw Water out of the Wells of Salvation*, Isa. 12. 3. See Godwyn's Moses and Aaron, l. 3. c. 6. and Grotius on Joh. 7. 37.

The sight of this, at that time, might give Occasion to Jesus (who usually took hold of all Opportunities, to draw the People from the Outward to the Inward, from the Natural to the Spiritual, from the Earthly to the Heavenly Things) to direct and invite them to come unto him, the true, heavenly, saving *Fountain*; from whence the *Waters of Life* might (by the *living Faith*) be *livingly* drawn.

Wherefore he not only gave them that *general* Invitation, by saying, *If any Man thirst, let him come unto me, and drink: but for their greater Encouragement to come, he added, He that Believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.* Where the *Belly* (says *Drusius*) is put for the *Heart*, as in *Job 15. 35. Psal. 40. 8.* and elsewhere.

But, says the Evangelist, *This* (the *flowing* of Rivers of living Waters) *Jesus spake of the Spirit, which they that believe on him, should receive.* For (adds he) the Holy Ghost was not yet given, because that *Jesus was not yet glorified.*

But these Words which our Lord had then spoken, had so much Influence upon the People, that many of them did thereupon say, *Of a Truth, this is the Prophet* (namely, that Prophet, though they knew not in particular which, who they expected should come before the Coming of Christ.) Others said, *This is the Christ.* But some (ill-meaning ones) said, *Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the Seed of David, and out of the Town of Beth-lehem, where David was? So there was a Division among the People concerning him.*

And it rose so high, that some of them would have taken him (or, would have had the Officers, who were ordered by the Sanhedrin to apprehend him, to have then taken him:) but the Division of the People (some standing up for him, as others, against him) prevented that; so that no Man laid hands on him; but the Officers (who, it seems, were there in readiness to have done it, if they had found Opportunity) returned to their Masters, the chief Priests and Pharisees, without him.

They, there at displeased, asked the Officers, Why they had not brought him? The Officers, being themselves filled with Admiration at his Doctrine; in Excuse for their not having brought him, Answer, *Never Man spake like this Man: implying, they took him to be above the Condition of a meer Man.*

The Reason which the Officers alledged for their Excuse, did more provoke their Masters, the Priests and Pharisees, than the Neglect of their Office, in not bringing him, had done. Wherefore they upbraidingly asked them, *Are ye also deceived? Have any of the Rulers, or of the Pharisees, believed on him? But this People, added they, who know not the Law, are cursed.*

Thus they shew'd their Arrogance, and Self-Conceit, despising the common People; as if none but themselves, and such as, like them, were Letter-Learned, could understand any thing of the Law, though it was that by which they were all to walk: And thus also they shewed their Injustice, in Condemning Jesus, before they had heard him.

This so troubled Nicodemus (him who came to Jesus by night, *Joh. 3. 2.* and retained ever since a secret Favour for Jesus, though he did not yet openly profess himself his Disciple) that, being himself One of them, he could not forbear Asking them, *Doth our Law Judge any Man, before it hear him, and know what he doth?*

But they, not taking any Notice of this close Pinch of his upon them, tauntingly ask him again, *Art thou also of Galilee? (That is,*

Art thou a *Follower*, or *Favourer* of this *Galilean*? For so they took *Jesus* to be, because he *Conversed* mostly in *Galilee*, though Born in *Beth-lehem*:) *Search* (said they) and *look* (thou who art a *Schollar*, well read in Books, and skilled in Records of Antiquity:) for out of *Galilee* ariseth no Prophet, said they, more roundly than truly; if we may believe *Nicholas Lyra*, who (as cited by Bishop *Jewel*, in his Defence of the *Apology* of the Church of *England*, Part 1. p. 73.) plainly saith, *This Word of the Pharisees is plainly false*: For if it be taken generally for all Prophets, there were some Born in *Galilee*, as *Elizeus*, *Tobias*, *Deborah* the Prophetess, and perchance others more. And some Others think that both the Prophets, *Jonah* and *Nahum*, were of *Galilee*.

However, this *Debate* among themselves brake their Measures for that time; so that, without Concluding any thing about it, they brake up, and went home.

Joh. 8. 1. But *Jesus* went unto the Mount of *Olives* (a Place he often resorted to, for private Retirement, and Prayer, *Luke 21. 37.* and *Ch. 22. 39, 40.*) And early in the Morning he came again into the Temple: whither he was no sooner come; but the People came unto him; whereupon he sat down, and taught them.

The Scribes and Pharisees, who never liked to see him Teaching the People; partly, perhaps, to divert him from that good Exercise: and partly, if not principally, to get, if they could, some Advantage thereby against him; brought unto him a Woman taken in Adultery.

The History of this Adulterous Woman was left out, it seems; of some of the most antient Greek and Latin Copies of the New Testament, and of the Syriac Version also; as is generally agreed by the Criticks, viz. *Erasmus*, *Drusius*, *Gualtperius*, *Jacobus Capellus* and *Grötius* on the place: the Reason for which is by divers given diversly. Yet none, that I observe, question the Truth of the Story; being found in other Copies, as well Greek as Latin, of sufficient Credit.

Ver. 5. When therefore they had set the Woman in the midst (that all might both see her, and hear what *Jesus* would say unto her, or to them concerning her) they said unto him, Master, This Woman was taken in Adultery, in the very Act (so that there is no doubt to be made of her being Guilty.) Now *Moses*, in the Law, *Levit. 20. 10.* and *Deut. 22. 22, 24.* commanded us, that such should be stoned (from whence may be gathered that this Woman was (at least, a betrothed) Wife:) But what (said they to him) say'st Thou?

This they said Tempting him, that they might have whereof to Accuse him: For they reckoned this was such a Dilemma, as would be sure to Catch him upon one Point or t'other.

For if he should Acquit her, they would Charge him with Contradicting the Law, and Countenancing Lewdness. On the other hand, If he condemned her to dye, according to the Law, they would represent him to the People as an unmerciful and cruel Man; and withal, Accuse him of usurping to himself a Civil Judicature, and taking upon him the Magistrate's Office.

But he, not Ignorant of their *evil Designs* against him, so ordered the Matter, that they could not take hold of him with either hand: For while they spake thus to him, he stooping down, wrote with his *Ver. 6.* Finger on the Ground; as though he heard them not.

What he wrote is altogether uncertain; divers conjecture diversly. Some think he wrote what he afterwards said to them, (*viz. He that is without Sin, let him, &c. ver. 7.*) Others, that he there described the *Particular Sins*, which those Scribes and Pharisees were respectively *Guilty* of; which made them so willing to be gone. Others yet, that he transcribed the Words of the Prophet, *Jer. 17. 13.* O Lord, the Hope of *Israel*, All that forsake thee shall be Confounded: they that depart from thee (so the old Bible, so the vulgar Latin, and so divers Interpreters read it, though the last English Translation instead of *Thou* hath *He*,) shall be written in the Earth, because they have forsaken the Lord, the Fountain of living Waters.

Whatever it was that he wrote, when they continued still to ask his Judgment upon the Woman: he lifting up himself, said unto them, *He that is without Sin among you, let him first Cast a Stone at her. Ver. 7.* And having said so, he stooped down again, and wrote on the ground as before.

When they heard this, being Convicted by their own Conscience, they *slunk* away, one after another; beginning at the *Eldest* (who having lived *longest*, had probably Contracted *most Guilt*) and so *Ver. 9.* went out one by one, till they were all gone: and Jesus was left *alone* (with respect to them: not but that it is reasonable to conclude, that his Disciples were still with him, and the People too, or part of them, whom he had Preached to before this happened, *ver. 2.* and whom, as soon as this was over, he Preached to again, *ver. 12.*) and the Woman was yet standing in the midst, to wit, of the Place where her Accusers had set her.

When therefore Jesus had lift up himself again, and saw none now *Ver. 10.* but the Woman (that is, None of them that brought her, and Accused her;) he said unto her, *Woman, Where are those thine Accusers? Hath no Man Condemned thee?* To which she Answering, *No Man, Lord:* he replied, *Neither do I Condemn thee; Go, and Sin no more:* Acting therein the part, *not* of a Magistrate, but of a Preacher, in Exhorting her to Reformation, and Amendment of Life.

Some of the *Antients* have taken this Woman to have been a Type of the *Gentile-Church* (the Church then shortly to be raised out of the *loose and prostituted Gentiles*) whose *Spiritual Adulteries*, in their open *Idolatry*, was so obvious, that she might thence be said to have been *taken in the Fact*; and for that Impeached by the *Jews*. But that the Jewish Church, Conscious to her self of her own Guilt, in Committing *Spiritual Adultery* also, through their too frequent Worshipping strange Gods; was nor able to stand the *Trial*, and make good her Charge against that *Gentile-Church*: but was glad to let fall the Prosecution, and *sink* away.

So soon as the Woman was gone (whose Coming had given some *Interruption* to the Discourse our Saviour was then upon,) he went on again to Instruct the People, how they might attain Eternal Life.

Ver. 12. *I am, said he, the Light of the World: he that followeth me, shall not walk in Darknes; but shall have the Light of Life.*

Here again the Pharisees, (not those, it may be, who had so lately brought the Woman before him, and then for shame were fain to slip away themselves; but others of that Sect) interrupting him, said,

Ver. 13. *Thou bearest Record of thy self; thy Record is not true.*

He had before, on another Occasion, *Joh. 5. 31.* acknowledged, That if he bare Witness of himself, his Witness was not true. That he spake after the Manner of *Men*; and of himself, as he was *Man*.

But now, speaking of himself as he was *God* (the *Light* of the World, the *Light* of Life, *Joh. 8. 12.* he will not admit their *Rule* to hold in that Respect; but Rejects it, saying, Though *I bear Record of myself, my Record is true.* For which he gives this Reason. For I know *whence* I came, and *whither* I go (I know who sent me, and for what.) But ye cannot tell whence I am, and whither I go. The Cause of which your Ignorance concerning me is, that *Ye judge after the Flesh*, according to your own *carnal* Conceptions, and *human* Apprehensions of me; whereby ye suppose me to be a *meer* Man, like your selves: whereas I, as *Man*, do not take upon me to Judge any *Man*.

Ver. 16. And yet, said he, *If I judge, my Judgment is true.* For I am *not alone*: but I, and the Father that sent me. And ye know It is written even in your Law, that the *Testimony of Two* is true; (that is, *accepted for true*, and binding:) now I am *one* that bear Witness of my self; and my *Father*, that sent me, beareth Witness of me.

Since he named his Father for a *Witness*, they thought it but reasonable that he should Appear. Therefore they asked him, *Where is thy Father?* He Answered, Ye know neither me, nor my Father: for if ye had known me, ye should have known my Father also.

They thought they had known both his Father, and him. For they took *Joseph* to have been his Father, and him to have been *Joseph's* natural Son. Whereas *Joseph* was but his *Mother's Husband*, and his *reputed* Father: and he himself was indeed, properly Speaking, the *Son of No Man*; though born of a Woman.

Ver. 20. This Discourse between him and them passed in the *Treasury*, as he Taught in the Temple. Now the *Treasury* was a Place of great Resort, and Concourse of People, because there were the *Vessels*, and Consecrated things, which were given for the Service of the Temple, laid up and kept: and yet no Man laid hands on him, not because they had not *Malice* enough against him; but because the time, appointed for his Suffering, was *not yet* come.

Yet he, knowing that it was *not far* off, and that the *Enmity* of the *Jewish* Priests and Rulers *increased* against him, and the Desire of his Death grew stronger on them; to shew them how little they would get by Killing him, tells them, *I Go my Way*: and ye (in your Straights and

and Necessities) *shall seek me* (and wish ye had me again;) but then (having rejected and Crucified me, who came to have saved you from your Sins) *she shall die in your Sins*: and (assure your selves, if ye die in your Sins) *whither I go, ye cannot come.*

This so puzz'led these stupid Jews, that they said, *Will he kill him-* Ver. 22.
self? because he saith, *Whither I go, ye cannot come.* Not considering, that his *Killing himself* could not have kept them from Going whither he went: since they might have *killed themselves* too, and so have gone after him that way, whether he would or no.

But he, grieved at their Ignorance, told them, *Ye are from beneath,* Ver. 23.
and of this World (and so cannot raise your Thoughts above the Low things of this World :) Whereas I, said he, am *not* of this World, but *from above.* And therefore I said unto you, that ye shall die in your Sins. For if (after such plain and undeniable Evidences that I am the *Messiah*) ye believe not that I am he, there is no Remedy but ye must die in your Sins. His thus Pressing them to Believe in him, made them Ask him, *Who art thou?* To which he, not thinking fit, Ver. 25.
at this time, to open himself more directly, than he had already done, only Answered, *Even the same that I said unto you from the Beginning.* But then added; I have many things to say, and to Judge of you: but he that sent me, *is true*; and I speak to the World those things which I have heard of Him.

So dull were the Jews for all this, that they understood not that he spake to them of the *Father.* Wherefore (to awaken them, if possible) *Jesus* said further to them, When ye shall have *lift up the* Ver. 28.
Son of Man; then shall ye know that *I am he,* and that I do nothing of my self: but as my *Father* hath taught me, I speak these things. And he that sent me is with me; the *Father* hath *not left me alone*: for I do always those things that please him.

As he spake these Words many Believed on him. Whereupon he Ver. 30.
said to those Jews who Believed on him; *If ye continue in my Word* (my Doctrine) then *are ye my Disciples indeed*: and ye shall know the Truth then (by an experimental and certain Knowledge;) and the Truth (so known, and obey'd) *will make you free.*

They thereupon (that is, some of the Jews then present, not they who believed on him) Resenting those last Words of his, as a Reflection on them, briskly Answered, *We are Abraham's Seed* (Freeborn Ver. 33.
Men) and forgetting themselves, and the Roman Yoke they then, though *unwillingly,* wore, added, *We were never in Bondage* to any Man: What then makes thee say, ye shall be made Free?

He might have put them in Mind of their *Father's Bondage,* first in Egypt, then in Babylon; and their own present Subjection to the Romans: but his Aim was to win upon them, and do them Good. Therefore, without Upbraiding them with their Outward Condition, he leads them to a Consideration of their Inward Condition; telling them, that although they thought themselves free: they were indeed but Servants; *Servants to Sin.*

For whosoever, said he, *committeth Sin,* is the *Servant of Sin.* Ver. 35.
And the *Servant* abideth not in the House (or Family) forever: but the *Son* abideth forever. If therefore, added he, the *Son* shall make you free, ye shall be Free indeed. And

And because they had *Boasted*, that they were *Abraham's Seed*; he
 Ver. 37. grants they were so, in the *natural Line*, and according to the *Flesh*.
 I know, said he, that ye are *Abraham's Seed* (that is, *Outwardly*;
 but ye are *not* *Abraham's Seed Inwardly*: ye want *Abraham's Spirit*,
 and therefore) Ye seek to *Kill* me, because my Word hath *no place* in
 you; ye have not room in you to receive it.

But to abate their *glorying* in their being *Abraham's Seed*, and to
 shew them what *Race* they were spiritually of; he added, I *Speak*
 that which I have *seen* with *my Father*, and ye do that which ye have
seen with *your Father*.

Ver. 39. *Our Father*, cryed they! Why, *Abraham is our Father*.

If ye were the Children of *Abraham*, replied *Jesus* (if ye were
Abraham's Children Spiritually, as well as *Outwardly*) ye would do
 the *Works* of *Abraham* (who was the Father of the Faithful;) but
 now ye seek to *kill me*, a Man who hath told you the Truth, which
 I have heard of God: This did *not* *Abraham*; so that ye do not
 take after him. But it is evident, by the Deeds ye do, who is your
 Father; and whom ye take after: For ye do the Deeds of your
 Father.

Ver. 41. Why, said they (still vindicating themselves) *we are not born of*
Fornication (in a spiritual Sense neither: for we are not Descended
 of any of the *Idolatrous Nations*; neither are we *Polytheists*, or Wor-
 shippers of *many* Gods, but) we have *One Father*, even God.

Nay, replied he, If God were your Father, ye would *love me*,
 for I proceeded forth, and Came from God; neither came I of my
 Ver. 43. self, but he sent me. Whence is it then, added he, that ye do not
 understand my Speech? but even because ye *cannot* (and that because
 ye *will not*) *hear* (that is receive) *my Word*.

Then, the *Contest* between him and them rising still higher and
 higher; he, to break their *false Confidence* in having God to their
 Ver. 44. Father, told them plainly, *Ye are of your Father the Devil*: and the
 Lusts of your Father ye will do (your Will and Desire is strongly bent
 to do them.) He was a *Murderer* from the Beginning, and *abode not*
 in the Truth; which is the Cause there is *no Truth in him*. When
 he speaks a *Lye*, he speaketh of *his own*: for he is a *Liar*, and the
 Father of Lying. Yet so addicted ye are to *Believe him*; that be-
 cause I tell you the Truth, ye will not believe me: and yet, *Which*
of you Convinceth me of Sin? (that is, to be a Wicked Man, not fit
 to be believed.) But if I say the Truth (If ye can neither *Object*
 against my *Veracity*, nor *deny* the Truth of my Doctrine) why do ye
 not believe me?

Ver. 47. Ye pretend to be of God; but he that is of God, heareth my
 Words: Since therefore the words which I speak unto you are
 God's Words; the Reason why ye hear them not is, that ye are
 not of God.

This *Plain Dealing* nettled those *Gaudefying Jews*; so that he,
 Ver. 48. that they fell to *down-right Railing*. Say we not yet, said they to
Jesus, that thou art a *Samaritan*, and hast a *Devil*?

Scarce could any thing have been said, to have rendered him more
Obnoxious to the *Contempt*, and utmost *Mockery* of the *Jews* in com-
 mon

mon, than to call him a *Samaritan*; from the *profess'd Enmity* that was between the two Peoples: Nor could any thing have been *Reflected* more *fouly* on his *Divinity*, than to say he had a *Devil*. Yet the First of these (which related to him, as a Man) he wholly passed over: and to the Latter, *mildly Answered*, *I have not a Devil*. But *I honour my Father*; and ye (through the *Instigation* of your Father) do *dishonour me*. Which yet I speak not, as seeking mine own *Glo-* Ver. 50.
ry: For there is one that seeketh it for me; and that also Judgeth you, for endeavouring to take it from me.

Returning now to his former Subject (which he had been upon before these *Cavilling Jews* had so frequently interrupted him) ver. 31, 32. where he had told those *Jews* who then believed on him, that if they continued in his Word, they should be his Disciples indeed; and then they should so *know the Truth*, as to be made *free* by it: he now tells them, with a *Verily, verily*, I say unto you, *If a* Ver. 51.
man keep my Saying, he shall never see death.

At this the *carping Jews* brake in upon him again, saying, *Now* Ver. 52.
we know that thou hast a Devil. For *Abraham* is dead, and so are the *Prophets*: and yet thou say'st, *If a Man keep my Saying, he shall never taste of Death*. Art thou *greater* than our Father *Abraham*, who is dead? and than the *Prophets*, who are dead? *Whom makest thou thy self?*

Jesus Answered, *If I honour my self, my Honour is nothing* (or would be of no value:) It is my Father that honoureth me; of Ver. 54.
whom ye say, that he is *your God* (which if he were, ye would, even for his Sake, honour me also, were it but in imitation of him.) Yet, for all your Boasting of him, ye have not (*sensibly and experimentally*) known him; but I know him. And if I should say I know him not, I should be a *Liar, like unto you*. But that I can never say: for I do both know him, and keep his Saying.

Then because they gloried so much in that *Abraham* was their Father; he, to take them off from too secure a *Reliance* on that, and let them see that, even on that account, they ought to have a greater Regard to him, tells them, Your Father *Abraham* *rejoyced* (that is, Ver. 56.
with joy desired) *to see my day* (the day of this my Appearance in *Flesh*;) and he (by Faith) *saw it*, and was glad.

How! said the *Jews*, *Thou art not yet Fifty Years old* (pitching on that Number, as the *Jubilee-Year*) and *hast thou seen Abraham?*

Yes verily, replied *Jesus*: for I say unto you, *before Abraham was,* Ver. 58.
I am.

This he spake with respect to his *Divine Nature*: which they (*gross as they were*) not understanding, but applying it to his *Man-* Ver. 59.
hood; it put them so *out of all Patience*, that breaking off the *Dis-*
course, they took up *Stones*, in a *tumultuary* manner, to Cast at him. But he, by his *Divine Power*, *Covering* himself from them; went out of the Temple, and going through the *Midst* of them, passed away from them.

As he passed by, he saw a *poor Begger-man*, who was *Blind* from Joh. 9:1.
his *Birth*: and taking Notice of him, his Disciples, supposing this *Blindness* to be a *Divine Judgment*, as a Punishment for Sin; asked
their

their Master an *unlearned* Question, *Who did Sin ; this Man , or his Parents*, that he was born Blind ?

This Question, with respect to the *Man himself*, is supposed to be grounded upon the *Pythagorean* Notion, of the *Metempsychosis*, or *Transmigration* of Souls from one Body to another. Which *Notion* being received by the *Heathen Philosophers*, had by this time found Entertainment among *some* of the *Jews*. For otherwise, they could not sure Imagin, That this Man had sinned *before* he was Born : or had been Punished with Blindness for Sin, *before* he had committed it.

With respect to his *Parents*, the Question is thought by some to be grounded on a Supposition, that they might have *transgress'd* the Prohibitive Command, *Levit. 20. 18.* and that from such their *unseasonable* Coition, this great Defect had befallen their Son, the *Fruit* of that *Congress*.

Ver. 3. But whatever *odd* Apprehensions they had, concerning the *Man* or his *Parents*; our Lord's Answer at once removed those, and cleared these. For he told them, that *neither this Man had sinned, nor his Parents* (that is, neither this Man's *own* Sin, nor yet any Sin of his Parents, was the *Cause* of his Blindness.) But that this was thus Ordered, or *permitted*, That the *Works of God*, the wonderful Power by which God works (the *Effect* being, by a *Metonymie*, put for the *Cause*) should be *made manifest in him*.

And having mentioned the Works of God, he added ; I must work the *Works* of him that sent me, while it is *day* (while the Day, or Time, lasteth, which he hath appointed for me to be here, in this bodily Appearance on Earth :) for the *Night* cometh, wherein no Man can work (for God ;) But so long as I am in the World, *I am the Light of the World*. I give *Light* and *Sight* to them that are in *Darkness*, as this poor Blind Man is.

Ver. 6. Then *Spitting* on the Ground, he made *Clay* with the Spittle ; and having therewith *anointed* the Eyes of the Blind Man, he bid him, *Go, Wash in the Pool of Siloam* (which is by Interpretation, *sent*.) And the Blind Man thereupon went thither, and washed ; and came back *Seeing*.

Our Lord, in this case, was pleased to make use of *outward Means* : but those such as, according to the ordinary Course of Nature, were more likely to have made a *Seeing man Blind*, than a *Blind man See*. But the *Unsuitableness* of the Means did the more *magnify* the Power, which by those Means did work the *Cure*.

Of this *Pool*, to which this Blind Man was sent, and of the Reason of its Name *Siloam*, or *Sent* ; divers Opinions are. That seems to me to be the *plainest* Account of it, which *Cradock* in his *Harmony*, Ch. 5. Sect. 22. p. 48. in the Margin, gives ; where he says ;
 ' This *Pool*, spoken of *Neb. 3. 15.* was *fed* by a *Fountain*, or
 ' *Spring* at the Foot of Mount *Zion* ; from whence flowed out the
 ' Brook of *Siloah*, which watered a Part of the City : of which,
 ' *Isa. 8. 6.* The Name seemeth to be given of old, only in Testi-
 ' mony that they accounted it a *Special Gift*, *sent* of God, to have
 ' a *Fountain* among those *Hills*, so commodious for their City. Or
 ' else

‘ else, because (as they report) the Waters thereof did *not constantly* flow, but now and then, as God was pleased to *send* them. And so the Name of the Pool might put them in mind of the *Messias*, who is *Shiloh*, Gen. 49. 10. and the *sent* of God.

When this poor Man, who had *never seen before*, came back from the Pool *seeing*, his Neighbours and former Acquaintance, who had often seen him before, and knew that he had been *always Blind*, wondering now to see him *see*; said one to Another, Is not this He that was wont to sit and Beg?

Some of them said, *This is He*; Others said, *He is like him*. But Ver. 8. when, for the greater Certainty, they had Recourse to him himself, he positively said, *I am He*.

They thereupon Asked him, How his Eyes were Opened? And he readily told them, A Man that is called *Jesus*, made Clay, and *Anointed mine Eyes therewith*; and bid me Go to the Pool of Siloam, and Wash: Which I did, and received Sight. Joh. 9.

It was on the Sabbath-Day that this Cure was wrought. And the Ver. 14. Tempering of the Clay, and Anointing the Eyes, being a sort of Medicinal Operation, the Jews looked upon this to be a plain Breach of the Law: and therefore they asked the Man what was become of him that had done it (probably that he might be brought to Punishment for it.) *Where is he*, said they? *I know not*, replied he.

Since therefore he could not produce the Person, who, for his sake, had (as they reckoned) thus broken the Law; they took the Man himself, who had *so long been Blind Outwardly*, and brought him to be Examined by the Pharisees, who, alas! themselves were *still Blind Inwardly*.

By the Pharisees here is supposed to be meant the Sanhedrin, or the highest Court of Judicature amongst the Jews; of which many of the Pharisees were Members.

These asked the Man again, How he had received his Sight? And he told them (as he had the Others before, but more briefly,) *He put Clay upon mine Eyes; and I washed, and do see*.

Some of these Pharisees, more hardened than the rest of that Ver. 16. Court, to render the Miracle *less Regardable*, said, *This Man is not of God*, because he *keepeth not the Sabbath*. But others of them, who were not yet arrived to that height of Obduracy, wished them to Consider, how it could be, that a Man that is a Sinner, should do such Miracles?

Upon this they were divided among themselves, And therefore had Recourse again to the Man that had been Blind; asking him, *What say'st thou of him* (what thinkest thou, or what is thy Opinion of him) seeing *he hath opened thine Eyes on the Sabbath-Day*? (for therein lay the pretended Offence.)

He bluntly Answered, *He is a Prophet*. Therein, perhaps, referring to that Opinion, which Grotius says was received among them; That at the Command of a Prophet, the Sabbath might be broken.

This Answer of his, not Answering their Purpose; they made as if they did not believe that he had been Blind, and had received his sight. And therefore they called his Parents, and asked them, *Is this*
your

Ver. 18. *your Son* (not who was born Blind, but) *who ye say was born Blind?* How then doth he now see?

The Parents, being in *Fear* of the *Sanhedrim* (as knowing that they had agreed already, that if any Man did Confess that he was Christ, he should be *put out* of the Synagogue) Answered *warily*,
Ver. 20. telling them, *We know that this is our Son*, and *that he was born Blind*: but by what means he now Seeth, or who hath Opened his Eyes, *we know not*. He is of Age; ask him: He shall speak for himself.

Hereupon they again called for the Man that had been Blind; not now to *Interrogate* him, as before: but to *work off* the good Opinion which either he, or the People, had Conceived of *Jesus*, for this so *miraculous* and *beneficial* a Cure.

In order whereunto, they said unto the Man, *Give God the Praise*:
Ver. 24. *for we know that this Man is a Sinner*.

Whether he be a Sinner, or no, Replied he somewhat discontentedly, I know not: But this I know; that whereas I was Blind, now I see.

They, in *Confusion*, yet desirous to try if, by *frequent Examinations*, they could draw any word from him, by which they might *Lessen*, or any way *discredit* the Miracle: asked him again, *What did*
Ver. 26. *he to thee? How did he open thine Eyes?*

This their *idle* way of Questioning him, brought them into *Contempt* with him. So that in a *deriding* way he Answered, I have told
Ver. 27. you already, and ye did not Hear (that is, ye would not Believe the Account I gave you:) Why therefore would ye Hear it again? *Will ye also be his Disciples?*

This put them out of their *Pharisaical Patience*: so that in a *Revil*ing manner, they said to him, *Thou art his Disciple*; but *we are the Disciples of Moses*. For we know that God spake unto *Moses*: but as for this Fellow, *we know not from whence he is*. That is, from whom he pretends to derive his Authority and Commission.

Ver. 30. Why herein, replied the Man, is a *marvellous* thing, that ye (who pretend to *Out-know* every body else) know not whence he is, and yet he hath opened mine Eyes. Now we know (added he) that God *heareth not Sinners* (such *Impostors* as ye suggest this Man to be; at least not so, as to grant them Power to Confirm their Impostures by working Miracles:) but if any Man be a *Worshipper* of God, and *doth his Will*; Him he *heareth*. Since the World began (continued he) it hath not been heard, that ever any Man opened the Eyes of one that was *born Blind*. And therefore, since this Man hath done that, it is an Evident Sign, that he is of God: for if he were not of God, he could do nothing (of this kind.)

Ver. 34. Being now *thoroughly warm'd*, They said unto him; Thou wast altogether *born in Sin*: and dost thou *Teach us*? And thereupon they *Cast him out*, by a judicial Sentence of *Excommunication*, pursuant to the Agreement they had made before, v. 22.

Ver. 35. But when *Jesus* heard that they had cast him out; he *sought him out*, that he might take him in. And when he had found him, he said unto him, *Dost thou Believe on the Son of God?*

Who

Who is he, Lord, said the poor Man, that I might Believe on him?

Thou hast both seen him, Answered Jesus (namely, when he opened thine Eyes, and gave thee Sight :) and it is he that now Talketh with thee.

I believe, Lord, replied the poor Man (feeling Faith to spring in his Heart :) and thereupon he worshipped him.

Then said Jesus, For Judgment am I come into this World; that they who *see not* (and being sensible of their want of Sight, desire to be Inlight'ned,) *might see.* And that they who *see* (that is, arrogantly Boast of their spiritual Sight above and beyond Others,) *might be made Blind* (might be made Manifest that they are Blind.) Ver. 39.

There being some of the Pharisees present, when these Words were spoken; they, being *Guilty*, could not but *wince*; and scornfully asked him, *Are we Blind also?*

To whom he replied to this Effect. If ye were indeed so Blind spiritually, as this poor Man of late was Bodily; and had not any Means afforded you whereby ye might see: then should ye have no Sin. But now that ye say, *We see* (now ye not only acknowledge that ye have Sight; but *boast* also that ye see more clearly than others; and yet ye reject, oppose and vilify the true Light, which would give you a true Sight;) therefore *your Sin remaineth.* Ver. 41.

Now because, upon his having Healed the Blind Man, on the Sabbath-Day, the Pharisees had both *Blasphemed* him, representing him as a *Seducer*; and had also *Cast out* the poor Man from the *Fold* of their Communion, and he had received him into his *Fold*: He thence takes Occasion, under the *Parabolical* Terms of a *Sheepfold*, and a *Door* into it; to set forth the *true Sheepfold*, and the *true Entrance* thereinto; with the *Nature* and *Properties* of the *true* and *false* Shepherd. And this he did, in a continued Discourse to the Pharisees, and other *Jews*, that were standing about him.

Verily, verily (said he) I say unto you, *He that Entreth not by the Door into the Sheepfold; but Climbeth up some other way: the same is a Thief, and a Robber.* But he that Entreth in by the *Door*, is the *Shepherd* of the Sheep. Joh. 10. 1.

To him the *Porter* (the Spirit of God) openeth; and the Sheep hear his *Voice*: and he calleth his own Sheep by *Name* (which speaks his thorow Knowledge of them, and familiar Acquaintance with them;) and he *leadeth* them forth. Ver. 3.

And when he putteth forth his own Sheep, he *goeth before* them, (This was the manner of Shepherds in those Times and Countries. Whereby is set forth the *Property* and *Duty* of a good Shepherd; who should go before his Flock, in an *Exemplary Life* of *Holiness* and *Self-denial*: and should lead them on, in *Christian Boldness* and *Constancy*, in *Tribulations* and *Persecutions*, for the sake of the Gospel.) And the Sheep follow him: for they know his *Voice*, (not his *Words* only, but his *Voice*.)

A *Stranger*, these *true* Sheep will not follow; but will flee from him: for they know not the *Voice* of Strangers, though they may use the *Words* of the true Shepherd. Ver. 5.

This *Parable* Jesus spake unto them : but they understood not the meaning of it. Wherefore, to Explain it to them, he added.

Ver. 7. Verily, verily, I say unto you, *I am the Door* of the Sheep (the Way by which the Sheep must Enter into the Fold of Eternal Rest.) All that ever came *before me* (pretending to be the great Shepherd, or the *Messiah*, and personating me; such as *Theudas*, and after him *Judas of Galilee*, Acts 5. 36.) are *Thieves* and *Robbers*.

But the Sheep did not hear them (would not hearken to them : they that did, were *not* Sheep.) Now I being the *Door*, if any Man Enter *in by me*, he shall be saved, and shall go *in and out* (a *Pastoral* Phrase, setting forth the *Safety* the Sheep shall be in, and the good *Assurance* and Satisfaction they shall have there) and shall find *Pasture*.

Ver. 10. And whereas the *Thief* cometh not (that is, for no other End) but to *Steal*, to *Kill*, and to *Destroy* : I am come, that my Sheep might have *Life*; and that they might have it *more abundantly*.

I am the good Shepherd. And as it is the Property of a good Shepherd, to *adventure* his Life for the Sheep : So will I *lay down* my Life for my Sheep; whereby it shall be known that I am the *true* Shepherd.

Ver. 11. But he that is an *Hireling*, and not the Shepherd (He that takes upon him the place of a Shepherd, only or chiefly for a *Livelihood* and *Maintenance*) he whose own the Sheep are not; when he seeth the *Wolf* coming (a *Storm* of *Persecution* and *Violence* arisen, aptly *Emblem'd* by the *Wolf*, a *Ravenous* and devouring Beast :) He leaveth the Sheep, and *fleeth*; and the *Wolf* catcheth, and scattereth them. And the reason why he thus fleeth, and leaveth his Flock in danger, is because *he is an Hireling* (one that makes it his *Trade* to live by;) and careth *not for the Sheep*, but for *himself*.

But I, who am the good Shepherd, *know* (that is, *Regard*) my Sheep; and *am known of them* : Even as the Father knoweth me, and I know the Father; and I will not stick to *lay down my Life* for the Sheep.

Ver. 16. But besides this *Jewish-Flock* (or Converts from the *Jews*) I have *other Sheep* also (a *Gentile-Flock*, or Converts from the *Gentiles*) which are not (yet) of this Fold.

Nor indeed, as yet, of any Fold; nor, in a strict way of speaking, Sheep: but (as *Cradock*, in his *Harmony*, Ch. 5. Sect. 23. p. 52. in a Marginal Note, observes) '*Denominatio fit à Termino ad quem: unde vocantur Oves, per Anticipationem, quia Oves erunt. i. e.* The *Denomination* is taken from the *Term to which* : whence they are called Sheep, by *Anticipation*, because they *will be* Sheep.

These also, said Jesus, I must bring, and they shall hear my *Voice*, (which must be understood of his *inward* Voice, the *Voice* of his *Spirit* within, in their Hearts; since these being to be Gathered by his Apostles, and other Ministers of his, after his *Ascension* into Heaven : it could not be said they should hear his Voice *outwardly*, through that prepared Body, in which he was then conversant on Earth.) And, added he, *One Fold* (comprehending both the Flocks, of believing *Jews* and *Gentiles* together) and *One Shepherd*.

Then

Then having an Eye to his approaching *Passion* (the time for which drew nearer and nearer) he added, Therefore doth *my Father* *Ver. 17.* love me, because *I lay down my Life*: (which I intend to do, yet so, as) that *I may take it again*. For no Man taketh it from me (against my Will:) but (it is a voluntary Offering) I lay it down of my self. For I have Power to lay it down: and I have Power also to take it again. This Commandment (or Commanding Power) have I received of my Father.

Upon these Sayings of his, a new Division arose among the Jews. *Ver. 19.* Many of whom, filled with Rage and Envy, and Instigated, no doubt, by the Devil, to hinder the People from Receiving him, said of him; *He hath a Devil, and is mad: Why hear ye him?*

But Others, of the better sort, considering the Excellency of his Discourses, and the wonderful Miracle he had newly wrought; said, in Opposition to those that so reviled him; *These are not the Words of one that hath a Devil*. And beside, *Can a Devil open the Eyes of the Blind?*

By this time, it is probable, the *Seventy* Disciples, whom our Lord had sent forth sometime before, *ver. 3.* were Returned; and coming to give him an Account of the Success of their Ministry, they (amongst other things) told him, Lord, *even the Devils are subject unto us* through (or in) thy Name. *Luke 10. 17.*

Whereupon he told them, he beheld Satan, as Lightning, fall from *Ver. 18.* Heaven (from the *Principality* he had usurped in the *airy* Region, *Ephes. 2. 2.* Which is, sometimes, in Scripture, called *Heaven*, as in *Mat. 13. 32.* old Translation, *Joh. 6. 31.* and in many other Places.)

Then, to Encourage them to Persevere, and go on chearfully, in whatsoever Service he should Employ them in, he says to them, Behold, *I give unto you Power to tread on Serpents and Scorpions* (the most venomous and hurtful Creatures) and over all the Power of the Enemy: so that (while ye keep in my Power) nothing shall by any means hurt you. *Ver. 19.*

Yet, lest from the Sense of being Endued with so much Power, and Possessed of such Immunities and high Privileges, the Enemy should take Advantage to Puff them up in their Minds; and so cause them to fall, as himself had done: our Lord was pleased to add this necessary Caution. Notwithstanding, Rejoyce not (only, or chiefly) in this, That the *Spirits are subject* unto you: but rather Rejoyce, because your Names are written in Heaven.

This Phrase (of having your Names written in Heaven (as here,) or In the Book of Life, as *Rev. 3. 5.* or In the Book of the Living, as *Psal. 69. 28.* or In the Lamb's Book of Life, as *Rev. 21. 27.*) is Metaphorically borrowed from the Custom among Men, of Inrolling or Registering in the Publick Calendar, or Book of Records, the Names of all such as are Enfranchised, or made Free of the City, or Place where they live: which both Entitles them to, and assure them of all the Privileges and Immunities of the Place; so long as they are subject to the Laws thereof, and do not by any grand Offence, justly forfeit that Freedom.

Ha-

Having thus both Confirmed, and Cautioned his Disciples; he brake forth into an holy *Exultation* in Spirit, from a Contemplation of the *Divine Wisdom*, in opening the deep *Mysteries* of the Heavenly Kingdom to the *Low*, the *Humble*, and the *Poor* despised People; who with Gladness would Receive and Embrace them: while the *lofty*, *Learned Ones*, the *Self-conceited Wise-Men*, who both Rejected and Despised them, were left mean while in the *Dark* concerning them. And thus he thereupon Express'd himself.

Mat. 11. I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid
25. these things from the Wise and Prudent; and hast Revealed them unto
Luke 10. Babes: Even so, Father, for so it seemed Good in thy sight.
21.

Then turning his Discourse to his Disciples again, that he might farther Confirm them in the Expectation of that Eminent Power, which he had but lately promised them; and to beget in them a *steady Reliance* on him, for farther Discoveries of Divine Mysteries, he said, *All things are delivered unto me by my Father*; and no Man knoweth who the Son is (as to his Divine Nature and Offices) but the Father: Nor who the Father is (as to his infinite Goodness, Justice, Wisdom, and other Divine Attributes) but the Son; and he to whom the Son will Reveal him.

But to his Disciples more directly and privately, he said, Blessed
Ver. 23. are the Eyes, which see the things that ye see (the *Messias*, the Son of God, the Saviour of the World, come in the Flesh, Preaching the Gospel, working the greatest Miracles, and opening the deep Mysteries of the Heavenly Kingdom:) for I tell you, that many Prophets, and Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Ver. 25. When he had now done speaking to his Disciples, a certain Lawyer, having a Design to Intrap him (if he could) in his Discourse; stood up, and temptingly asked him, Master, What shall I do to inherit Eternal Life?

If he was mistaken in Jesus, yet was not Jesus mistaken in him; but seeing his evil Intent in the Question, refer'd the Lawyer to his
Ver. 26. professed Study, the Law: Asking him, What is written in the Law? How readest thou?

He, to shew his Readiness in the Law (in the Knowing whereof his Righteousness chiefly stood) forthwith began to recite; Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind: and thy Neighbour as thy self.

Which words are taken, not directly from the First draught of the Law in Exodus; but from the Repetition thereof (though not without some Variation) in Deut. 6. 5. Where it is more intensively related.

Ver. 28. When the Lawyer had ended, Jesus told him, He had Answered right (to wit, in Reciting the Law, which required him to Love the Lord his God with all his Heart, &c. and his Neighbour as himself:) And that if he really did so, as well as read so, he should live.

*

But

But the *Lawyer*, willing to justify himself (or to shew how just he was) *pertly* asked, *And who is my Neighbour?* For the *Jews* were grown so *narrow-minded*, that they Confined all Friendship and Neighbourhood, within the Bounds of their own *Religious Profession*: not allowing themselves the Liberty to Exercise the Duties of *Humanity*, much less of common Kindness, to any but themselves; though it were but in so small a Matter, as to *shew a Stranger his way*, as *Grotius*, on *Mat. 5. 43.* delivers.

To recover them from this *four Error*, and give them a *truer* Notion of Neighbourhood; our Lord Answered the Lawyer's Question [*Who is my Neighbour?*] by the following Relation: which some take to be an *Apologue*, or *Parable*; Others, a *real Story*.

A certain Man, going down from *Jerusalem* to *Jericho*, fell among *Thieves*; who stripping him of his Rayment, wounded him, and departed, leaving him *half dead*.

By chance there came down a certain *Priest* that way; and when he saw him, he *passed by* on the other side.

A *Levite* likewise, when he was at the Place, came and *looked on* him; and *passed by* also on the other side.

But a certain *Samaritan*, as he *Journied*, came where he was; and when he saw him (though there was *mutual Enmity* between the *Samaritans* and the *Jews*, yet) he had *Compassion* on him: And (out of *meer Humanity*) going to him, he *bound up his Wounds*, pouring in *Oil* and *Wine*; and setting him on *his own Beast*, brought him to an *Inn*, and *took care of him*. And on the *Morrow*, when he departed, taking out some *Money*, he gave it to the *Host*, and said, *Take care of him*: and whatsoever thou *spendest* more, when I come again, I will *repay* thee.

Which now of these three (*Priest*, *Levite*, or *Samaritan*) said *Jesus* to the Lawyer, was *Neighbour* to him that fell amongst the *Thieves*?

He, replied the Lawyer, that *shewed Mercy* unto him. Go thou then, said *Jesus*, and *do likewise*. And so the Discourse ended.

From this place *Jesus* passing on, with his Disciples, entred into the Village called *Bethany*; which was within two Miles of *Jerusalem*, and a certain Woman there, whose Name was *Martha*, received him into her House.

She had a Sister named *Mary*, who, it seems, lived with her. although they were both *devout Women*, and Lovers of *Jesus*; yet *Mary* had the *warmer Zeal*, and *stronger Drawings* of Spirit after him, which made her cleave the *closer* to him. So that neglecting the Care of Providing *Table-Entertainment* for him, *she sat down at his Feet*, and heard his Words: which is a *Periphrasis* of Discipleship.

But *Martha*, being *Cumbred* in her Mind about much Serving (how to make a *liberal Entertainment* for *Jesus*) and troubled that her Sister had withdrawn her Help; came to him, and in a *Complaining Accent*, said, Lord, Art not thou concerned that my Sister hath left me to serve alone? *Speak to her* therefore *that she help me*.

But *Jesus*, more pleased with *Mary's devout Zeal*, than with *Martha's too careful Kindness*; Answered her thus: *Martha, Martha! Thou*

Ver. 41. art Careful, and troubled (or troublest thy self) about many things: but one thing is needful.

This some Interpreters have referred to the Provisions which Martha was busied in making: supposing that, by many things, was meant many Messes, or several Services for the Table; and by the One thing, recommended as needful, One Dish only. But the Thought is too low.

I make no doubt but that, by the One thing, which our Lord recommends here, as (chiefly and more especially) needful, he intended himself, the living Food, and Life of the Soul. Which his following Words confirm to be his Meaning, when he added; And Mary hath chosen that good part, which shall never be taken from her.

Our Lord had, a good while before this, taught his Disciples how to Pray, Mat. 6. 9. Yet now (having been himself at Prayer, when he ceased) one of his Disciples desired him to Teach them to Pray; Luk. 11. as John also had Taught his Disciples.

I. Whereupon he directed them to say the same Prayer, which he had given them before, for Substance; but somewhat differing in Terms: and though not very long in that place of Matthew; yet much Contracted in this of Luke.

For not only that which is called the Doxology (or, Glory be to the Father, &c.) which is found in Matthew, but acknowledged to be no part of the Prayer; and uncertain when, by whom, or why added there (Of which see Bishop Sparrow's Rationale upon the Common-Prayer, p. 23.) is not at all in Luke: but a great part also of that which we now have in Luke, the Criticks tell us, is not in the antient Copies.

The Words wanting in the antient Copies, according to Zegerus, are these [Our: Who art in Heaven: Thy Will be done, as in Heaven, so on Earth: But deliver us from Evil.] But I suspect (says Zegerus) that these Words have been transcribed hither, from Mat. 6. by some who was desirous that the Prayer might be entire. Which sort of Enlargings we find, adds he, in very many Places among the Greeks. Grotius also, reciting the same Omissions, says, It is very credible, that these Words, which Luke had left out, were added, in the Greek Books. out of Matthew.

And as these give us the Parts omitted; so Erasmus sets down the Parts inserted; that is, the whole Prayer, as it antiently stood in the Text of Luke, thus. 'Pater, sanctificetur Nomen tuum. Adveniat Regnum tuum. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis Peccata nostra, siquidem & ipsi dimittimus omni debenti nobis. Et ne nos inducas in tentationem. i. e. Father, Hallowed be thy Name. Thy Kingdom come. Give us this day our daily Bread. And forgive us our Sins, for we also forgive every one that is indebted to us. And lead us not into Temptation.

Agreeable to this is Hierom's Latin Translation exactly. And Erasmus is of Opinion, that the other Parts, here omitted, have been added out of the other Evangelists, that they might not seem to disagree. Which, says he, I conjecture to have been also done in very many places besides.

But by what means soever this hath happened, it is not to be doubted, but that our Lord delivered it to his Disciples *more full, and more agreeable* to what he had given them before.

And as in that, they were not then *tied to that Form*, that they must exactly use those very words; but *after that manner*, Mat. 6. 9. So neither is it reasonable to think they were here; but that this, as well as that, was but a *Compendium* of the Heads of what it was fit for them to Pray for. 'Neque enim eo tempore syllabis adstringebantur', says *Grotius* on *Luke 11.* i. e. For they were not at that time *tied to Syllables*.

And as concerning the *Diversity*, more or less, between the Words of this Prayer, as delivered in each Text, the Observation of *Jansenius*, Bishop of *Ipres*, on this place, is worth our noting. 'Ut disceremus (says he) in Oratione non tam de Verbis, quam de Rebus esse anxii; ac de spiritu Orationis, diversis Verbis Orationem tradidit. i. e. Our Lord delivered this Prayer in *different Expressions*, that we might learn not to be so thoughtful about the *Words* in which, as about the *Things* for which, and the *Spirit* by which, we pray. See *Cradock's Harmony*, ch. 5. sect. 27. p. 57.

Having thus, at the Request of one of his Disciples, instructed them again how to Pray; he now, to Encourage them to be both *frequent* and *servent* in Prayer, and to beget in them a firm *Confidence*, that they should be heard and answered; entertains them with a *Parabolical* Discourse, of a Person that gained his Request of his Friend by *meer Importunity*.

Which of you, saith he, having a *Friend*, shall go unto him at *Mid-* Ver. 5.
night (the most *unseasonable* time) and shall say, Friend, *Lend me three Loaves*: for a *Friend* of mine, in his Journey, is come unto me, and I have *nothing* to set before him. And he, from within, shall Answer and say, *Trouble me not: the Door is now shut*, and my Children are with me in Bed; I cannot Rise, and give thee.

I say unto you, though he will not Rise and give him (upon the score of *Friendship*) because he is his *Friend*: yet because of his *Importunity*, he will Rise, and give him as many as he needeth.

Hereupon he renews to them the Counsel he had given them before, Mat. 7. 7. to *Ask, Seek and Knock*. Assuring them, that if they Ver. 9.
Ask aright, it shall be given them. If they seek so, they shall find. And if they Knock so, it shall be opened unto them.

This he Confirms to them by a *Similitude*, drawn from the Dealing of a *Father* with a *Son*. If, said he, a *Son* shall ask *Bread* of any of Ver. 11.
you that is a *Father*, will he give him a *Stone*? Or if he ask a *Fish*, will he, for a *Fish*, give him a *Serpent*? Or if he shall ask an *Egg*, will he offer him a *Scorpion*? (a little venomous Creature, which, as *Naturalists* say, can creep into, and hide it self in, an empty *Egg-shell*.) Then he makes the *Inference*. If ye then, being *Evil*, know how to give good Gifts unto your Children: how much more shall your Heavenly Father give the *Holy Spirit* to them that ask him?

This Explains the foregoing Words [*Ask, and ye shall Receive.*] Shewing what it is that we are *principally* to Ask for; namely, The *Holy Spirit*: which who *Receives, and Obeys*, will not want any other good thing.

Here *Luke* delivers divers things, which have been already related from *Matthew*, chap. 9. 32. and ch. 12. 24, 39, 43, &c. Wherefore I forbear to Repeat them here: and go on.

Ver. 37. As *Jesus* was now Closing his Discourse to the People, a certain Pharisee inviting him to Dinner, he went in with him, and sat down to Meat: not subjecting himself to the *Pharisaical Superstition*, of Washing his hands (*how clean soever*) just before he Eat.

This the Pharisee marvelled at: Which our Lord observing (and not sparing his *Hypocrisy*, though at his own Table) thus spake unto him.

Ver. 39. Now do ye Pharisees make Clean the Outside of the Cup, and of the Platter; but your Inside is full of Ravening and Wickedness. Ye Fools, said he, (to be so *Regardful* of the Outside, and so *Regardless* in the mean while of the Inside) Did not he that made that which is *without*, make that which is *within* also? Why then make ye *such Ado* about *Washing* your Hands, and never heed how *Foul* your Hearts be? Let therefore those *Outward* things (Washing of Cups, Platters, Hands, &c.) be lets minded; and Apply your selves to do Good (*Give Alms*, according to your Ability) and ye need not doubt but those *Outward* things will be *clean* enough for you.

But ye Pharisees are all for *Ostentation*, and outward Shews, Observing, even to *Superstition*, the *Lesser* Matters; but *too much* neglecting the *Greater*. And therefore, *Wo unto you*; for ye *Tithe Mint and Rue*, and all manner of Herbs; but *pass over Judgment* (Justice and Upright Dealing,) and the *Love of God* (Mercy and Compassion.) These ought ye to have *done*; and not to have left the other *undone*, so long as this *legal Dispensation* (under which ye are, and to which *Tithes* were appropriated) shall last: which will be until I shall be offered up on the Cross.

Nor did he stop there; but, to nip their *Ambition* and *Popular Pride*, added, *Wo unto you* Pharisees: for ye love the *uppermost Seats* in the

Ver. 43. *Mat. 23.* 6. Then Clapping the Scribes with them (who by Profession were Interpreters of the Law) he said unto them *joyntly*, *Wo unto you*, Scribes and Pharisees, *Hypocrites*; for ye are as *Graves* which appear not; and the Men that walk over them, are not aware of them (and so are caught in them.)

His thus joyning the Scribes with the Pharisees, and bestowing the Title of *Hypocrites* on them *both*, made one of those Lawyers *wince*: Ver. 45. who thereupon said unto him, Master, Thus saying, *thou reproachest us also*.

This drew from our Lord a *Re-doubling* of *Woes* upon them too. Ver. 46. *Wo unto you also*, said he, ye Lawyers: for ye *lade Men with Burthens* grievous to be born, and ye your selves *touch not* the Burthen with *one of your Fingers*. *Wo unto you*: for ye *Build the Sepulchers* of the Prophets, whom your Fathers *killed*. Truly ye bear Witness, that ye *allow the Deeds* of your Fathers; for they indeed Killed them, and ye Build their Sepulchers. Therefore also (added he) said the Wisdom of God, I will send them *Prophets* and *Apostles*; and some of them they shall slay and persecute: that the Blood of *all the Prophets*, which

which hath been shed from the Foundation of the World, may be required of *this Generation*: Even from the Blood of *Abel*, unto the Blood of *Zacharias*, which perished between the Altar and the Temple, *2 Chron. 24. 20, 21.* Verily I say unto you, it shall be required of this Generation.

To these grievous Woes, he adds yet a *Third*, unto those *Scribes*, who taking upon them the Interpretation of the Law, did neglect their Duty therein.

Wo unto you Lawyers, said he, for ye have taken away the Key of *Ver. 52.* Knowledge: ye Entred not in your Selves, and them that were Entering in, ye forbad, or hindred.

These, *arrogating* to themselves the sole Right, Power and Ability of Expounding the Law of God unto the People; would not suffer the People to seek out the Knowledge thereof for themselves: nor yet would open the way thereunto for them. So that what God had long before complained of by his Prophet, *Hosea 4. 6.* was now verified in them: *His People were destroyed for lack of Knowledge.*

But this *home-dealing* of our Lord with them, so Enraged those Scribes and Pharisees, that they thereupon began to Urge him *vehe- Ver. 53.* mently, and to Provoke him to speak of many things: *laying wait* for him, and seeking to catch something out of his Mouth, whereof they might Accuse him.

He, on the other hand, observing that by this time, an innumerable Multitude of People were gathered together (probably *Luke 12.* about, or before the House of that Pharisee with whom he had *1.* dined; as the Manner of the People was, to flock together after him, where ever they understood he was) took the Opportunity again to *Expose the Pharisees*, Warning his Disciples (yet so, as in likelihood, the People also might hear) to *Beware* of the *Leaven* of the *Pharisees*; which, said he, is *Hypocrisy*.

Then going on, he repeated divers instructive Lessons and Cautions, which at other Times, and on other Occasions, perhaps also to other Auditors, he had before delivered; as recorded, though not without some little Variation, by *Matthew*, in ch. 10. to which I refer.

When he had done speaking; One of the Company (more intent, *Ver. 13.* it seems, on his *Temporal*, than *Spiritual* Concern) addressing himself to him, thus bespake him. Master, *Speak to my Brother, that he divide the Inheritance with me.*

To whom he Answered, Man, *who made me a Judge, or a Divider over you?* And thereupon he gave this general Caution; Take heed, and Beware of *Covetousness*: for a Man's Life (and indeed, the *Happiness* of his Life) consists not in the *Abundance* of the things which he possesseth.

But lest this should not sufficiently Impress their Minds, he, to shew them the *Folly* of Heaping up Worldly Treasures, from the great *Uncertainty* of Enjoying them, delivered himself in this *Parable* to them.

Ver. 16. The Ground of, a certain Rich Man brought forth plentifully; Whereupon he thought, and said too, but within himself; *What shall I do for want of Room, wherein to bestow my Fruits?* Then, having bethought himself; he came to this Resolution. *This will I do: I will pull down my Barns, and Build greater; and there will I bestow all my Fruits, and my Goods.* And I will then sing a Requiem to my Soul, and say; Soul, *Thou hast much Goods laid up for many Tears: Take thine Ease; Eat, Drink, and be merry.*

Ver. 20. But when he had thus concluded, God said unto him, *Thou Fool, this Night shall thy Soul be required of thee* (that is, Thou shalt die:) and then, *Whose shall those things be, which thou hast provided?*

Then, to apply the Parable, he added; So is he (or so will it be with him) that layeth up *Treasure for himself* (thinking to make himself happy thereby) and is not *Rich towards God*; in which all true and lasting Happiness consists.

Ver. 22. This to the People in general. But to his own Disciples, he added; Therefore I say unto you, *Take no Thought* (be not too Thoughtful, or over Solicitous) for your *Life*, What ye shall *Eat*; neither for the *Body*, What ye shall *Put on*: For *the Life is more* (more Worth, and of greater Value) *than Meat*; and *the Body*, than *Rayment*.

Ver. 24. To Illustrate this, he wishes them to Consider the *Ravens* (an unclean Fowl, *Levit. 11. 15.*) For they neither *Sow*, nor *Reap*, (make no Provision for themselves;) have neither *Store-house*, nor *Barn*, and yet God feedeth them: How much more are ye better than the Fowls, said he? And how much more *Reason* then have ye to Rely upon God, for a *suitable* Provision for you?

Besides (added he, to set the Matter more home upon them) *Which of you, by taking Thought* (by your most earnest Carking and Caring) *can add one Cubit to his Stature?* If then (said he) ye be not able to do that thing which is *least*; why take ye Thought for the Rest?

Ver. 27. Again, added he, Consider the *Lilies*, how they grow; they *Toil* not, they *Spin* not: and yet I say unto you, That *Solomon, in all his Glory, was not arrayed like one of these*. Their Glory being *Innate*, and *Natural*; the Workmanship of God: his but *Adventitious*, and *Artificial*; the Workmanship of Men.

Then making his Inference, from the *Less* to the *Greater*: If (said he) God so clothe the *Grass* (the general and common Appellation for *Herbs*) which is of so short Duration; that it is in the *Field* one day, and in the *Fire* the next (either cast into the *Oven* literally; or metaphorically said to be so, because it is withered, parched, and as it were burnt up by the scorching Sun.) How much more will he both *Clothe* and *Feed* you (provide all Necessaries for you) O ye of little Faith!

Therefore study not ye what ye shall *Eat*, or what ye shall *Drink*; neither be tossed to and fro in your Minds about it: for all these things do the *Nations* of the *World* (who worship *Idols*, which have

no Sense of their Wants) seek after ; Whereas your Father knoweth that ye have need of these things. But rather *Seek ye the Kingdom of God* (and his Righteousness, *Matt. 6. 33.*) and all these things (that are necessary for your well-being) shall be added unto you.

Although therefore ye are but a *little Flock* (despised for your Meanness, by the great *Herd*s of the World) yet need ye not fear *Wanting* ; for it is your Father's good Pleasure to give you the Kingdom. So that ye may safely enough *Sell* that ye have (to spare) and give *Alms* : providing thereby for your selves Bags which *wax not old*, a *Treasure in the Heavens* that faileth not, where neither *Thief* approacheth, nor *Moth* corrupteth. And it will be your Advantage to lay up your *Treasure* there ; for *where your Treasure is, there will your Heart be also*.

Then to Excite them to *Diligence* and *Watchfulness*, he adds, Let your *Loins* be girded about, and your *Lights* burning : and be ye yourselves like unto Men that wait for their Lord, when he will Return from the *Wedding* (which in those Times and Countries were usually celebrated in the *Night*, *Matt. 25. 6.*) that when he cometh, and knocketh, they may (not make him stand waiting abroad, but) *open unto him* immediately.

Such diligent Servants, whom the Lord when he Cometh, shall find *thus waiting*, he assures them will be very *bappy*, and high in the *Favour* of their Lord ; who will shew his Kindness to them in a most *intimate* and *unusual* way of Respect, set forth in those Expressions of his *Girding himself*, making *them* to sit down to Meat, and Coming forth *himself* to wait upon them, and Serve them.

But they must not be *weary of Watching*, and so Give over before he comes : for as he will most certainly come, *Heb. 10. 37.* so he Expects that his Servants should wait till he doth come. And therefore, if he come not in the *Second Watch*, they must wait till the *Third*, if they will *Enjoy* that *Blessing*, which he will bestow on those Servants, whom, whenever he shall come, he shall find *so Watching*.

To press this Duty of Watchfulness the *Closer* on them, he uses a *Luke 12. Parable* of an *House-holder* and a *Thief*. Wherein, as one Observes, the *39. Comparison* is not of *Person to Person* ; nor of *Business to Business* : but of *Time to Time*. (See *Cradock's Harmony*, ch. 5. Sect. 73. p. 174.)

If the Good man of the House, said our Lord, had known at what Hour the Thief would come, he would have *watched*, and not have suffered his House (through his own *drowsy Negligence*) to be broken open. And if a Man would be *so watchful*, to *prevent a Loss* : why not *as watchful*, to *Receive a Benefit* ?

But as the House-holder, since he knew not at what hour the Thief *Ver. 40.* would come to Assault him, had need to be *always upon his Guard* : So they also, since they knew not at what hour their Master would come, should be *always on the Watch*, waiting for him. Be ye therefore *Ready* also : for the Son of Man cometh at an hour when ye think not.

Here *Peter* interposing, proposed this Question, Lord, *Speakest Ver. 41. thou this Parable unto us* (thy Disciples, only) or even to *all* ? This led

led our Lord to open, more particularly, the *Duty* of those, whom God should appoint to take the *Care* and *Oversight* of others, in his Church, or Family. And thus he thereupon went on.

Ver. 42. Who then is that *faithful* and *wise* Steward, whom his Lord shall make *Ruler* over his *House-hold*, to give them (Alluding to the *Oeconomical Order* used in great Families) their Portion of Meat in *due Season*? Blessed is that Servant, whom his Lord, when he Cometh, shall find *so doing*. Of a truth, I say unto you, he will make him Ruler over *all* that he hath.

Ver. 45. But, added he, If that Servant shall so far *neglect his Duty*, and forget what his Office requires of him, as not only to say (though but) *in his Heart*, my Lord *delays* his Coming; and from thence take the Boldness to *Beat* (instead of *Feeding*) the Men-servants and the Maidens: and also to *Pamper* himself, by Eating and Drinking, *even to Drunkenness*: the Lord of that Servant will come, in a Day when he *looketh not* for him, and at an Hour when he is *not aware*; and will *Cut him in sunder* (put him out of his Family) and *appoint him his Portion with the Unbelievers* (turn him out into the wide World again.)

For the *Punishment* of the Servants shall be according to the *Proportion* of Gifts and Power, which they had received from their Master; and the *Degree*, or Measure of the *Knowledge* they had of his Will.

Ver. 48. And therefore, that Servant who *knew* his Lord's Will, and prepared not himself to perform it, neither did according to his Will, shall be beaten with *many Stripes*. But he that *knew it not*, though he did commit things worthy of Stripes, shall be beaten with *but few*. For unto whomsoever *much* is given, of him shall *much* be Required: and to whom Men have Committed *much*, of him they will Ask *the more*.

Ver. 49. Here again, that they might not, through Mistake, deceive themselves, with an Expectation of a Life of *outward Ease*, and Tranquility, he tells his Disciples (as he had done, in Effect before, *Mat. 10. 34.*) I am come to send *Fire* on the Earth (not that imaginary *Purgatorial Fire*, the *Flames* of which can be *Cooled*, or even *Quenched*, by *liberal Offerings* to the Priests of that Communion, by which that Fire, to them so profitable, was kindled: but) that Fire, or *fiery Tryal* (as it is called, *1 Pet. 4. 12.*) which would arise, or be raised among Men, upon the Preaching and Receiving of his Gospel; whereby the *Godly* would be evidently *distinguished* from the *Ungodly*, the *Sincere* Converts from *Hypocrites*. Which fiery Tryal he well-knew would be (how uneasy so ever to the Natural Part) so *Advantageous*, and Conducive to the *Purity*, and *Spiritual Growth* of his People, that he rather desired the *Hastening*, than the *Delay* of its coming. And therefore he said, *What will I, if it be already kindled?* (or what do I more desire, than that it were already kindled?)

But he well knew, that he must *lead the Way*, and first feel the Heat of that Fire himself: though not for *his own Sake*; but for the Sake of *Others*. Therefore he added, But I have a *Baptism* to be

Ver. 50. Baptized with (*Non Fluminis, sed Flammæ, seu proprii Sanguinis*;

Not

Not the *Watry* Baptism, That he had gon through under *John*: but a *Baptism into this Fire*, or even *his own Blood*.) So, by a Metaphor, he expresse his approaching *Sufferings* and *Death*: which he was so far from *shunning*, or desiring to *Protract*; that he cried out, *How am I straitened*, or in Pain, till it be accomplished!

Then Going on, he said, If therefore ye suppose that I am come to give *Peace* (outward Tranquility and Quietness) upon Earth; ye are Mistaken: I tell you, *Nay*; but rather *Division*. And that too, such a Division, as shall be both very *Unequal* and very *Unnatural*: for from henceforth, where there shall be but *Five* in one House, *Three* of them shall be against *Two*, and *Two* against *Three*; *Nay*, the *Father* shall be divided against the *Son*, and the *Son* against the *Father*; and so in the rest of Family-Relations: Ver. 53.

Hitherto he had directed his Discourse to his *Disciples*. But now, turning his Speech to the *People*, he taxes their *Folly*; in that they, who pretend to be so *Weather-wise*, that, from the *Rising* of the *Clouds*, and the *Blowing* of the *Winds*, they could Prognosticate *Rain* and *Heat*; did not apply themselves to take notice of *this time* (the time of his Appearance in the *Flesh* for their Redemption, if they rejected it not;) of which there were *more obvious* and certain Signs, than could be drawn from the Face of the *Sky*, and of the *Earth*, concerning *Weather*. Ver. 54.

From this their so *Supine Neglect* of that, which, of all things, did most eminently concern them; while in the mean time, they valued themselves not a little, upon the *Skill* they had, or thought they had, in things of *far less* moment: having called them *Hypocrites*, he, by way of *Exprobration*, asked them why, even of themselves, they did not Judge what was *right*? And then, by a Parabolical Allusion to the *usual*, and politick Course of a *Debtor* to his *Creditor*, or of an *Offender* to the *Offended*, Convening him before a Magistrate; he again adviseth them (as he had done some before, *Mat. 5. 25.*) to make it their *main Business*, while they had time, to agree with their *great Creditor* (to whom they were over Head and Ears in Debt) to seek *Reconciliation* with God (whom they had most highly offended:) lest, if they do not, they *provoke* him to *Exact* the *Rigour* of the *Law* of them, and drive them to the *very utmost* Extremity. Ver. 58.

While thus our Lord was speaking to the *People*, some that were present took Occasion to tell him of the *Galileans*; whose *Blood* *Pilate* had mingled with their *Sacrifices*. Luke 13. 1.

That the Reader (not much conversant in History) may the better understand who these *Galileans* were, and what was the occasion of *Pilate's* Exercising this great *Severity* upon them; it may not be amiss, in this place, to give some Account of them.

These *Galileans* (called also *Gaulonites*) were reputed a *Seet* (or rather, perhaps, a *Faction* only) among the *Jews*, which took their Denomination from one *Judas a Galilean*, or *Gaulonite*, mentioned by *Gamaliel*, *Acts 5. 37.*) who *stiffly* opposed the paying of *Tribute* to the *Roman* Emperor; telling his Followers, that the Payment of *Tribute* was a manifest Token of *Servitude*. Of which, both *Josephus* (in the *First* Chapter of his Eighteenth Book of the *Antiquities* of the *Jews*) and

and from him *Grotius* on this Place; and *Godwyn* in his *Moses and Aaron*, l. 1. ch. 13. give some little Account.

Godwyn, from *Theophylact* on the place, adds, That the Reason of this Cruelty, exercised on those *Galileans*, is thought to be, because they forbad Sacrifices to be Offered for the *Roman Empire*, or for the Safety of the Emperor; which so incensed *Pilate* with Anger, that taking the Advantage when they were come to *Jerusalem* to Sacrifice, he slew them while they were Sacrificing: and so mingled their own Blood with that of their Sacrifices.

This probably had not been long done, when these People, whom our Saviour had been discoursing with, made the Report thereof to him: for they seem to tell it, for a Piece of fresh News; and, as may be gathered from his Answer to them, took it for a Token of Divine Judgment, or Vengeance upon those *Galileans*, for some enormous Sin by them committed. For *Jesus* thereupon Answered, Suppose ye that these *Galileans* were Sinners above all the *Galileans*, because they suffered such things? I tell you, Nay: but except ye Repent (that is, as the old Translation reads it, Amend your Lives; which is the sure Effect of true Repentance) ye shall all likewise perish.

Then Returning them an Instance for their Instance, namely, of Eighteen Persons, upon whom the Tower of *Siloam* (or *Siloe*) fell, and slew them: Think ye, said he, that they were Sinners, above all the Men that dwelt in *Jerusalem*? I tell you, Nay: but except ye Repent, ye shall all likewise perish.

And to Nip their Arrogance and Self-Conceitedness, and to shew them their own Unworthiness, and how near their Destruction was; he gave them the following Parable.

A certain Man, said he, having a Fig-tree planted in his Vineyard, came and sought Fruit thereon; but found none. Whereupon he said to the Dresser of his Vineyard, Behold, these three Years (so long it is supposed by this time to be, since he had Entred upon his publick Ministry) I come seeking Fruit on this Fig-tree, and find none; Cut it down. Why cumb'reth it the Ground?

But the Gardener, or Vine-dresser, answering said, Lord, Let it alone this Year also, till I shall dig about it, and dung it; And if thereupon it bear Fruit, well: if not, then after that thou shalt cut it down.

About this time, as he was Teaching in one of the Synagogues on the Sabbath-Day, he saw a Woman there, who, for Eighteen Years together, had laboured under an Infirmary, inflicted on her by an Evil Spirit: which had bowed her so together, that she could in no wise lift up her self.

Her he called unto him; and having laid his hands on her, he said unto her, Woman, Thou art loosed from thine Infirmary: whereupon she was immediately made strait, and glorified God.

But the Ruler of the Synagogue, filled with Indignation, because *Jesus* had Healed on the Sabbath-Day, said unto the People, There are Six Days in which Men ought to work: in them therefore Come, and be Healed; and not on the Sabbath-Day.

The Lord thereupon gave this *Untuly Ruler* a *sharp Rebuke*; and *Ver. 15.* withal a *plain Conviction*, from their own Practice.

Thou Hypocrite, said he, Doth not Each one of you, *on the Sabbath-Day*, loose his Ox or his Ass from the Stall, and lead him away to watering? And ought not this Woman, being a Daughter of *Abraham*, whom *Satan hath bound*, lo these *Eighteen Years*, be loosed from this Bond on the Sabbath-Day?

This put all his Adversaries to *Shame*: and all the People Rejoyced, for all the glorious things that were done by him.

To Encourage whom, that they might not take Offence at the *little*, and *low* Beginnings of the Gospel-Way; he again resembles the Kingdom of God (as we have it before, *Mat. 13. 31.* and *Mark 4. 31.*) to a *Grain of Mustard-seed*, which a Man took, and cast into his Garden; and it grew and became a *great Tree*: so that the *Fowls* of the Air lodged in the Branches of it.

To this he added that other *Comparison*, (which also we have had before, *Mat. 13. 33.*) whereby he likened the Kingdom of Heaven to *Leaven*; which a Woman took, and hid in *three Measures* of Meal, till the whole was leavened. Of which having spoken before, I forbear to speak now.

Having wrought this *Miracle*, on the poor *bowed-down* Woman; and justified his doing it on the *Sabbath Day*: he passed on from thence; and going through the Cities and Villages, taught the People, as he Journied towards *Jerusalem*.

And by that time he was got thither, the *Feast of the Dedication* *Joh. 10. 22.* was come: which always fell in Winter, and began on the *Five and Twentieth day* of the Month *Cassien*; which answered to part of our *December*.

This Feast is reputed to be of *Human* Appointment only, as being first Instituted by *Judas Maccabeus*, when, having defeated the Forces of *Antiochus*, he cleansed the Sanctuary, built a *new Altar* for Burnt-Offerings (in stead of the old Altar, which had been *prophaned* by the Heathen) and *dedicated* it, *1 Maccab. 4. 47. 59.*

And as this Feast drew a great Concourse of People to *Jerusalem* at that time: So it is probable, That might draw our Lord thither also, at that time; that he might take the *Opportunity* to Publish his Doctrine, and make known himself, in so great a Confluence.

Being come to *Jerusalem*, he, as his Manner was, walked in that part of the Temple, which was called *Solomon's Porch*. Which Name *this Porch* (being built in the *same place* where *Solomon's Porch* had stood, and in the *same Form* which that bore) did still retain: though that Porch, which *Solomon* built, had been long before destroyed by the *Chaldeans*.

Here the *Jews* surrounding him, said unto him, *How long dost thou* *Ver. 24.* *hold us in Suspence* (making broad Signs, and assuming to thyself high Titles; as Calling thy self *The Light of the World*, *Joh. 8. 12.* *The Good Shepherd*, *ch. 10. 11.* and calling *God thy Father*, *ch. 5. 17. 18.* thereby *Intimating* that thou art the *Christ*?) *If thou be the Christ, tell us plainly.*

Ver. 25. I have told you, answered he, plainly enough; by the *Works* that I have done amongst you in my Father's Name: which being *such* as none other could work, do sufficiently bear Witness of me, that I am he: Yet for all this ye Believe not; and the Reason of this your so great *Infidelity*, is, Because *ye are not of my Sheep*, as I have formerly told you.

For *my Sheep hear my Voice*. And as I know them, so they follow me, and I give unto them *eternal Life*. So that they shall never Perish; neither shall any Man Pluck them out of my Hand. For my Father, who gave them me, is *greater than all*; and none is able to Pluck them out of my Father's Hand: and therefore none can be able to Pluck them out of my Hand; For *my Father and I are one*.

Ver. 31. That word so provoked the *Jews*, that they took up *Stones* again to Stone him. Whereupon, to stop their sudden Fury, he said unto them, *Many good Works* have I shewed you from my Father: for which of those *Works* do ye (attempt to) Stone me?

They pertly Answered, For a *good work* we Stone thee *not*, but for *Blasphemy*: because that thou, being a *Man*, makest thy self *God*.

Ver. 34. To take off the *Edge* of this their grand Charge, he thus Reasons with them. Is it not written in your Law (the Law which ye own, and profess to walk by,) *I said ye are Gods*?

This is written (not in the *Five Books* of *Moses*, but) in *Psa. 82. 6.* which yet is called the *Law*, in a larger Signification; as not only the *Book* of the *Psalms*, but the *Books* of the *Prophets*; and indeed the *whole* Old Testament, is sometimes called.

Now from those words, spoken of and to *Men* [*I said ye are Gods*,] he thus reasons; *If he Called them Gods, unto whom the Word of God came* (which the Scripture expressly says he did; and ye will not, I hope, go about to deny, or invalidate the Scripture:) *say ye of him whom the Father hath Sanctified* (that is, *set apart*) *and sent into the World, Thou Blasphemeest*; because I said *I am the Son of God*?

Besides, added he, If ye heed not what I say; yet mind what I do. And if I do not the *Works of my Father* (*Works* worthy of God, or such as none but God could do; such as, *Curing* all Diseases; *Discovering* the *Secret Thoughts* of Men; *Turning* their *Hearts*, as I please; and *Having* the *Devils* at my *Beck*; as *Grotius*, on the place, observes) *Believe me not*. But if I do; then, though ye Believe not me, yet Believe the *Works*: that ye may know, and knowingly Believe, that *the Father is in me, and I in him*.

Ver. 37. Though the Force of his Reasoning made them let fall their *Stones*: yet these last Words of his [*of his being in the Father, and the Father in him*,] offended them no less than his Former. So that instead of stoning him, they sought now again to take him (as they had done before, *Joh. 7. 30.*) probably with Intention to have him before the *Sanhedrin*; to see if they could there entangle him.

Ver. 39. But he escaping out of their hands, went away again beyond *Jordan*, into the Place where *John* had Baptized (called *Bethabara*, *Joh. 1. 28.*) and there he abode. Choosing, as some think, to stay awhile there;

there; that the *Place it self* might bring into the Peoples Remembrance the *Divine Testimony*, which *John* had there given concerning him (ch. 1. 29. to 35.)

And not unlikely it is, that his *Tarrying* there might have that Effect on the People; unto whom also no doubt (though no express mention be made of it) he, who used not to let slip any Opportunity, *improved his time* in Preaching the Kingdom of Heaven: for *many*, it is said, *Resorted* unto him, and were so well affected with him; that remembring what *John* had said of him, they observed, that though *John* did no Miracles, yet all things which *John* had spoken of this Man, were true: and many Believed on him there. Ver. 41.

But one of the Company put him an odd sort of Question, saying, Luke 13. 23.
Lord, *Are there Few that be saved?*

Such Curious and Unprofitable Questions, it was usual with our Lord to pass slightly by, without Vouchsafing a direct Answer to: yet so, as from thence to take Advantage to Instruct the People; and so he did here.

For upon this Occasion he said to them, *Strive to Enter in at the strait Gate*: for *many*, I say unto you, will seek to enter in, and shall not be able.

And to make them Sensible, that the Reason why such should not be able to Enter in, was, because they neglected the proper Season, and so lost the Opportunity of Entering, while the Way was open; he gives them the following Parable, drawn from a Master of a Family, who, having Invited Guests to his House, is supposed to sit near his Door, to receive and introduce them. But if any of them linger, and come not within the time appointed; he Rises up, and Goes in, with those that came timely, and shuts the Door against the negligent Lovers.

When once, said he, the Master of the House is Risen up, and hath shut to the Door; and ye standing without, begin to Knock at the Door, Saying, Lord, Lord, Open unto us: he will Answer you short, and say unto you, *I know you not, whence ye are.* Then will ye (to scrape Acquaintance with him) begin to say, *We have Eat and Drank in thy presence, and Thou hast Taught in our Streets,* (implying, that there had formerly passed some Tokens of more than common Friendship betwixt him and them:) All which notwithstanding, he will Reply, *I know ye not whence ye are; therefore depart from me, all ye Workers of Iniquity.* Ver. 24.

A sad time will it then be with you: for there shall be Weeping and Gnashing of Teeth; when ye shall see Abraham, Isaac and Jacob, and all the holy Prophets, in the Kingdom of God, and your selves thrust out.

For they shall Flock in from all Quarters (they shall come from the East, West, North and South) and shall sit down in the Kingdom of God. And behold there are Last, which shall be First; and First, which shall be Last. The poor Gentiles, whom ye so much despise, shall get the start of you; and Answering the first Invitation, shall Enter the Kingdom before you: and ye that have had the first Offer, and neglected it, shall come lagging behind them.

This Doctrine did not a little Displease the *Pharisees*, who never liked to hear of the *Gentiles* being called at all: but highly disdained the Thoughts of their being Preferred to them.

Wherefore, being very willing to be rid of *Jesus*, and being also, as some think (for which see *Grotius* on the place) set on by *Herod*, (who being offended with *Jesus*, for his giving so ample a Testimony to *John*, whom he had not long before Beheaded, chose rather to Fright him, if he could, out of his Jurisdiction, than incur afresh the Displeasure of the People, if he should seize him, and put him to Death:) they came with a Counterfeit shew of Kindness, and advised *Jesus* to get him out of *Galilee* (which was under *Herod*) and depart from thence; for *Herod*, they undertook to assure him, would Kill him.

But he, seeing the crafty Snare, and well knowing, that neither Ver. 32. Fraud nor Force could prevail against him, until his appointed Hour was come: bid them Go, and tell that *Fox* (so, for his subtilty, he called *Herod*, as the holy Prophets before were wont to describe the Greatest Kings and Princes, under the Characters of such Wild Beasts, whose Natures their Manners did represent; and as the Apostle *Paul* did afterwards call *Nero*, the Roman Emperour, Lion, 2 Tim. 4. 17. without any Breach of the Law, which forbade the Reviling or Cursing of Rulers, not a just Rebuking of them by God's Command. Go tell him, said he) that I cast out Devils, and Cure Diseases (good Works, and Beneficial to him and his People; so that he need not be Offended with me) And I shall not trouble him long neither; but to Day, and to Morrow (intimating a short time) and the Third Day (in a little while, my work will be finished) I shall be perfected. Nevertheless, added he (whether he will or no) I must walk (that is, go on with my Service, follow my Office of Preaching and Healing) both to Day, and to Morrow, and the Day following (the little time that I have yet to live;) And then I shall leave this Coast, and return to *Jerusalem*. For it cannot be (it is very unlikely) that a Prophet should perish out of *Jerusalem*: not only as that City was then become the chief Seat of Cruelty; but as it was the Seat of the *Sanhedrin*, the highest Court of Judgment among the *Jews*; by which only a Prophet could be judged and sentenced.

This Mention of *Jerusalem*, as the Place of his Suffering, drew from him this mournful Exprobration of her. O *Jerusalem*, *Jerusalem*, Ver. 34. which Killest the Prophets, and Stonest them that are sent unto thee! How often would I have gathered thy Children together, as an Hen doth her Brood, and ye would not? Behold, added he, Your House (your whole State and Polity, as well as your City) is (that is, suddenly shall be, the present time being by an Enallage, put for the Future, to shew the Certainty and Nearness of it) left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

Luke 14.
1.

When the *Pharisees* saw, that with all their Threatnings, they could not fright *Jesus* out of that Coast; one of the Chief of them Invited him to Eat with him on the Sabbath-day. And having also Invited some Others, Lawyers as well as *Pharisees*; they all watched him, to see

see how he would behave himself among them on *that day*: Which perhaps they the rather did, because there was in the Company a Man that had the *Dropsy*; and they knew by Experience, that *Jesus* delighted in *Healing* the Diseased.

Though they watched him with an *Evil Eye*, yet we do not read that they said any thing to him: and yet *Jesus* is said to *Answer*; which Implies, that he knew their *Thoughts* at least, and Answered unto them.

His Answer however was, by Asking them a Question; which was, *Is it lawful, to Heal on the Sabbath-day?*

They, not willing to enter the Debate with him, who had so often foiled them, held their Peace. Whereupon he (taking their Silence for a Concession) took the *Hydropic Man*, and healed him, and let him go. And then Answering again their *Murmuring Thoughts* (for we find not that they yet said any thing to him) he Asked them, Which of you shall have an *Ass* or an *Ox* fallen into a *Pit*, and will not straightway pull him out on the Sabbath-day? Tacitly inferring from the *Less* to the *Greater*, That if they, notwithstanding their *Superstitious Zeal* for the Sabbath, would on *that Day* take the Pains to pull a *Beast* out of a *Pit*; how much more might he (who was Lord of the Sabbath, *Mat. 12. 8.*) Cure a *Man* on *that day*, who had laboured under so grievous and dangerous a *Distemper*? And this so puzz'led them, that they could not Answer him again to these things.

As they had watched him before; so now, that they came to sit down to Eat, he watched them. And observing how they chose out, for themselves, the *Chief Rooms*, or Places at the Table; he, by way of Parable, said, When Thou art bidden of a Man to a Wedding (or any other Feast,) sit not down in the highest Room, lest a more honourable Man than thou be bidden also; and he that did Bid, or Invite you both, come and say to thee, Give this Man place: and thou must then, with Shame, take the lowest Room.

But when thou art Bidden, Go and sit down in the lowest Room; that when he that Invited thee Cometh, he may say unto thee, Friend, Go up higher: then shalt thou have Honour in the presence of them that sit at Meat with thee.

For so contemptible a thing, and displeasing to all good Men, is an Ambitious Mind, and Haughty Carriage, that whosoever strives to Exalt himself above others (his Equals, much more Superiats) shall be sure to be as much Debased in the Opinion, and Esteem of Others. Whereas he that truly Humbleth himself, not affecting Superiority and Precedence, shall not fail to be Exalted, even above what himself would either desire, or willingly accept.

Hitherto his Discourse was general to the Company. Now turning his Speech more particularly to him that invited him; When thou (said he) makest a Dinner, or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor yet thy rich Neighbours (only;) lest they also Invite thee again; and so a Recompence be made thee.

But when thou makest a Feast, Call the Poor, the Maimed, the Lame, the Blind; and thou shalt be Blessed: for though they cannot

Recom-

Recompence thee ; yet thou shalt be *Recompenced* at the *Resurrection of the Just*.

From this Direction concerning Feasting the Poor, some have Conjectured (of whom *Grotius* is one) that the *Agape*, or *Love-Feasts*, in the Apostolical Age, took their Rise.

Ver. 15. Now when one of the *Guests* that sat at Table with *Jesus*, heard these things, he said unto him, *Blessed is he that shall eat Bread in the Kingdom of God*.

This being a well-known Saying of the Jewish Doctors, by which they set forth the *Happiness* of such, as should partake of the Joys of Heaven : Our Lord took thence Occasion, by the following Parable, to shew, that it was *their own Faults*, that so Few attained thereunto.

Ver. 16. A certain Man, said he, made a great Supper, and Invited many ; and sent his Servants, at Supper-time, to say to them that were bidden, *Come, for all things are now ready*. But they all began to make *Excuses*. And though they severally assigned a several Reason for their not Coming : yet in this they all agreed, *Not to come*.

Ver. 18. The First said, I have bought a Piece of Ground, and I must go and see it (which a Wise Man, one would think, would have done, before he had bought it :) therefore, I pray thee, said he, *have me Excused*.

Ver. 19. The Second alledged, that he had bought Five Yoke of Oxen, and was going to prove, or try them : and therefore he also desired to be *Excused*.

Ver. 20. A Third urged, that he had Married a Wife. This, it seems, he thought would Excuse him, not only from Coming, but from Asking to be Excused for not Coming : and therefore he bluntly Answered, *I cannot Come*. And with these Answers, the Servant returned to his Master.

This first part of the Parable, Interpreters generally refer to the Jews, who had the first Invitation to the great Gospel-Supper : and thus far of it to the Priests, the Scribes or Lawyers, the Doctors, the topping Professors among them ; who were, it seems, too High, too Fat, too Full, too Busy, too far Engaged in pursuit of the things of this Life, to regard an Invitation to the Heavenly Feast ; but threw it off with trifling Excuses.

Ver. 21. Which when the Master of the House had heard ; he said to his Servant, Go out quickly into the Streets and Lanes of the City (still keeping within the Jewish-Pale, among the Gathered People :) and bring in hither the Poor, the Maimed, the Sick, and the Blind.

These were of the lower Rank of the Jewish People, such as Hungred and Thirsted after Righteousness, Mat. 5. 6. such as wanted Relief, such as needed the Physician, Mat. 9. 12. And these gladly received the Invitation, and Came in readily, Mat. 11. 5. For the Servant returning, said to his Lord, It is done as thou hast commanded : But withal he added ; And yet there is Room.

Ver. 23. The Lord thereupon said to his Servant, Go out into the Highways, and to the Hedges ; and Compel the People to Come in, that my House

House may be filled : for I say unto you, that *none* of those that were Bidden (and have so *slighted* my kind Invitation) shall taste of my Supper.

Here the Calling of the *Gentiles* (who are thus represented as a *scattered* People, *Straglers*, that *wandred* about in the High-ways, and lay *Loytering* under the Hedges) is plainly intimated : and with it a *fearful Sentence* upon those, who, preferring their *Worldly* Affairs, and *Carnal* Affections, to the Soul-satisfying Food of the Gospel, *neglect* the gracious Visitations of God to their Souls, and *reject* his kind Invitations, which he gives by his Servants, whom he purposely sends unto them.

From the Word [*Compel*,] used here (with respect to those who were to be brought in from the High-ways and Hedges) some *forward* Patrons of Persecution, have had so *little* Regard to the true Sense of the Place, as from thence to Infer the Lawfulness of using *Compulsion*, with outward Force and Violence, in Matters of Religion, to *Enforce a Conformity*. But that is to *offer Violence to the Text*, as well as to *common Sense*.

For besides that (as *Grotius*, on the place, observes) Not only *Justin*, *Athenagoras*, *Tertullian*, *Arnobius*, *Minutius Felix*, *Lactantius*, and as many others, who lived *before* *Augustine*, that were of any Note ; but even *Augustine* himself, before the Stubbornness of the *Donatists* (whom, to press on every hand, he *hastily snatched up* this, as a Dart to throw at) had drawn this from him, had in many Books constantly asserted, That *no Man was to be Compelled to the Profession of the Faith*: the Greek word, ἀναγκάζειν (rendred here to *Compel*) cannot be understood of *bodily Pains*, or *Threats of Punishments*. For *Guests* don't use (says *Grotius*, *ubi supra*) to be *Compelled* in that manner, but by *earnest Intreaty*. And he Instances in several other Places, where the same Greek word is used, and rendred to *Compell* or *Constrain* ; where yet *no outward Force*, or *Violence* can be supposed to have been used, or intended : as in *Mat. 14. 22. Mark 6. 45. Gal. 2. 14.* To which may be added, *Luke 24. 29.* where the two Disciples, who in their Way to *Emmaus*, discoursed with *Jesus* unknown, being desirous to have more of his Company, are said to have *Constrained*, or *Compelled* him to go in, and tarry with them. But how ? not by outward *Force* and *Violence* surely (They did not *Drag* him in by *Head* and *Shoulders*, nor *Drive* him in by *Stripes*, or *Threats*) and yet they *Constrained* him : but it was by *earnest Entreaty*, no doubt, and *Persuasion*, shewing him the *Reasonableness* of it, *viz.* because it was towards *Evening*, and the *Day* was far spent. And doubtless the Annotators on the Bible, had a better Understanding of the Sense of the Word [*Compell*] in this place (*Luke 14. 23.*) for in their Marginal Note thereon, they say, *This Compulsion cometh of the Feeling of the Power of God's Word, after that his Word hath been preached.*

But from this (I hope, not altogether *unnecessary*) Digression, let us return to the History.

Our Lord had, at this time, great Multitudes with him ; and being *sensible* how *insensibly* some of them followed him ; that he might make

make them *more sensible* what was the *right* way of Coming to him,
 Luk. 14. he turned and said unto them; If any Man come to me (with a pur-
 26. pose to learn of me, and be one of my Followers) and *Hate not his Father and Mother, Wife and Children, Brethren and Sisters*, yea, and *his own Life* also; *he cannot be my Disciple*.

Thus we read the Text, and that without the least suspicion of any Corruption in it. But since to *Hate* those *near*, those *dear*, those *loving* and *beloved*, those *honourable* and *honoured* Relations, would be to *violate* the Laws of *Nature* and *Morality*, to *destroy filial Piety, Duty, Gratitude*, and all the *Bonds and Tyes* of natural Affection; and *Render Christianity* the worst Degree of *Barbarity*: it cannot be that the word, *μισέω*, to *Hate*, can be taken here in a *strict, proper* and *positive*, but in an *Improper* and *Comparative* Sense; Importing that he, who would Come to Christ, must love all Relations, and Himself too, *less than Christ*. So *Matthew* has it, Chap. 10. 37. He that loveth Father or Mother, Son or Daughter, *More than me*, is not worthy of me: which Place doth well Explain this of *Luke*. And that the Phrase [to *Hate*,] hath been elsewhere taken in *that* sense, appears in the Story of *Jacob* and his *two Wives*, Gen. 29. where, because he loved *Rachel* more *than Leah*, ver. 30. *Leah* is said to be *Hated*, ver. 31. Which yet she was not: but only *less beloved* than *Rachel*. So *Tremellius* and *Junius* Note on the place; so Interpreters generally Expound it: and the two great Criticks, *Drusius* and *Grotius*, by Collation of other Places, plainly prove it should be so taken. But to proceed.

Our Lord stops not here. But having told them, that if they will indeed follow him, they must prefer him to, and love him *more* than all Relations, how near, how dear soever: he adds, And whosoever
 Ver. 27. doth not *Bear his Cross*, and *come after me*, *cannot be my Disciple*; in Reality and in good Earnest, whatsoever Shew, for a time, he may make of being so.

In *Mat. 10. 38.* the Words are [He that *Taketh not his Cross*,] that is, *Taketh not up his Cross* (as we read it in *Mat. 16. 24. Mark 8. 34. and Luke 9. 23.*) But here, to shew that it is *not enough*, to *take up* the Cross, and by and by *Cast it down again*; *Luke* words it, *Whosoever doth not Bear his Cross*: Not only *Take it* (*Mat. 10. 38.*) and *Take it up* (*Mark 8. 34.*) and that too *daily* (*Luke 9. 23.*) but *Continue under it*, and *Persevere in Bearing it*.

What this *Cross* is, or what is meant here by the Word [*Cross*,] is not Agreed by all: not at all Understood by too many. Some, not for want of Ignorance surely, take it to be that *Material Cross*, framed of *Wood*, to which our Saviour was fast'ned with Nails at his Crucifixion; A supposed *Chip* of which, to those *Credulous Zealots*, can hardly be set at *too high* a Price. And such as cannot obtain (as how should any?) a Piece of that *Non-Existent Wood*, procure to themselves at *any* rate, little pendent or portable *Crosses*, framed, in Imitation of that, of *Wood, Stone, Silver, Gold*, or some other valuable Matter. But these Consider not, that our Lord did not say, He that beareth *not my Cross*: but he that beareth *not his* (*his own*) *Cross*.

Others

Others seeing, and shunning this *gross* Notion, understand, by the Cross, *Persecutions, Afflictions*, and all manner of *Sufferings* which befall *Christians*, for their Master *Christ's* sake: Which, no doubt, is *true*, but not the *whole* Truth.

For by *Taking up*, and *Bearing* his Cross, I take to be principally meant, That he who will be a Disciple of *Christ*, must take up, and bear, or keep under (be continually subject to, and guided by) that *Inward Principle*, and *Divine Power*, or *Manifestation*, or *Measure* of the *Holy Spirit* (which is given, or committed unto him;) by which the *Flesh* (as the Apostle speaks, *Gal. 5. 24.* that is, the *corrupt Nature* in Man) is *Crucified, Mortified, Slain*, with the *Affections* (or *Passions*) and *Lusts* thereof. In which respect and sense, the same Apostle saith of himself, *I am Crucified with Christ*, *Gal. 2. 20.* And again, more generally; *Our Old Man is Crucified with him*, that (not the Natural Body, but) *the Body of Sin might be destroyed*, that henceforth we should *not serve Sin*, *Rom. 6. 6.*

That therefore they, to whom he spake, might not *rashly*, and without *due* Consideration of the *Dangers, Troubles* and *Sufferings* they might Incur, take up the *Profession* of *Christianity*, and with the *next Storm* be driven from it again, to their *Shame* and *Loss*; he advises them to be, at least, *not less Considerate* in this *so great* Concern, than they are in their *Outward*, and *Secular Affairs* of *less* Moment to them; but to *Compute* the *Charge* first.

For which of you, said he, intending to build a Tower (for In-*Ver. 28.* stance, or any other Structure) sitteth not down first, and *Counteth* (or exactly *Casteth up*) *the Cost*? Left haply, after he has laid the Foundation, and is not able to Finish it, All that behold it, begin to *mock him*. Or what King, going to make War against Another King, sitteth not down first, and consulteth, whether *he be able*, with Ten Thousand, to Meet him that Cometh against him with Twenty Thousand? And *if not*, while the Other is yet a great way off, he sendeth an *Embassage*, and desireth Conditions of Peace. So likewise, added he, whosoever he be of you, that *forsaketh not* (that is, is not truly and entirely Resigned, and given up, with *full Purpose* of Heart and Mind, to forsake) *all that he hath* (rather then forsake me, and the Profession of my Gospel) he cannot be my Disciple.

Then making Use of a *Proverbial* Saying among the *Jews* (which he had used more than once before, *Mat. 5. 13. Mark 9. 50.*) to set forth the *sad Condition* of such, as having once been *Seasoned* with the Saving Virtue of the Gospel, should, for *Fear* of *Sufferings*, or in *Love* to the Things of this World, *abandon* their Holy Profession of *Christianity*, and *go back* to the World again; he tells them, *Salt is good: Ver. 34.* but if the Salt hath *lost his Savour*, wherewith shall it be *Seasoned*? It is fit neither for the *Land*, nor yet for the *Dung-hill* (for it will neither bring forth Fruit of it self, nor suffer any Fruit to Grow where it is laid, as *Grotius* observes;) and therefore Men *Cast it out*. And because this Doctrine, he knew, would not be *grateful* to every Ear, he recommends it to *such Ears*, as could *rightly* understand, and receive it.

Luke 15.
1.

Upon this all the *Publicans*, and *looser* sort of People in the Company, (whom the *sinful Pharisees* in Contempt called *Sinners*, being probably encouraged by the late *Parable* of the *Supper*, which such as themselves (the *Poor*, the *Maimed*, the *Halt* and the *Blind*) were admitted to, and the *prime* Invited Guests, for their Contempt of the Grace offered, were utterly *shut out*, Chap. 14. 21, 24.) drew near unto him, that they might hear more of his Doctrine.

This disturbed the *Supercilious* Pharisees and Scribes; who *Murmuring* at it, and at him for it, said, *This Man receiveth Sinners, and Eateth with them.*

Our Lord hereupon took Occasion to set forth the *Universal Love* of God to Man, and his *tender Care* for the *Recovery* of such as were in a *lost Condition*; which he described by *three* Parables. One, of a *Shepherd*, that had lost a *Sheep*. Another, of a *Woman*, that had lost a *Piece of Money*. And the Third, of a *Father*, that had lost a *Son*; commonly called The *Parable* of the *lost Sheep*, of the *lost Groat*, and of the *Prodigal Son*.

Ver. 4.

Beginning therefore with the *First* of these, and directing his Speech to those *Hypocritical Pharisees* and Scribes; he said, What Man of you, having an *Hundred Sheep*, if he *lose one* of them, doth not leave the *Ninety and Nine* in the *Wilderness*, and *Go after* that which is *lost*, until he find it? And having found it, he layeth it on his *Shoulders*, *rejoycing*. And being come home, he calleth together his *Neighbours*, and saith unto them, *Rejoyce with me*; for *I have found my Sheep*, which was *lost*. Verily (said our Lord) I say unto you, that likewise *Joy* shall be in *Heaven* over *One* *Sinner* that *Repenteth*, more than over *Ninety and Nine* *Just* Persons, that need no *Repentance*.

To this he adds the *Second* Parable thus. Either what *Woman*, having *Ten* Pieces of *Silver*, if she *lose one* Piece, doth not *light a Candle*, and *sweep the House*, and *seek diligently* till she find it? And when she hath found it, she calleth her *Friends* and *Neighbours* together, saying, *Rejoyce with me*; for *I have found the Piece* which I had *lost*. Likewise, I say unto you, There is *Joy* in the *Presence* of the *Angels of God*, over *one* *Sinner* that *repenteth*.

Having, by these two Parables, of *like* importance, pretty well *awakened* their *Understandings*, and engaged their *Attention*, he presenteth them with the *third* Parable; of which *Grotius* saith, '*omnes Christi Parabolas hæc sanè eximia est, plena affectum, & pulcherrimis picta coloribus. i. e.* Amongst all the Parables which Christ delivered, this is a choice one; full of Affections, and set forth in the fairest Colours. And thus he Expressed it.

A certain Man had *two Sons*; The *younger* of which said to his Father, *Father, give me the Portion of Goods that falleth to me* (that is, which will fall to me at thy Death;) whereupon the Father *divided* unto them his *Living* (That is, computing what would fall to each, gave the *younger* his Part.)

Ver. 11.

He, quickly after he had it, gathering it all up together, took his Journey into a *far Country* (far from God, the heavenly Father) where he wasted his Substance with *riotous* Living (whence he is called

The

The *Prodigal Son*.) And when he had *spent all*, there arose a very great *Famine* in that Land to which he was gone; and he, having *nothing left* of his own to help himself with, began to be *in want*. Whereupon he went and joined himself to a Citizen of that Country, who sent him into his Fields to *feed Swine*. (This was a *suitable* Employment for him, who, since he left his Father's House, had lived *so like a Swine* himself.)

In this Condition, being throughly pinched with *Hunger*, he would fain have filled his Belly with the *Husks* that the Swine did eat, and no Man gave unto him. It may be thought strange, that he should need any one to give him that, which he himself could give to the Swine he fed: But it seems to have been a *Merciful Judgment* on him, in order to *awaken* him to a Sense of his sad Condition, that he, whose Business it was to *feed the Swine*, could not (though he so much wanted, and desired it) *feed himself* with what the Swine he kept, fed on: and being gone out of his Place, and having behaved himself so *ill* where he was, no Body had so much *Pity* for him, as to but stretch forth an Hand to help him.

This wrought so far upon him, that it brought him to consider, in how much *worse* condition he then was, than the Meanest Servant his Father kept; who all had *Bread* (that is, *Food*) enough, and to spare, while he lay there, ready to perish for Hunger.

Being therefore thus far come to himself (recovered out of that *Lethargic Stupidity*, which his *riotous* Courses had cast him into) he said, I will *arise*, and go to my Father; and will say unto him, Father, I have *sinned against Heaven* (that is, against God) and *before thee* (or *against thee*, rather, as *Beza* renders it) And am *no more worthy* to be called thy Son: make me as one of thy *hired Servants*.

Having thus resolved in himself, to make an *ingenuous* and plain *Confession* (without any *Reserve*, without any *Palliation* or *Mitigation* *Ver. 20.* of his Offence, or *Impeaching any other*, as having been Instrumental to draw him thereinto) he arose, and set forward to come to his Father.

But when he was yet a *great way off*, his Father seeing him coming, (and knowing the *Reality* of his Repentance, and *true* Contrition of Mind that was upon him) had *Compassion* on him, and (to shew it) *ran*, and fell on his Neck, and *kissed* him; which was a token of Forgiveness. Whereupon the Son (greatly comforted, no doubt, by this so *kind*, if not *unexpected* Reception, yet not thereby elevated above a due Sense of his own *Fault*, and Unworthiness) said unto him, Father, I have *sinned against Heaven*, and in thy sight, and am *no more worthy* to be called thy Son.

More he purposed to have said (*ver. 19.*) But probably was prevented by his Father, who bid his Servants bring forth the *best Robe*, and put it on him, and put a *Ring* on his Hand, and *Shoes* on his Feet (as became a Son, not a Servant) and *kill* also the *fatted Calf* (make the *best* Provision they could) that they might *Eat* and *Rejoyce* together. Giving this for the Reason: For *this my Son was dead*, and is *alive again*; he was *lost*, and is *found*.

Thus far the Parable lively sets forth the State of those, who having asked and received of the Heavenly Father a *Divine Gift*, an *Heavenly Portion*, a *Measure* of the Holy Spirit, to profit withal; instead of making that good Use of it, for which it was given, have in a little time, *left the Giver*, *set up with the Gift*, thought they could then *live on the Gift*, without *Dependence* on the Giver; and so have *lavishly* wasted, and *prodigally* spent upon others, that which was given them for their own Support and Sustenance: whereby *Hunger* and *Famine* have come upon them; and *Distress* having brought them to a Sense of their *Spiritual Loss*, they have *penitently* and *submissively* returned to, and been graciously received by their *compassionate* Father.

The other Part of the Parable very aptly exposeth the *Evil Nature* of those, who *grudging* good to any but themselves, think all *lost* that goes besides *their own Mouths*; and admirably Describes the *gentle Dealing* of an affectionate and tender Father.

Ver. 25. For, as in the Entrance of the Parable we observed, that the Father had *two Sons*, of which this *Prodigal Spend-all* was the *younger*: So now, the Parable going on, relates, That the *Elder Son*, being in the Field (imployed in his Father's Business) when coming home, he drew nigh to the House, and heard *Musick* and *Dancing*, he called one of the Servants, and asked what these things meant? And when the Servant told him his *Brother* was come, and his Father had *killed the fatted Calf*, because he had received him *safe* and *sound*, he was *so angry*, that he would not go in: Whereupon his Father, in great *Condescension*, came out, and entreated him. But he *surlily* answering, said to his Father, Although I have served thee these *many Years*, and have not at any time transgressed thy *Commandment*; yet hast thou never given me *so much as a Kid*, that I might *make merry* with my Friends: but as soon as *this* thy Son was come, who hath *devoured thy Living* with *Harlots*, thou hast killed for him the fatted Calf.

To whom his Father, with admirable *Patience*, and exemplary *Mildness*, answering, said, Son, Thou art *ever with me*, and all that I have *is thine*, (reserved for thee) but in as much as this thy Brother *was dead* (in Sins and Trespasses, having lost all *sense* of Goodness) and is *alive again* (returned to a *lively Sense* of his Condition) was *lost*, and is *found*; it was meet that we (all, not only I and he, but thou also with us) should make merry, and *be glad*.

This Parable is by divers diversly understood: some so applying it, that the two Sons should personate *Mankind*, under the two general Heads of *Jew* and *Gentile*, which then comprehended all. Of which the *Younger* should represent the *Gentiles*, who had undoubtedly received from God, the Father of Both, a *Distribution* of the *Heavenly Gift* and *Portion*, as well as the *Elder Brother*, the *Jews*: but forsaking God, and going away *far from him*, soon wasted their heavenly Substance, spending it upon *Idolatrous Harlots*. Yet at length coming, through *Spiritual Hunger*, to a sense of their *Loss*, should *penitently* return, receive the Gospel, and be graciously received by the *Merciful Father*, and made *Partakers* of the *Dainties* of his House: at which the *Elder Brother*, the *Jews*, (who, in their own Opinion had

Engrossed

Engrossed Heaven to themselves, and could hardly, without a *Miracle*, be persuaded that their poor *Gentile Brother* should ever be received to Mercy) would grievously repine.

Others take the *Younger Brother* to represent all *Sinners* in general, whether of *Jews* or *Gentiles*: the *Elder Brother* the *Supercilious, Haughty, Self-righteous* Scribes and Pharisees, who were apt to look *a-squint* upon all others, *Jews* as well as *Gentiles*, that were not of their *Sect*, or did not admire, and *Rabbi* them.

And (without Prejudice to the former Application of the Parable) this *Latter* hath this peculiar Advantage on its Side, that both it, and the two other Parables in the same Chapter, were delivered to the *Pharisees* and *Scribes*, and that upon Occasion of their *Murmuring* at Christ, and *Upbraiding* him that he received Sinners, and did eat with them; when the *Publicans*, and others whom they called Sinners, drew near unto him, to hear him, *ver. 1. 2.*

Having thus smoothly reprehended those malignant Pharisees and Scribes, for their *Envy*ing the good of others: he now turns his Discourse to his *Disciples*, and relates to them the Parable of the *Unjust Steward*, thus.

There was a certain Rich Man who had a Steward, and the same being accused to him that he had wasted his Goods, he called him, and said unto him, How is it that I hear this of thee? Give an Account of thy Stewardship: for thou may'st be no longer Steward. Luke 16. 1.

This startled the Steward, and put him upon a Consideration, not so much how to make up his Accompts fairly with his Lord, as how to provide for himself for the future. What shall I do (said he, within himself?) For my Lord taketh away from me the Stewardship: I cannot dig (I have not been bred to Labour, and I am above Beggary) to beg I am ashamed.

At length he came to a Resolution, to go on as he had begun; that as he had wasted his Lord's Goods hitherto; so now at parting he would waste them more; yet so as that the Advantage should redound to himself. For in making up his Accompts with his Lord's Debtors, he would release to each of them so much of their Debts, as should engage them to be kind to him afterwards. I am resolved, said he, what to do; that when I am put out of the Stewardship, they may receive me into their Houses.

To put therefore this Project in Execution, he called to him all his Lord's Debtors, and asking the first how much he owed to his Lord, and he confessing himself to owe an Hundred Measures of Oil; Take thy Bill, said he to him, and sit down quickly, and write Fifty. Then asking another, How much owest thou? and he acknowledging that he owed an Hundred Measures of Wheat; Take thy Bill, said he to him, and write Four score.

His Lord, when he understood the Practice of this Steward, commended his Wit and Policy, though not his Honesty; acknowledging that he had done wisely (or craftily) though not fairly. And our Lord, having there finished the Parable, adds; For the Children of this World are in their Generation (in the things that belong to this life) wiser (more wary and provident) than the Children of Light (the Jews, who

who were so reputed, to distinguish them from the *Gentiles*) were for the things that concerned their Eternal well-being.

Ver. 9.

Hence he took occasion to advise his Disciples, to be *as Provident* for themselves in a *right* and just way, as the Steward in the Parable was represented to have been for himself, in a *wrong* and an *unjust* way. Make to your selves *Friends* (said he to them, alluding to the Parable) of the *Mammon of Unrighteousness* (so he called the Riches of this World, either as being, for the most part, *ill-gotten*, or *ill-used*) that when ye fail, they may receive you into Everlasting Habitations. By which it is reasonable to suppose he did recommend to them the Exercise of *Charity*, and *Beneficence towards all*, the Poor of the Household of Faith *more especially*, Gal. 6. 10. that the *Blessings* and *Prayers* of those, who had tasted the *Benefit* of their *Liberality*, might in some sort recommend them to the *Favour* of the *Munificent Father*.

And to excite all to this good Disposition of *Well-Doing*, and that upon a *right ground*, he adds, He that is *faithful* in that which is *least*, is faithful also in *much*: and he that is *unjust* in the *least*, is *unjust* also in *much*. Which words import, that to *relieve* the *Necessities* of the *Industrious Poor*, is not *meerly* an *Act of Charity* in him that does it; but an *Act of Fidelity* also, as Men are *Stewards* to God of his temporal Riches: and that to *with-hold* it from them, whose *Wants* *justly* call for it, and who *deserve* it, is a sort of *Injustice*; and renders them that so do, but *unjust Stewards*. And therefore it behoved them to behave themselves *fairly* in that respect, for their *own* both *Credit and Interest*: for who will trust them with *more*, whom they have not found faithful in the *little* they have been trusted with?

Ver. 13.

And because *Covetousness* is a *great Obstacle to Charity*, and the *immoderate Love of Riches* is an *Enemy to Liberality*, he dehorts his Hearers from the *inordinate Desire* thereof, and subjecting themselves thereto, so as to let *Mammon* (worldly Riches) get the *Mastery* of them; assuring them that they cannot Serve God and Mammon, for that *no Servant can serve two* (such contrary) *Masters*.

And when the Pharisees, who themselves were Covetous, heard these things, they *derided* him, as reckoning he therein *contradicted* the *Law* and the *Prophets*: because the *Law* contained Promises of *great Increase*, and Abundance of Riches and worldly Substance to the Godly, as in *Lev. 26. 4. 5.* and *Deut. 7. 13.* And both *David* (not to mention his Son *Solomon*) and *Jehoshaphat*, *Hezekiah* and Others, who were *well accepted* of God, did possess *great Riches*, and worldly *Wealth*.

But our Lord soon checked their *Insolence*, by telling them, Ye are they that *justify your selves* before men; but God (whom ye little think me to be) *knoweth your Hearts*. And though you value your selves highly upon your *Wealth* and worldly Greatness, and upon the *fair*, but *false* shew you make of Sanctity and *Exact Justice*: Yet what you so highly esteem (your *Covetousness* and *Hypocrisy*) is *Abomination* in the Sight of God.

He

He tells them, *The Law and the Prophets were until John* (not that *Ver. 16.* *John's* Dispensation did put an end to the Law; though, by pointing to *Christ*, who is the *End of the Law* for Righteousness to every true Believer, *Rom. 10. 4.* he gave a great *Shake* to it) And that since that time the *Kingdom of God* (which is of an *higher* nature, and stands upon *other* Terms than were propounded under the Law) is preached; and every Man (*Poor* as well as *Rich*, *Publican* as well as *Pharisee*, *Gentile* as well as *Jew*) presseth into it.

But, that those *Cavillers* might not thence take Advantage to mis-report him, as *speaking against the Law*; he adds, that it is easier for Heaven and Earth to *pass away*, than *one Tittle* of the Law to *fail*. Yet by touching again upon the Matter of *Divorce* (which he had *Ver. 18.* handled before, *Matt. 5. 32.*) he gave them a close Intimation, that they, who pretended *so much Zeal* for the Law, and were *Superstitiously* Observant of the *Ceremonial* Parts thereof, did themselves too frequently break the Law, by indulging Divorces without just Cause.

Resuming then the Discourse he had been upon, from the Parable of the unjust Steward, he adds here another Parable, to shew the Necessity and Advantage of making a *right Use of Riches*.

There was, said he, a certain *rich Man*, who was clothed in *Purple* *Ver. 19.* and *fine Linnen*, and fared *sumptuously* Every day (one who spared *no Cost* for Back, or Belly; but Ate and Drank, and wore of the *best*.) And there was also a certain *Beggar*, who being full of *Sores*, was laid at the *Rich Man's Gate*, desiring to be fed with the *Crums* which fell from the *Rich Man's Table*. The *Rich Man* is not named (as in Parables is not usual) and because the *Beggar* is named, some take this to be not *meerly* a Parable, but *partly* Historical, *partly* Parabolical. The *Beggar* is named *Lazarus*; which is generally taken to be a *Contract* of *Eleazar*, a common Name among the *Jews*, signifying (as some say) *Destitute of Help*; as others, *God my Helper*, or the *Help of God*: in which respect it was well suited to the *Beggar's* Condition, who was *wholly destitute* of Help from Man, and whose *only Helper* was God. And because the *rich Man* is not named, *Common Usage* has named him *Dives*, which signifies a *Rich Man*; and the Parable from thence is usually called, *The Parable of Dives and Lazarus*.

This poor *Beggar* craved but a *small Alms*, the *Crums* only that fell from the *Rich Man's Table*. Whether he had them or no, the Text is *Silent*. The old Latin Translation, called *Hierom's*, says, He had them *not* (*Nemo illi dabat*) But the *Criticks* deny that to be in any of the *Greek Copies*, and suppose it to have been *borrowed*, by some *Transcriber*, from the Parable of the *Prodigal Son*, *Luke 15. 16.* The *Dogs* however, *more kind* than their Master, came and *lick'd* the *Poor Man's Sores*.

In process of time, it came to pass that both these died, the *Beg-* *Ver. 22.* *gar* and the *Rich Man*. The *Beggar* first, of whose *Burial* we hear nothing; but that he was *carried* by the *Angels* into *Abraham's Bosom*, that is, into the Place of *Rest* and *Happiness* appointed for the *Faithful*, and therefore compared to the *Bosom of Abraham*, the *Father of the Faithful*. The

The Rich Man also died, and was *buried*; and that too, probably with a *Funeral Pomp* and *State*, answerable to the Course of his *voluptuous* Life. He also, it may be supposed, was *carried*, and that by *Angels*; but of *another Sort*, and to *another Place*: for the next Account we have of him, is, that he was *in Hell*. Where being *in Torments*, and lifting up his Eyes, he saw *Abraham* *afar off*, and *Lazarus* *in his Bosom*. And now he, who, in his *Bravery* and *Jollity*, despised and neglected poor *Lazarus* on *Earth*, craved to be *relieved* and *eased* in *Hell*, by the Means and Ministry of this very *Lazarus*. He cried, and said, *Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his finger in Water, and cool my Tongue; for I am tormented in this flame*. Thus *Lazarus* had been the *Beggar* on *Earth*: *Dives* was then become a *Beggar* in *Hell*. *Lazarus* begged for a *Crumb* of Bread from *Dives*, and had it not: *Dives* begs for a *Drop* of cold Water from the *Tip of the Finger* of *Lazarus*, but could not get it.

Ver. 25. For *Abraham* answered him, Son, Remember that thou, in thy life time, receivedst thy good things (Riches, Honour, Mirth, Pleasures, which thou accountedst, and madest choice of, as good things) And *Lazarus* in his life time received Evil things (Poverty, Contempt, Want, Hunger, Pains and Sorrows) but now he is (deservedly) comforted, and thou art (justly) tormented, and that without hope of Remedy. For (added he) besides all this, between us and you there is a great Gulf fixed, so that they who would pass from hence to you (if any should be so mad) cannot. Neither can they pass to us, that would come from thence.

Ver. 27. *Dives*, by this Answer, put out of all hopes of any Remedy for himself, began now to think of his Relations on *Earth*; wherefore addressing himself again to *Abraham*, I pray thee therefore, Father, said he, that thou wouldst send him (*Lazarus*) to my Father's house, for I have five Brethren; that he may testify to them (by giving them Warning) lest they also come into this Place of Torment. What need that, said *Abraham*? They have *Moses* and the *Prophets*; let them hear them. Nay, Father *Abraham*, replied *Dives*, but if one went to them from the dead, they will repent. No, no, said *Abraham*, If they hear not *Moses* and the *Prophets* (which were the ordinary Means appointed by God, for the Instruction of his People, under that Dispensation) neither will they be persuaded, though one rose from the Dead.

Ver. 29.

By this Parable (wherein the Rich Man is not charged with any Immorality or enormous Vice, but only with spending his Estate upon himself, in a voluptuous way of high living; and suffering his poor Brother mean while to suffer Hunger, and perish for Want) our Lord both corrected the Covetous Pharisees (who had derided him for his Liberality to the Poor) and instructed his other Hearers how to use, and dispose of those temporal Riches, which God had made them Stewards of, that their poor Brethren might be benefited by them here, and they by that hereafter.

This insolent Carriage of the Pharisees towards him (in deriding him, *Luke* 16. 14.) drew our Lord to repeat to his Disciples what he had mentioned to them before, in *Matt.* 18. concerning the Unavoidableness

avoidableness of Offences coming, and the *Wo* to him through whom they come; which he sets forth by saying, *It were better for such an One, that a Milstone were hanged about his Neck, and he cast into the Sea,* 2. *than that he should offend one of these Little Ones.*

Then, that no such Offence should prevail upon any of *them*, so as to *harden* them against the Offender, and shut them up from endeavouring to inform and reclaim them; he gave them this *Watch-Word*, *Take heed to your selves:* then adds, *If thy Brother trespass against thee, rebuke him, and if he repent, forgive him.* And if he trespass against thee *seven* times in a day, and *seven* times turn again to thee, saying, *I repent*; thou shalt *forgive* him. Where it is observable, that the *Obligation* upon the Offended, to *forgive* the Offending Brother, is altogether *Conditional*; depending upon the *Repentance*, and *Confession* of the Party Offending, to be made to the Party Offended.

The Apostles hearing these things, besought the Lord to *increase* 5. *their Faith.* Whereupon he, to increase first in them a *stronger* Desire after it, sets forth the *Vertue* and *Efficacy* of it to them, by this *Comparison*, *If*, said he, ye had *Faith* but as a *Grain of Mustard-Seed* (which though but *very small* in Bulk or Quantity, is of a brisk, lively, spirituous, quick Virtue and Operation) ye might say unto this *Sycamine* (or *Mulberry*) Tree, *Be thou plucked up by the Root*, and be thou *planted in the Sea*; and it should obey you. As if he had said, *If* ye had never so *small* a Degree of the true living *Faith*, ye might work the *greatest* Wonders by it.

But lest they should *err* again on the other hand, by *over-valuing* themselves upon, or for their Obedience, and Performance of what was required of them; He, to keep them *right* in that respect also, instructs them by another *Simile* thus.

Which of you having a *Servant* *Plowing*, or *Feeding Cattle*, will by 7. and by, when he is come from the Field, say unto him, *Go and sit down to Meat*? And will not rather say unto him, *Make ready wherewith I may Sup*; and *gird thy self, and serve me*, till I have eaten and drunken: and afterwards thou shalt Eat and Drink. Doth he *thank* that *Servant* (when he has done so) because he did the things that were *commanded* him? I trow not. So likewise ye, when ye shall have *done all* those things which are *commanded* you, say, *We are Unprofitable Servants*: we have done (but) that which was *our Duty* to do.

Our Lord, after this, setting forward towards *Jerusalem*, passed 11. through the midst of *Samaria* and *Galilee*. And as he entred into a certain Village, there met him *ten* Men that were *Lepers*: Who standing *afar off*, lifted up their Voice, and said, *Jesus Master, have Mercy* 12. *on us.*

We read not here that our Lord either *did*, or *said* any thing to these Lepers, whereby to *work a Cure* upon them: but, as giving it for granted that they should be healed, he only said unto them, *Go shew your selves to the Priests.* That the *Leper* was bound by the *Law*, *Levit. 14.* to do in *two Cases*, or for *two Reasons*; the *one*, that he might be informed by the *Priest*, whether he had the *Leprosy*, or no, (which in this Case was *needleless*, it being so apparent) the *other*, that

the Priest might pronounce him *healed*, if he was so; and thereby restore him to the Society and Conversation of his Neighbours again. That was the End of Christ's now sending these Lepers to the Priests. They, on the other hand, taking for granted that they should be healed, went their way, as he had bid them. And it came to pass, that *as they went, they were cleansed*.

Ver. 15. Of these *Ten* (who all, it seems, did partake alike of the *healing Virtue*) but *one* had a grateful sense of the *Benefit* received; and he too was a *Samaritan*: who, when he saw that he was healed, turned back, and with a loud Voice glorified God; and falling down on his Face at the Feet of *Jesus*, gave him thanks.

This *Jesus* observing, and *resenting* the *Ingratitude* of the rest, said, Were there not *Ten* cleansed? But where are the *Nine*? that none of them returned to give glory to God, save this *Stranger*? So the *Jews* accounted the *Samaritans*; and so our Lord called this Man, that he might the *more sharply* nip the *boasting Jews*, who *soared above* others in Profession, but in Performance *fell below* them.

Then turning to this *thankful Patient*, who lay prostrate at his Feet, he said unto him, Arise, go thy way; *thy Faith hath made thee whole*.

Ver. 20. The *Pharisees*, not liking this *Favourable Carriage* of his towards the *Samaritan*, and as little the *Observation* he had made of the *Ingratitude* of the other *Nine*, who probably were all *Jews*: to prevent him from prosecuting that Subject any further, chopt a *Question* on him, asking him, *When the Kingdom of God should come*? Meaning no doubt, when the *Messias*, whom they looked for, should come, as a *Temporal King*, to reign over them; that they (which they expected) might reign with him, and *cast off* the Roman Yoke they were under.

In Answer to this he tells them, Not when the Kingdom of God should come; but that, whenever it came, it was *not* to come in *such* a manner as they looked for it: for the Kingdom of God cometh *not with Observation*; with outward Shew, *Pomp* and *State*, like the Kingdoms of this World; Nor should Men be able to point it out, with a *Lo here it is*, or *Lo there it is*: for behold, the Kingdom of God (said he to them) *is within you*. In *Animis hominum*, *In the Minds of Men*, as *Vatublus* on the Place observes.

From this mention of the Kingdom of God, and the *Pharisees* *No-tion* of it, as an *outward* and *temporal Kingdom*, our Lord took occasion to intimate to his Disciples his *Personal Removal*, and *Absence* from them; and to forewarn them of the *false Christs*, which would come *when he was gone*, pretending to be the *Messias*, and attempting to set up an *Outward Kingdom* over them.

Ver. 22. The time (said he to his Disciples) *will come*, when ye shall desire to see one of the days of the Son of Man (such as ye have already seen, that is, to enjoy my Company, though it were but for one day) and ye shall not see it. And they (the *Impostors* that shall arise in those times, to make you believe that I am come again, and so to draw you after them) shall say to you, See here, or see there; but go not after them, nor follow them. For the Son of Man shall not come after such

such a manner as they come, with outward Force, Strength and Policy: but with a sudden, sharp, inwardly piercing Stroke, like the Lightning that breaking forth out of one Part under Heaven, shineth unto the other (that all may see it) so shall also the Son of Man be in his Day. But first (even before he shall come in this manner) must he suffer many things, and be rejected of this Generation.

And to make them yet more sensible, and apprehensive of the Danger of that Day, and to prepare them for it, that being forewarned, they might escape the Destruction; which would come suddenly (when it did come) and inevitably upon the Disobedient and Regardless Ones, he likens that Day to the Days of Noah (here called Noe) and the Days of Lot.

In the days of Noah, the World had fair warning, by Noah's Preaching, (2 Pet. 2. 5.) and the Building of the Ark: which yet they regarded not, but went on in their old Courses, Eating, Drinking, Marrying and Giving in Marriage (which being things in themselves lawful, must be understood to be done by them with Excess, and in an unlawful manner) till the very Day that Noah entered the Ark, and the Flood came and destroyed them all. Ver. 26.

So likewise in the Days of Lot, the Sodomites not only Eat and Drank (that is, Feasted and Revelled, as the old World had done) but, in a Self-security, and fearless Confidence of their own Safety, Bought, Sold, yea, Planted and Builed (as if they should never be removed or disturbed) to the very Day that Lot went out of Sodom, and then, all on a sudden, it rained Fire and Brimstone from Heaven, and destroyed them all, not so much as Dreaming of any the least Danger. Ver. 28.

Even thus (with respect to the Certainty and unexpected suddenness of the Destruction) shall it be (saith our Lord) in the Day when the Son of Man is revealed (viz.) to take Vengeance of that rebellious, stiff-necked, and bloody People the Jews, by the total Destruction and Subversion of Jerusalem, and the utter Desolation of that perfidious Nation: for thereunto are those words of Christ, by the Generality of Interpreters, Modern especially, referred; though it is not altogether unlikely, that a more Spiritual Meaning also may be couched under them.

To make them more sensible of the greatness of the Danger, he cautions them, that he, which in that Day shall be upon his House Top (which was made flat to walk upon, Deut. 22. 8.) should not come down, to take his Stuff out of the House, nor he that should then be in the Field, return back, to look after, or take care of his Goods at home; but speed away, for the Safety of his Life, Taking warning by Lot's Wife, who, but looking back (with desire after that which was to be destroyed) was turned into a Pillar of Salt; A Pillar, for a Lasting Monument: Of Salt, to season others with due Caution. Ver. 31.

And to make them the more sensibly careful, he tells them, That whosoever shall seek (by indirect and unlawful Means, such as a Denial of him, or doing any thing contrary to the Christian Faith or Doctrine) to save his Life, shall lose it: but that whosoever shall,

for his sake, *give up his Life*, and Expose himself to the Hazard of losing it (rather than *flinch* from his Christian Testimony) shall preserve it.

Ver. 34. And, that they might not be too much *disheart'ned* or discouraged, he lets them also know, that in that Dismal and *Nights-like* Day, there will be a *distinguishing Providence*, for the sparing of some; so that in all Conditions, Sexes, Stations and Relations, whether it be of them that Rest and are at *Ease*, or of them that are in *Labour* and *Travel*, though one be taken, Another shall be left: if some perish, yet some shall escape.

Ver. 37. The Disciples then inquiring of him, Where this terrible Storm would fall? He, using a Proverbial Speech (*viz.* That wheresoever the Body is, there will the Eagles be gathered together) seems to point out *Jerusalem* to them (to which Place the Body of the Jews, was in course to be gathered, at the time of the *Passover*, and other Solemn Feasts;) And the *Roman Armies* would flock to them thither, who in their *Ensigns* bore the *Eagle*. Thus Interpreters generally go, that they may fit the place with a *literal* meaning: which yet hinders not, but that a *spiritual* and *mystick* Sense may be fairly drawn from the words.

Having somewhat startled his Disciples with the foregoing Description of the approaching Troubles, and well knowing what need they had to betake themselves to God for strength and preservation; he now, by the following Parable, shews them how much it concerned them (and all Men) to pray continually; and that not faintly, but fervently.

Luke 18. 2. There was (said he) in a City a Judge, which feared not God, neither regarded Man. And there was a poor Widow in that City; and she came to him, saying, *Avenge me of mine Adversary*. This for a while he would not do: but afterwards (that he might be rid of her importunate Cries for Justice) he said within himself, Though I fear not God, nor regard Man; yet because this Widow troubleth me, I will *avenge* her, lest, by her continual coming, she weary me.

Ver. 6. Having delivered the Parable, he thus observes to his Disciples upon, and argues from it. Hear, said he, what the *Unjust Judge* saith, and then infer from the *Less* to the *Greater*; If Man, an *Earthly Judge*, and an *Unjust One* too, would suffer himself to be prevailed upon by the earnest Importunity of a poor Widow: Shall not God, the *Heavenly Judge*, and *Justice it self*, *avenge* his own Elect, which cry Day and Night unto him, without making them *bear long*? I tell you, that he will *avenge* them *speedily*; Though he can hardly find Faith in Man to believe it.

When he had to this Effect expressed himself to his Disciples, Observing some of the *Pharisaical Sect* drawing nigh, who *trusting in themselves*, that they were *righteous*, despised Others; he spake to them in this following Parable.

Ver. 10. Two Men went up into the Temple (that is, into the Courts of the Temple, which were two, one for the *Israelites*, the other for *Strangers*) to pray: the one a *Pharisee*, and the other a *Publican* (the *Pharisee* being, in his own Conceit, of the *Highest Rank* among the *Jews*; and

and the *Publican* being, in the *Pharisee's* Opinion, of the *Lowest Rank* among the *Gentiles*.)

The *Pharisee* stood, and prayed thus with himself, *God, I thank thee, Ver. 11.* that I am not as other Men, who are *Extortioners, Unjust, Adulterers*, or even as this *Publican*.

Thus far he sets himself forth in *Negatives*, boasting what he is not: Now he vaunts himself in *Affirmatives*, boasting what he is; What he does: Of which he gives two Instances, *Fasting*, and *Giving Tithes*.

I Fast, saith he, *twice in the Week*. These were set and solemn Fasts, though not of Divine Institution, but by the Appointment of their *Elders*: and they were held on the *Second* and *Fifth* Days of the Week. In imitation whereof the *Christians* also, that they might not be thought to come short of the *Jews* in outward Devotion and Shews of Piety, appointed two Days of Fasting also in every Week. And that they might not interfere with the *Jews*, for difference sake, took the *Fourth* and the *Sixth*, which are still observed among those who are called *Episcopalians*.

I give Tithes, added he, of all that I possess. *Tithes at that time* (the Legal Dispensation, under which they were commanded, not being then yet fully ended) were due, and ought to be paid. But some Doubt there was even then and before, concerning the *Extent* of that *Tithing-Law*, whether it extended to all things, of the *lowest Value*, as *Pot-herbs, Eggs, Milk, Cheese, &c.* Therefore it is probable this over-righteous *Pharisee* used the word [*Give*] rather than [*Pay*] to shew that he exceeded or out-did what the Law required, which was that wherein he gloried.

On the other hand the *Publican*, having nothing to say for himself, nor any high Opinion of himself, standing afar off (in the Outward Court of the *Gentiles*, and, it may be, as far off as he could in that, from a sense of his own Unworthiness) would not so much as lift up his Eyes unto Heaven, but smiting upon his Breast, said, *God be Ver. 13.* merciful to me a Sinner.

This was Prayer, true and sensible Prayer: whereas what the boasting *Pharisee* uttered, had nothing in it either of the Nature, or Shew of Prayer. No wonder therefore, that this poor humble *Publican* went down to his House justified (as our Lord says he did) rather than the *Vaunting Pharisee*.

The time of the *Passover* now drawing nigh, and our Lord being almost ready to go up to *Jerusalem*, to it, he received a Message from two Sisters; who were not only very good Women, and devout Followers of him: but whom he greatly favoured, and had sometimes vouchsafed to visit, and accept some entertainment from, *Luke 10. 38.*

These Sisters, whose Names were *Mary* and *Martha*, lived at a little Town or Village called *Bethany*, (situate at the Foot of the Mount of Olives, distant about fifteen Furlongs, somewhat less than two English Miles from *Jerusalem*) and had a Brother named *Lazarus*, who at that time was Sick: and they being very affectionate to their Brother, forthwith dispatched a Messenger to *Jesus*, with this only Message; Lord, behold he, whom thou lovest, is sick. *Joh. 11. 3.*

This

This might be thought a bold Message, neither naming the *Patient*, nor desiring the *Physician* to come to him: but they sent not in *Compliment*, but in *Simplicity* and in *Faith*. They knew *Jesus* loved their Brother, and made no doubt but that he, who loved to do good to *all*, would not be backward to come, to do good to one whom he so peculiarly loved: and they could not question his Sufficiency. Yet it might have a little staggered them, when they found how little haste he made to come.

For when he had heard this Message of *Lazarus* his Sickness, he seemed to make but light of it; saying, *This Sickness is not unto Death*: but for the Glory of God, that the Son of God might be glorified thereby; to wit, by the Manifestation of his *Divinity*, in the Restoring *Lazarus* to life, after he had been both Dead and Buried. Therefore after he had heard of his Sickness (notwithstanding his great Love not only to *Lazarus*, but to both his Sisters,) he abode still *two Days longer*, in the same place where he was when he received the Message, before he set *one step* forwards towards them. And made *no great haste* neither when he did go; that *Lazarus* might be buried before he came thither.

Ver. 6. After he had staid two Days where he was, he said to his Disciples, Let us go into *Judea* again. They, who as yet loved *Ease* and *Safety*, put him in mind, that it was not long since the *Jews* sought to stone him: and goest thou (said they) thither again?

He, to take off their *Fear*, and Apprehension of Danger, concerning either him or themselves, thus Reasoned with them. Are there not *twelve Hours* in the Day? If any Man walk in the Day (within the time of those twelve Hours, while the Outward Light shines) he stumbleth not; because he hath the Light of this World to guide himself by, which would discover to him any Stumbling-block, or Cause of Danger, that might lie in his way. But if a Man walk in the *Night*, he may be in Danger to stumble, and receive hurt; because the *Light being withdrawn*, he cannot see his way. Thereby intimating to them, That while *his Day lasts* (the time allotted him by his Father to walk and work in here upon Earth) how near so ever it be to an End, they need not fear; No Hurt or Danger shall befall them.

Yet did not this so Ease their Minds, but that, as they went on their way toward *Jerusalem*, *Jesus* going before them, they were amazed, and afraid as they followed him. Which he perceiving, took the Twelve apart in the way, that he might more fully instruct them in, and prepare them for those Sufferings, which he knew he should shortly undergo: of which he had given them divers Hints before, *Mark 8. 31. and ch. 9. 31.*

Mat. 20. Wherefore he tells them plainly, Behold we are now going up to
17. *Jerusalem*; and all things that are written by the Prophets concerning
Mar. 10. the Son of Man, shall be accomplished: For he shall be betrayed unto
32. the Chief Priests, and unto the Scribes, and they shall condemn him to
Luke 18. death, and shall deliver him to the Gentiles; and he shall be mocked, and
32. scourged, spitefully entreated and spit upon, Crucified and put to death:
yet for all this, the Third day he shall rise again.

This

This was very *direct* and *plain*, as could well be spoken, and was enough, one would think, to have moved in them the *highest Passion of Grief*: yet so exceeding *dull* were they, so little Apprehensive of any thing of this kind, that *Luke* (who was not one of the Twelve, nor indeed a Disciple at all, till after the Ascension of our Lord) tells us, They understood *none* of these things; and using a Figure called *Pleonasmus*, adds, This Saying was *hid* from them, neither knew they the things which were spoken.

Which great *Unaptness* in them to understand these things, may be thought to proceed from that *high Expectation* they had all along entertained (and which was *strongly seated*, as well in their Understandings as in their Desires) of a *Temporal Kingdom*, in which their Master should *reign*, and *they with him*. To which the things here spoken (of his being delivered to the Gentiles, and by them Crucified and killed) could by no means be *reconciled*.

This *Notion* of a *Worldly Kingdom* had sunk so deep into their Minds, that *Two* of the *Twelve*, *James* and *John*, the Sons of *Zebedee*, having their Mother *Salome* with them for their *Advocate* (by whose Mediation they the rather hoped to prevail, and obtain their *Suit*, because she was not only of *kin* to their Master, but one of those Women who did most commonly attend him, to minister to him) took an Opportunity in this Journey to make a request to him; which was, that *one of them might sit on his right hand*, and *the other on his left*, in the *Glory* of his Kingdom. Mat. 20.
20.
Mar. 10.
35.

This was a *bold Petition*, and received a *suitable Answer*: for *Jesus* presently told them, They *knew not* (neither Mother, nor Sons) what they asked. But that they *might know*, he asked them, *Are ye able to drink of the Cup that I shall drink of*, and to be *baptized with the Baptism that I am to be baptized with*. Which was a *bitter Cup* of sharp Sufferings, and a *bloody Baptism*; which they must be willing to *drink off*, and *pass through*, who aimed at such *high Preferments* in his Kingdom: for they that would *Reign* with him, must first *suffer* with him. They, loth to lose their *Suit*, for want of *speaking up*, confidently answer, *We are able*.

Our Lord, favourably over-looking their *weakness*, tells them, *Ye shall indeed drink of my Cup*, and be *baptized with the Baptism*, that I am to be baptized with (that is, ye shall *suffer great Persecutions* and sharp Afflictions, and I will enable you to undergo them, and by that time ye will understand your selves better, and be better advised what to ask.) But when ye have done and suffered all, ye must not think to be *your own Carvers*, but be content with the *Place* and *Portion*, which your Heavenly Father shall *assign* you: For *to sit on my right hand and on my left*, is *not mine to give*, except to them for whom it is prepared of my Father.

Having thus gently *checkt* the *Ambition* of the *Two*, he now applies himself to *calm* the *Offended Minds* of the *Ten* (for the *Ten*, when they heard what the *Two* had petitioned for, were moved with *Indignation* against them;) and withal to *instruct* them (and in them all his Followers) how they ought to *demean* themselves, in a *mutual Condescension*, one towards another. Mat. 20.
24.
Mar. 10.
41.

*

Wherefore

Luke 22. Wherefore calling them unto him, he said, Ye know that the
 25. Princes of the Gentiles exercise Dominion over them, and they that are
 Great exercise Authority upon them, and are called Benefactors: but
 it must not be so among you. But whosoever will be Great among
 you, let him be your Minister or Servant: and whosoever will be
 Chief among you, let him be your Servant also. Even as the Son of
 Man came not to be ministred unto, but to minister; and to give his
 Life a Ransom for many.

When our Lord had composed this Strife among his Disciples, and
 informed them better, he pursued his Journey towards Jerusalem.
 And Jericho lying in his way, when he came nigh unto it, a certain
 Luke 18. Blind Man, who sat by the Way-side begging, hearing the Multitude
 35. pass by, asked what it meant? and being told that Jesus of Nazareth
 passed by, he cried, saying, Jesus, thou Son of David, have mercy
 on me.

The Clamour he made disturbing the People, they who went be-
 fore rebuked him, to make him hold his Peace: but he was so far
 from that, that he cried so much the more, Thou Son of David, have
 mercy on me.

Jesus therefore standing still, commanding him to be brought unto
 him; and when he was come near, asked him, What wilt thou that I
 shall do unto thee? Lord, Answered he, that I may receive my sight.

Then said Jesus to him, Receive thy Sight; Thy Faith hath saved
 thee. Whereupon immediately he received his Sight, and followed
 him, glorifying God: and all the People, when they saw it, gave
 Praise unto God.

The Fame of this Miracle, we may well think, would alarm the
 Town, and raise a Curiosity in many of the Inhabitants, to see him
 who had wrought it, as he passed through.

Luke 19. Amongst the many therefore that thronged to see him, there was
 2. one named Zaccheus, who was the Chief among the Publicans, a great
 Man, in Substance: for he was Rich, but a little Man in Person; for
 he was of a low Stature.

He having a desire to see Jesus (that he might know what manner
 of Person he was) and finding that in the Crowd he could not do it,
 by reason of his Dwarfishness: he ran before, and climbed up into a
 Sycomore (or Wild Fig-Tree) that from thence he might have a full
 sight of him, knowing he was to pass that way.

Ver. 5. When Jesus came to the Place, he looked up, and saw him; and
 said unto him, Zaccheus, make haste, and come down; for to day I must
 abide at thy House.

This (for ought I find) was the first Man, whose House Christ
 ever had invited himself to: and this perhaps was the first Man too,
 that had express'd so great Desire, and taken so much Pains, to see
 him.

It may reasonably be Enquired, how it should come to pass, that
 Jesus, who it is probable had never seen, nor heard of Zaccheus be-
 fore, should call upon him by name. But it is as reasonable to con-
 clude, that as his Divinity was sufficient to inform him in all things;
 so his calling Zaccheus by his name, of whom he had no Personal
 knowledge

knowledge before, might be a Means to reach Zaccheus, and dispose his Mind to a Consideration, that *Jesus* was more than a *meer* Man. And indeed, there was no doubt an uncommon Working of Divine Providence in the whole Transaction; that both kindled in *Zaccheus* so strong a Desire to see and observe *Jesus*, and put *Jesus* to a stand, when he came where he was, that he could not go on, without calling him down. Nor doth his Inviting himself to be his Guest, seem to proceed from a *voluntary freedom*; but as if he had been under some Necessity thereunto; which made him say, *Make haste, and come down*; for to Day I must abide at thy House. As if it had been so appointed by his Father, whose Will he always did.

Not faster went *Zaccheus* up into the Tree, than he came down again: for he made haste, and came down. And as before he climbed up, he sought *Jesus* earnestly; so now being come down, he received him joyfully.

But this so friendly, and familiar Congress between *Jesus* and the *Publican*, gave no small Offence to the People; who, when they saw it, murmured, saying, That he was gone to be a Guest with a man that is a *Sinner*. Though probably no more a *Sinner*, than others of them were; save that he was a *Publican*, a Toll-Gatherer, or Tribute-Taker, and a Chief one too: All which, for their too frequent Exactions, were hated by the *Jews* (who willingly would not have paid any Tribute at all) and were therefore by them, not less despisedly than commonly, called *Sinners*.

It is (and not without Reason) supposed, that both our Lord said more to *Zaccheus*, for his Instruction and Confirmation; and that *Zaccheus* said more to our Lord (in thankful Acknowledgment of the Divine Favour he had received, in being called, in so especial a Manner, to the publick Profession of the Gospel, and a Participation of the Heavenly things) than is recorded by the Evangelist. For the Text delivers only, That after *Zaccheus* was come down, and stood before the Lord, he said unto him, Behold, Lord, the Half of my Goods I give to the Poor: and if I have taken any thing from any Man, by false Accusation, I restore (or rather will restore, the present Tense being put, by Enallage, for the Future) Fourfold unto him. And that thereupon *Jesus* said (rather to the rest concerning him, than to himself) *This Day is Salvation come to this house*, for as much as he also is the Son of *Abraham*. Which his thus Receiving of Christ into both Heart and House, rendred him in a Spiritual Sense and Relation, if he was not so before in a Natural, as being of the Jewish Stock and Nation: which is not fully agreed by the Learned; some supposing him to have been a *Gentile*; others (as *Cassiodorus* and *Grotius*) strongly arguing that he was an *Israelite*.

Our Saviour, having said those words (*This Day is Salvation come to this House, &c.*) added, For the Son of Man is come to seek, and to save that which was lost. When his Disciples had heard this, he perceiving that their Thoughts (which were always apt to run after an Earthly Kingdom) were now more than ordinarily raised, in Expectation that the Kingdom of God should immediately appear (supposing, it seems, that when he should come to *Jerusalem*, to which he

was

Luk. 19. was now pretty nigh, he would *actually take Possession* of the Kingdom) for their better Instruction gave them this Parable.

12.

A certain Noble-Man, said he, went into a far Country, to receive for himself a Kingdom, and to return. And before he went, he called his *Ten Servants* (a *Definite* number being set for an *Indefinite*) and delivered to them *Ten Pounds* (not in a *Company*, but every one his Pound to *himself*) and said unto them, *Occupy* (that is, Employ) it *till I come*. But his Citizens *hated* him, and sent a Message after him, saying, *We will not have this man to Reign over us*. But when he had received the Kingdom, and was returned, he did not presently fall upon those *rebellious* Citizens, that had wholly rejected him: but first *called them to Account* to whom he had committed his Money to be Improved; that he might understand how much every Man had *gained* by Trading with it.

Commanding them therefore to be called unto him, the *first* came and said, Lord, *thy Pound hath gained Ten Pounds*. Wherein it is observable, that he *modestly* attributes the Gain, or Improvement that was made, not to *his own Skill* or Industry, but to the Money, the *Gift* which his Lord had entrusted him with. Whereupon his Lord said to him, Well, thou good Servant, because thou hast been *faithful in a very little*, have thou Authority over *Ten Cities*.

The Second came, and said, Lord, Thy Pound hath gained *Five Pounds*: To whom likewise his Lord said, Be thou also over *Five Cities*.

But there came another, and he said, Lord, *Behold, here is thy Pound*, which I have kept laid up in a Napkin: for I was *afraid* of thee, because thou art an *austere* Man; One that *takest up* that thou *laidst not down*, and *reapest* that thou *didst not sow*.

As this Fellow brought in a *different Account* from those of his Fellow-Servants, so he received a *different Answer* and Reward. For his Lord, taking him upon his own *Hypothesis*, told him, *Out of thy own Mouth will I judge thee*, thou wicked Servant: for if thou tookest me to be such an *austere* Man, as thou representest me, Taking up that I laid not down, and Reaping that I did not Sow; why didst not thou then *give my Money into the Bank*, that at my Coming I might have received mine own *with Usury*? that is, with *Improvement*?

When he had thus *Convicted* him, he said to them that stood by, *Take from him the Pound, and give it to him that hath Ten Pounds*. This startled them, and they made bold to put him in mind, That he had *Ten Pounds* already. But their Lord confirmed his Decree with this Reason; For I say unto you, That *unto every one which hath* (something of his own, which he hath gained, by the Improvement of the Stock committed to him) *shall be given*; but from him that hath not (that has made no profitable use; no Improvement of the Stock given him to trade with) *even that which he hath* (the Original Stock, the Gift it self) *shall be taken away*.

Then, having *settled Accounts* with those that, at least, owned him to be their Lord; he at last remembers them, who had sent him that *provoking Message*, v. 14. and with these he had another sort of Reckoning to make. But as for those *mine Enemies* (said he) who

would not that I should reign over them; Bring them hither, and slay them before me.

By this Parable, so fitly adapted to the present Occasion, he both rectified the Mistake of his Disciples concerning the Nature of his Kingdom; corrected their unseasonable Desire and Expectation of it: and informed them what was needful, on their Parts to be done, if they would be Partakers of it when it came. To the Performance whereof, he encouraged them, by the Rewards proposed to the Faithful and Diligent, proportioned to the Improvement they made, of the Divine Gift committed to them, for the gaining of Souls to him: and by the Punishment inflicted on the Slothful and Slandrous Servant, who not only made no Improvement at all; or attempted it, but falsely laid the Blame of his own Fault upon his Lord. And in the Close of the Parable, he plainly set before those Jews, who both hard'ned themselves against his most gentle and kind Invitations, and with the utmost Contempt, refused to come under his most just and mild Government, what at the last their Doom and Punishment would be.

When Jesus had spoken this Parable (which related to both his Disciples, and the Multitude) he left Jericho. And as, at his Entering into it, he found a Blind Man, whom he restored to Sight: so now, at his going out of it, he found two Blind Men (so Matthew delivers, though Mark mentions but one, and calls him Bartimeus, the Son of Timeus, which the word [Bar-Timeus] imports, and who probably was some more noted Beggar than the other) sitting by the Way side. Mar. 20: 30. Mat. 19: 46.

These, when they understood that Jesus of Nazareth passed by, cryed out, Jesus, thou Son of David, have mercy on us. And when the People would have made them hold their Tongues; they, not willing to lose such an Opportunity, cryed the louder, Have mercy on us, O Lord, thou Son of David.

Their Voice reached our Lord's Ear, which was always open, and attentive to the needy Suppliants, and caused him to stand still, and command that they should be called to him. Whereupon the People, who before had Chidden them for calling after him, now as willingly called them, saying, Be of good Comfort, arise, he calleth you.

This bespeaks an Expectation, even in the Multitude, that these Blind Beggars should receive some Benefit from Jesus, more than a bare or common Alms: And the Blind Men hearing it, presently got up, and came to Jesus; Bartimeus, either for haste, or Joy, casting away his Garments.

When therefore Jesus had asked these (as he had done the other before) what they desired he should do unto (or for) them, and they had Answered (as the other did) Lord, that our Eyes may be opened, that we may receive our Sight; he, having Compassion on them, touched their Eyes, and said (to each of them) Go thy way, Thy Faith hath made thee Whole: Whereupon they immediately received their Sight, and followed him in the way.

Drawing nigh now to Bethany, he said to his Disciples, Our Friend Joh. 11: Lazarus sleepeth (so, in Scripture, is Death often expressed) but I go, (added he) that I may awake him out of Sleep. 11.

His Disciples, thinking he had spoken of taking Rest in Sleep, and understanding that to be a good Symptom of Health; said, Lord, if he Sleep, he will do well: so that Jesus was fain to tell them plainly, He was Dead; which was what he intended, when he said He sleepeth.

But, added he, *I am glad, for your Sakes, that I was not there*; to the intent ye may believe that I am the Messiah: nevertheless, *let us go unto him*. And, said Thomas, who is called *Didymus* (which signifies a Twin,) let us also go, that we may dye with him.

Bethany being near to *Jerusalem*, many of the Jews came from thence to visit the two Sisters; and to comfort them concerning their Brother: and while Mary entertained these in the House; Martha (who applied her self to the general Care of the Family-Business) had the Opportunity of getting the first notice that Jesus was coming. For when he was come near the Town, understanding that *Lazarus* had lain in the Grave four Days already, he made a Stop there for a while, before he Entred the Town.

Ver. 20. As soon therefore as Martha had heard where he was, she went and met him; and at the first Greeting, brake forth and said, Lord, if thou hadst been here, my Brother had not dyed. Yet, that she might not lose the Benefit of his being now come, she added, But I know that even now whatsoever thou wilt ask of God, God will give it thee. Which shews she had not yet attained to a due sense of his Divinity, and that the Confidence she had Expressed, that her Brother had not died, if he had come before he died, was grounded only on a Persuasion, that he would have asked his life of God, and that God would have given it him; as he had done, in like Cases, to some eminent Prophets, in former Times.

Ver. 23. Jesus, over-looking her shortness in this respect, told her positively, Thy Brother shall rise again. She not yet reaching the Height of his Intention, readily answered, I know that he shall rise again in the Resurrection at the last Day. But Jesus, desirous to raise her up to a right Pitch of Faith, using a Metonymie of the Effect for the Cause, told her plainly, I am the Resurrection and the Life: He that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never dye. Believest thou this? said he to her. Yea, Lord, replied she, (a little more awak'ned than before) I believe that thou art the Christ, the Son of God, which was promised should come into the World.

Ver. 28. When the Discourse had ran thus far between them, he, as it is probable, asking for her Sister; she went her way, and calling her Sister privately aside, that their Jewish Guests might not over-hear her, told her, the Master (for so in that Family he was wont to be called) was come, and asked for her. Which Mary no sooner heard, but she arose quickly, and came unto him; finding him without the Town, in the Place where Martha had met him.

The Jews mean while (who had been sitting with her to comfort her) when they saw Mary rise up so hastily, and go out, followed her, supposing she was gone to the Grave, to weep there.

But

But *Mary*, as soon as she was come to *Jesus*, falling down at his *Ver. 32.*
 Feet, and weeping, said (as her Sister had done) unto him, Lord,
if thou hadst been here, my Brother had not dyed.

When therefore *Jesus* saw her weeping, and the *Jews* also weeping *Ver. 33.*
 who came with her, he groaned in the Spirit, and was troubled in him-
 self; and asked, *Where have ye laid him?* They said, Lord, Come and
 see. So deeply was *Jesus* affected, that he not only groaned, but
 wept. Which these *Jews* observing, Behold (said they) how he loved
 him! But could not this Man (said others of them) who opened the
Eyes of the Blind, have caused that even this Man should not have
 died?

Now when *Jesus*, who again groaned in himself, was come to the *Ver. 39.*
 Grave, (which was a Cave, having a Stone laid on it) he bid them
 Take the Stone away. But *Officious Martha*, too soon forgetting what
 her Lord had so lately said to her, and fearing, lest some unwholsome
 Smell should offend him, said to him, Lord, by this time he stinketh;
 for he hath been buried four Days.

These words, proceeding from want, or weakness of Faith, and tend-
 ing to frustrate the great Work he was about, was more offensive to
 his Ear, than an Evil Smell (had there been any) would have been
 to his Nostrils. Yet he, bearing with her weakness, as knowing her
 Intention to be good, put her by with this gentle Reproof. Ah!
Martha, said I not unto thee, that if thou wouldst believe, thou shouldst
 see the Glory of God? that is, his Glorious Power, effectually working
 for the Raising up of her dead Brother to life again. Which very
 words not being found in that Discourse, which he had with her be-
 fore, may lead us to suppose, That he spake more to her, than is
 express'd in the Text; or that what he now said, was virtually inclu-
 ded in what he then spake.

The Grave-stone being now removed, *Jesus* (who before, though *Ver. 41.*
 not verbally, yet vocally, with deep-fetch'd Groans, had prayed to his
 Father) now, lifting up his Eyes, returns him publick Thanks; say-
 ing, Father, I thank thee, that thou hast heard me. Then added, And
 indeed, I knew that thou hearest me always: but because of the People
 which stand by, I said it, that they may believe (may have the more
 reasonable ground to believe) that thou hast sent me.

When he had thus spoken, he cried with a loud Voice, *Lazarus*, *Ver. 43.*
 Come forth. And at that Life-giving Voice; He that was dead came
 forth, bound hand and foot with Grave-Clothes; and his Face bound
 about with a Napkin. Whereupon *Jesus* said to them that were pre-
 sent, Loose him, and let him go: who by that Act might be more assured
 themselves of the Certainty of the Miracle, and more able and ready
 to attest the Truth of it.

This so great and conspicuous Miracle had its due Effect upon many
 of those *Jews*, who came to visit and comfort the two Sisters: who,
 having seen the things which *Jesus* did, believed on him. But such
 is the Diversity of Mens Minds, that some, of the same Company,
 went their ways to the *Pharisees* (who they knew were Enemies to
Jesus) and informed them what things he had done.

This

Ver. 47. This so nettled them, that both the *Chief Priests* and the *Pharisees* gathered together in *Council*, that they might consider what *Course* to take with him, to stop his growing *Fame*.

Being thus assembled, some one amongst them, breaking forth abruptly, as is usual under disturbance of *Mind*, said to the rest, *What do we?* for this Man doth many *Miracles*. If we let him thus alone, all Men will believe on him (and perhaps set him up for King) and then shall the *Romans* come, and take away both our *Place* and *Nation* (our *City*, and our selves, demolishing the *City*, *Jerusalem*; and destroying or transplanting the *People*; which was the very thing that afterwards befell them.)

When this Man had briefly opened the *Danger*, Another of them (whose Name was *Caiaphas*, and who was *High-Priest* that same year) in Contempt of their dull and slow Counsels, said unto them, *We know nothing at all* (ye sit as if ye had no Sense of the Matter) nor consider, That it is *Expedient* for us, that one Man should die for the *People*, and that the whole *Nation* perish not.

This (saith the Evangelist) he spake not of himself; but being *High-Priest* that year, he prophesied that *Jesus* should die for that *Nation*. Not that his Title of *High-Priest* did entitle him to Prophecy, or that the Gift of Prophecy was usually, or of Course, annexed to that Office: but it being the Will of God, that this great *Mystery* should be publish'd amongst them, it pleased him to give it forth through the *High-Priest's* Mouth, as being likely to have more *Influence* upon the rest of the *Council*, coming from him; than if it had come from a private Person, or one in a lower Station among them.

As for *Caiaphas* (*High-Priest* though he was) he spake he knew not what, God making use of his *Tongue* to fore-tell what never reached his polluted Heart. But the Evangelist hath extended his Words farther, than to the *Jewish* Nation only; making him to Prophecy that *Jesus* should die for that Nation: and not for that Nation only, but that also he should gather together in one, the *Children of God* that were scattered abroad, viz. the *Gentiles*, those other *Sheep*, which himself had said he had, that were not of the *Jewish* Fold, *Joh. 10. 16.*

What *Caiaphas* had said unto them, made such Impression on the rest of the *Council*, that from that day forward, they laid their Heads together, to contrive how they should take him, and put him to death.

Wherefore *Jesus*, knowing their Designs against him, walked no more openly among the *Jews*; but went thence into a Country near unto the Wilderness, into a City called *Ephraim* (or *Ephrem*) and continued there with his Disciples.

But the *Jews* *Passeover* being nigh at hand, many went out of the Country up to *Jerusalem* before the *Passeover*, that they might purify themselves (if they were under any legal Pollution, or perform some Vow that they had made, or on any other like Occasion;) and these sought for *Jesus* (in hopes, perhaps, to see some *Miracle* wrought by him.) Wherefore discoursing together about him, as they stood in the

the Temple (where he used to be, and where they looked for him,) they enquired one of another, *What think ye? That he will not come Ver. 55. to the Feast?*

The Chief Priests and Pharisees, on the other hand, *hunted* after him on another Account, that they might *seize* on him, in order to put him to death: and to that End they had given a Commandment, *Ver. 57.* That if any Man knew where he was, he should *make it known*, that they might take him.

While thus on all hands they were *big with Desire*, and Expectation of him, He advances towards them: and Six Days before the Passover began, came (within less than two Miles of them) to Bethany; the Town where lived Lazarus, who had been dead, and whom he had raised from the Dead. Mat. 26.
6.
Mar. 14.
3.
Joh. 12.
1.

Here a Supper was provided for him, in the House of one Simon, surnamed *the Leper* (because he had formerly had the Leprosy, of which it is supposed he was cured by Jesus) who is held to have been of the Sect of the Pharisees, but a Favourer of our Saviour's Doctrine; and somewhat of Kin to Lazarus.

At this Supper Martha served, or waited at Table (an Employment not unsuitable to her Inclination, *Luke 10. 40.* And besides, if *Grotius* be in the right, Women did not use to sit down at such Feasts) but Lazarus was one of them, who sat at Table with him.

As for Mary, the other Sister, she was better employed: for she taking a Pound of Ointment, of Spikenard, very costly, anointed therewith the Feet of Jesus.

Matthew names not the Woman; but says, There came unto him a Woman, having an *Alabaster-Box*, of very precious Ointment, and poured it on his Head (not on his Feet) as he sat at Meat. Mark, who for the most part transcribes Matthew, delivers it in the same manner; Save that he says, she *broke* the Box, and then poured the Ointment on his Head, without mentioning of his Feet. But (if it be one and the same Story, which Matthew, Mark and John deliver, which Interpreters are not agreed upon) it is not unlikely, but that some of the Ointment, which was poured on his Head, might flow, and fall down upon his Feet; which was the fittest Place for the Woman to use her Hair instead of a Towel.

However it was as to that, the House, John says, was filled with the Odour of the Ointment.

This good Act of the Woman was ill resented, it seems, by some of the Men. Matthew says, When the Disciples saw it, they had Indignation: which Entitling them all to it, had need to be read with a *Synecdoche*.

Mark more warily says, There were some that had Indignation within themselves. But John, in my Opinion, lays the Saddle on the right Horse, when he appropriates this grating humour to Judas. For he says, One of the Disciples, Judas Iscariot (Simon's Son, which should betray him) said, Why was not this Ointment sold for Three hundred Pence, and given to the Poor? And the Evangelist adds, This he (Judas) said, Not that he cared for the Poor, but because he was a Thief, and had the Bag, and the Keeping of what was put therein. And

And it may well be thought, that he who but a few Days after, could find in his heart to *sell his Master* for *Thirty Pence*, would be apt to *murmur*, to see the worth of *Three hundred Pence* thrown away (as he accompted it) and so go *beside his Bag*.

Whether *Judas* only was guilty of this Fault, or some others also were, by his Example or Persuasion, drawn into the like Error (though not from the like Ground, nor with the like Intention) to *repine* at the *Liberality* of this *Pious Woman*, and account it but waste and lost, which she had so *devoutly* bestowed upon her Master and theirs: yet our Lord (who well knew the *Integrity* of her *Mind*, and the *fervent Affection* of her *Heart* to him) took *kindly* what she had done, and rebuked him, or them, that maligned her for it.

Mat. 26. *Why trouble ye the Woman*, said he? *Let her alone; she hath wrought*
10. *a good Work upon me; she hath done what she could: Against the day*
Joh. 12. *of my Burying hath she kept this; and now she is come before-hand to*
7. *anoint my Body to the Burying: for in that she hath poured this Ointment on my Body; she did it for my Burial.* Alluding therein to the common Usage of those times, to Anoint or Embalm the Dead.

Then, with respect to the *pretended Care* they expressed for the *Poor*, he told them, They had the *Poor always with them*, and might have Opportunity enough to do them good, whensoever they would: but they were not like to have him with them *always*, nor *long*.

But of this he assured them, with a Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole World, there shall this also which this Woman hath done, how much soever any of you dislike it, be spoken of for an *honourable Memorial* of her.

Bethany being so near Jerusalem, it was known there that *Jesus* was
Joh. 12. at Bethany; and that drew much People of the *Jews* thither, who
9. came, not for *Jesus* his sake only, but that they might see *Lazarus* also, whom he had raised from the Dead.

But this flocking of the People after *Lazarus*, did so incense the High-Priests (and their Adherents) that they consulted how, and
Ver. 10. upon what pretence, to put *Lazarus* also to death; because that by reason of him, many of the *Jews* went away, and believed on *Jesus*.

The Entertainment which *Simon* had given *Jesus*, being on the Sabbath-day at night; next morning, being the first day of the Week, he set out from Bethany for Jerusalem: his Disciples, and a Multitude of People attending him.

And when they were between Bethany and Bethphage, at the Foot
Mat. 21. of the Mount of Olives, *Jesus* sending forth two of his Disciples, said
1. unto them, Go your way into the Village over-against you; and as
Mar. 11. soon as ye be entred into it, ye shall find an *Ass* tied, and a *Colt* with
1. her (so *Matthew*: *Mark* and *Luke* mention only a *Colt*:) Loose them,
Luk. 19. said he, and bring them unto me. And if any Man (added he) ask
29. you *Why ye do so?* tell him, *The Lord hath need of them*, and straightway
Joh. 12. he will send them thither.
12.

All this (says *Matthew*) was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell the Daughter of Sion, Behold, thy King cometh unto thee, Meek, and sitting on an *Ass*, and a *Colt*, the Foal of an *Ass*.

From

From whence, or out of what Prophet; *Matthew* took this, is not express'd: but generally referred by Interpreters to the Prophet *Zachary*, ch. 9. 9. where the Sense of what the Evangelist here gives may be found, rather than the very words.

The Disciples went, and found the *Colt* (or *Ass* and *Colt*) tied by a Door abroad, in a place where two Ways met; and they loosed him. Which some of them that stood there seeing, said unto them, *Why do ye loose the Colt?* To whom they answering, *The Lord hath need of him:* they thereupon let them go.

So they brought the *Ass* and the *Colt* to *Jesus*; and when they had put their Garments upon them, they set him up thereon.

The Difference of the Account given of this Matter, by the Three Evangelists that treat most particularly of it, renders it somewhat the more intricate, and difficult to be expressed; *Mark* and *Luke* saying nothing of the *Ass*, but of the *Colt* only: whereas *Matthew* speaks directly of both the *Ass* and the *Colt*. To accommodate it, some Interpreters imagine that *Jesus* rode upon both; the *Ass* first, the *Colt* afterwards. And there want not some, who suppose there was a Mystery in it; the *Ass*, which had been used to carry, representing the *Jews*: the *Colt*, on which never Man had sat before, setting forth the *Gentiles*; who had not yet been broken, and brought under subjection, as the *Jews* had been. But *Abraham Scultetus* in his *Exercitatus. Evang. lib. 2. cap. 83.* calls this Opinion [of Christ's riding on both *Ass* and *Colt* by turns] ridiculous; and the Allegories, which were built thereon, most vain.

Now when *Jesus*, thus mounted, set forward again, they that went with him (which, besides his Disciples, were a very great Multitude) spread their Garments in the way as he went; and others cut down Branches from the Trees, and strewed them in the way: and besides all these, much People, that were come to the Feast, when they heard that *Jesus* was coming to *Jerusalem*, took Branches of *Palm-Trees*, and went forth to meet him.

The carrying Branches of *Palm*, or *Lawrel*, on such pompous Occasions as this, *Causabon* tells us was the usual manner of the Eastern People: And from the carrying of *Palms* at this time, hath this day gotten the Name of *Dominica Palmarum*, or *Palm-Sunday*, with some.

When now he was come even to the Descent of the Mount of Olives, the whole Multitude of his Disciples (not yet letting go their Expectation of an Outward Kingdom for their Master, and themselves under him; but rather being heightened in their Hope thereof, from this pompous Progress to the Royal City) began (more eminently) to rejoice, and praise God with a loud Voice, for all the mighty Works that they had seen; saying, *Blessed be the King, that cometh in the Name of the Lord, Peace in Heaven* (or Peace be to him and his Kingdom from Heaven) and *Glory in the Highest*.

This stung some of the *Pharisees* (who usually thrust themselves into the Crowd, that they might the more readily watch and ensnare him,) and they from hence took Occasion to bid him Rebuke his Disciples for speaking so highly of him. But instead of doing so, he

told these *Cavillers*, that *If these* (his Disciples) *should hold their Peace, the Stones* (the Unconverted) *would immediately cry out to supply their defect.*

By this time being come *near* unto the City, he both *wept* over it, and brake forth into this *compassionate Lamentation* for it; *If thou hadst known* (or, O that thou hadst known, that is, regarded) *even thou, at least in this thy day, the things which belong unto thy Peace!* but now they are *hid* from thine Eyes. For the Days shall come upon thee, that *thine Enemies shall cast a Trench about thee, and Compass thee round, and keep thee in on every side; and shall lay thee even with the Ground, and thy Children within thee: and they shall not leave in thee one Stone upon another; because thou regardest not the time of thy Visitation.*

By this time they who accompanied him *before*, and they who came out of *Jerusalem* to meet him, *falling into one Body together*, sent forth their joint and joyful *Acclamations*; Crying, *Hosanna to the Son of David* (Save, I beseech thee, the Son of David) *Blessed is the King of Israel, that cometh in the Name of the Lord; Hosanna in the Highest; (Save, I beseech thee, thou that dwellest in the highest Heavens.)*

With this *triumphant and pompous Shew*, they *Entred the City*, which put the Citizens into no small *Amazement*, and made them ask, *Who is this?* To whom some from among the Multitude answered, *This is Jesus, the Prophet of Galilee.* And those People who had been with him when he called *Lazarus* out of the Grave, and raised him from the Dead, did bear Record also *that it was he.*

Not a little *tickled* may we suppose the Disciples to be, finding so great a readiness in the People, to *advance* what they themselves so much *desired*, an *Outward Kingdom* for their Master; for as yet they understood not these things. But afterwards, when *Jesus was first Crucified, and then Glorified*; they remembered that these things were written of him, and that they had done these things unto him.

But not more *pleased* were they, to see this *Honour* done to their Master, than the Pharisees were *displeased*, and inwardly vexed, to find the People so taken with him. Which made them vent their Discontent one to another, privately among themselves, saying, *Perceive ye how ye prevail nothing? Behold the World is gone after him.*

We do not find that *Jesus* made any Stop, after he was entred *Jerusalem*, until he came to the Temple. He went not to the *Palace*, but to the Temple, to shew, his Kingdom (whatever his Followers thought) was not *Temporal*, but *Spiritual*; his *Business* there, not matter of State, but *Religion*. Which we may well think was some Disappointment to his Disciples, as well as to the applauding People.

Mar. II. At this time he only went into the Temple, and *looked round about* upon the things that were there; probably that he might take notice wherein the *Abuses* lay, and what was to be *reformed*. Then having made his *Observations*, and the Evening-Tide being by this time come; not willing to lodge in *Jerusalem*, he went out with the Twelve unto *Bethany*: having sufficiently raised the Expectation of the People, by his so Solemn Entry.

Next Morning, as he returned into the City, he was *hungry*. And seeing a *Fig-Tree*, at some distance, on the way, he came to it, to see *Ver. 13.* if haply he might find any thing thereon: but when he came to it, he found *nothing but Leaves*. The Reason of which *Mark* thus gives; *Mat. 21.* for the time of *Figs* was not yet. But may it be thought that *Jesus* did *19.* not know the time for *Figs*? or that knowing it, he would look for *Figs* before the due time? or that he would *curse* the Tree, for not bearing Fruit before its time? Dr. *Hammond* would help the matter, by saying, it was not a good *Fig-Tree*. Dr. *Lightfoot* supposes this was not a common *Fig-Tree*, but an extraordinary one; of that Sort which (he says) bears every Year; but is three Years in ripening. But if this Tree was an Emblem of *unfruitful*, and unprofitable Servants: how can it be supposed that it was unseasonable for ripe fruit to have been upon it, when Christ went to it for Fruit to satisfy his Hunger?

However it is plain from both the Evangelists, that this *Disappointment* drew from *Jesus* that *blasting* word, *Let no fruit grow on thee* (or, Let no Man eat Fruit off thee) henceforward for ever. Whereupon the *Fig-Tree* presently *withered*.

But he with his Disciples passed on into the City; And being come to the *Temple*, he entred into it (that is, into the Court thereof) and fell to work, to reform those *Abuses* which he had observed *Mat. 21.* there the day before. For he cast out all them that sold and bought *12.* in the (Court of the) *Temple*, and overthrew the Tables of the Money-*Mar. 11.* Changers, and the Seats of them that sold *Doves.* *13.*

The Pretence for making this Place a *Market*, was for the Accommodation of them that came to offer Sacrifices there; especially now at this great and solemn Feast of the approaching *Passeover*. At which time not only *Sheep* and *Oxen* (by some, and on some Occasions) but *Turtles* or *Doves*, and *Pigeons* (by others, and on other Occasions) were, by the Law required to be offered: and none was to appear before the Lord empty; but every one was to offer something. And because the Offerers (at these Solemn Festivals especially) being to come from all parts of the Nation, could not bring their Offerings with them; but must furnish themselves, for their Money when they came here. They thought on both hands, both *Buyer* and *Seller*, that this was the fittest Place for them to drive their *Bargains* in. And through the Corruption of the Times, the *Priests* (who themselves not only were corrupted, but Corrupters of Others) were willing, for a *Corrupt* Interest (that they might get something to themselves thereby) to wink, at least, at this *Prophanation* of the Temple. For it is not to be doubted (says *Grotius* on the Place in *Matthew*) but the *Priests* made their *Bargain* also, to have some Part of the *Gain*, for the Use they suffered them to make of the Temple. But *Scultetus* is more positive. For having shewed that the *Levites* hunted after *Gain*, by the Exchanging of the Money that was to be paid for buying Sacrifices, which were sold in great Numbers near the Temple; he adds, Yea, the *Priests* so artificially managed the matter, that they often sold one Victim to many Persons, before it was offered in Sacrifice. And he shews how they did it, *There comes* (saith he) one

to offer Sacrifice ; to whom they put off a Sheep, and take Money of him for it, promising that they will offer it for him. By and by comes another, and he buys the same Sheep of them. This he confirms by a Relation out of Hierom ; which, for the length of it, I forbear to transcribe hither : but the Reader may find it in Scultetus his Exercitat. Evangel. l. 2. cap. 84.

As for the Money-Changers, whose Tables were now thrown down, they were thought *useful*, not only in the Common way of Trading there used : but more especially for the changing of *Shekels* into *half-Shekels*. For the Law requiring every Man, Rich and Poor, from 20 Years old and upwards, to offer an *Half-Shekel* to the Lord, *Exod. 30.* these Money-Changers sat always ready to furnish every one with an *Half-Shekel*, that wanted, having some small allowance for the Exchange.

When thus our Lord had Purged the Temple from these Corruptions, and that with such Authority, that he would not suffer that any Man should so much as carry a Vessel through the Temple (unless it was appointed for the Temple-Use) he thus *reproved* them who had thus polluted the Temple. It is written (*Isa. 56. 7.*) *My House shall be called a House of Prayer for all People ; but ye have made it a Den of Thieves.* So *Mar. 11.* he called those (whether *Priests* or *People*) who by driving this unlawful Trade there, exacted Gain one upon another ; and by *Prophaning* the Holy Temple, robbed God at once of both his *Right* and his *Honour*.
Mat. 21. 13.
Mar. 11. 17.
Luke 19. 46.

These words so galled the *Chief Priests* and the *Scribes*, that they together with the Chief of the People, sought to *destroy* him ; but could not find which way to do it : for as they *hated* him, so also they *feared* him ; because all the People were very *Attentive* to hear him, and were astonished at his *Doctrine*.

For he taught daily in the Temple : and that drew the *Blind* and the *Lame* to him thither : and there he *healed* them. Nor was that all that troubled them : but the very *Children* also crying in the Temple, said, *Hosanna to the Son of David.*

The Sight of the wonderful things he did, and the Hearing what those Children said, did so sorely displease the *Chief Priests* and *Scribes*, that not knowing how otherwise to vent their Anger, they upbraided him with the Children's *Acclamations* ; Saying, *Heardest thou what these say ?*

Yes, replied he, I do : but have ye not read, *Out of the mouth of Babes and Sucklings thou hast perfected Praise.* Which they might have read in *Pf. 8. 2.* with this only Variation ; that in stead of [*Perfected Praise*] here, it is [*ordained strength*] there.
Mat. 21. 16.
Luke 19. 40.

At the Dedication of the first Temple by King Solomon, provision seems to have been made for *Strangers* (that were not of *Israel*, but came out of far Countries) to come and pray towards that House, *1 Kings 8. 41, &c.* Which that devout *Gentile* afterwards did, we have Instance (among Others) in Queen Candace's *Eunuch* ; who came out of *Ethiopia* to *Jerusalem*, to worship, *Acts 8. 27.*

Accordingly the Evangelist John tells us, There were certain *Greeks* among them that came up to worship at the Feast.
Joh. 12. 20.

It hath been doubted, whether these *Greeks* (or *Hellenists*) were *Jews* by Birth, but living in *Greece*, out of *Judea* ; or *Profelytes* to the *Jews*. The old Bible-Note says, They were of the Race of the *Jews*,

Jews, and came out of *Asia* and *Grecia*: for else, the *Jews* would not have permitted that they should worship with them in the Temple. But that they were permitted to worship with the *Jews* in the Temple, or that they came with that Intent or Expectation, doth not appear. They might come to worship, and might be, permitted to worship, though not *in the Temple*, but *in the outward Court* of the Temple; into which all agree, the lowest Rank of *Profelytes* might come, and worship.

Dr. *Hammond* supposes these *Greeks* to be *Profelytes* of the Gate: who, though they were not permitted among the *Jews*, to celebrate the Feast with them: yet might both behold their Solemnities, and also worship, at that time of Publick Worship, in *Atrio Gentilium*, in the Court of the *Gentiles*.

The *Profelyte* of the Gate, *Godwin* tells us, was *not Circumcised*, neither did he conform himself to *Mosaical* Rites and Ordinances: only he was tied to the Obedience of those Commandments, which among the Hebrew Doctors go under the Name of *Noah's seven Precepts*. See *Godwin's Moses and Aaron*, l. 1. c. 3. Of this sort of *Profelytes* are they supposed to have been, who in *Acts* 2. 5. are called *Devout men*, out of every Nation under Heaven.

These *Greeks* (whatever else they were) having heard, no doubt, of the Fame of *Jesus*, from the many Miracles he had wrought, (especially this late and wonderful Miraele, of raising *Lazarus* from the Dead) had it seems a great desire to see *Jesus* (that is, to have some Conference, or Convelation with him: for barely see him they might, without asking.)

In order therefore thereunto, they address themselves to *Philip* (who being of *Bethsaida* of *Galilee*, they might perhaps have some knowledge of) Desiring him to *Introduce* them to *Jesus*. He, not willing to undertake the Matter of himself, consults *Andrew* about it. They both, not knowing how safe it might be, or how taken by their Master, if they should bring *Strangers* to him, without his Consent or Knowledge, went together to him, and acquainted him with the Business.

Whether they were admitted, or not, the Text doth not exprefs: but it is reasonable to think they were. For he, who was not wont to *refuse any*, would not be likely to deny Admittance to these: And besides, the Matter of the Discourse he then entred upon, seems particularly adapted to *such* Auditors as these.

For since not his Disciples only, but all others who *favoured* his Doctrine, or any way *wished well* unto him, both pleased and deceived themselves with a *vain* Hope of his taking upon him an Earthly Kingdom; which not improbably the Authority he had exercised the day before, in turning the Buyers and Sellers out of the Temple, and over-turning the Tables and Seats of the Money-Changers and Dove-Sellers, might have somewhat heightned: he now entertains them with a Discourse of his approaching Sufferings, which was very remote from his being a King.

He begins with telling them, *The Hour is come* (or coming, and *Joh. 12.* that so near at hand, as if it were just come) that *the Son of man* ^{23.} *must*

must be glorified : yet not in the manner they expected ; but *through Sufferings* and Death, as his following words intimate. For, by a most significant *Metaphor*, taken from *Grain*, he shews both that it was needful he should die, and that his *Death* will be a Means of bringing many to *Life*.

Ver. 24. This he brings in with a Verily, verily, I say unto you, *Except a Corn of Wheat fall into the Ground, and dye, it abideth alone* (it remains a Corn of Wheat only, and no more, not bringing forth any fruit, any more Corns.) But if it die (if it *cease* to be a Corn, and by the warmth and vertue of the Ground into which it fell, become a Root) it bringeth forth much Fruit (a great Encrease, *many* Stalks, *many* Ears upon those Stalks, and *many* Corns in each Ear.)

Ver. 25. Then, that he might encourage his Disciples, and the rest that heard him, not to shrink for fear of Sufferings, he tells them, *He that loves his Life* (more than he loves Christ, and therefore will either not take up the Profession of his Gospel, or having taken it up, will let it fall again, lest he should hazard his Life by it) *he shall lose it* : and he that *hateth his life* in this World (that is, regardeth it not in comparison of his Testimony to Christ) *he shall keep it unto Life eternal* ; so that none need be faint-hearted, nor backward in following him.

Ver. 26. Next, he takes them upon their own *Hypothesis* and Desire, of his being a King, and they his Subjects or Servants. For, says he, *If any man* (pretend to) *serve me, let him follow me* (and that *through all Ways and Weathers*, foul as well as fair, rough and hard as well as smooth and soft) and *where I am, there shall my servant also be* : But then again, for their Encouragement, he adds, *If any man serve me* (thus faithfully, heartily, constantly) *him will my Father honour*.

While thus he discoursed of his Sufferings and Death, a Sense of the *Agony* he was shortly to undergo, gave him a sudden and sharp Pinch, to which his Nature, as *Man*, was subject (being in all points tempted as we are, yet *without Sin*, that he might the more Compassionately bear with the Ignorant, and them that are out of the way, for that he himself also was compassed with *Infirmity*, Heb. 4. 15. and 5. 2.)

Ver. 27. This caused him to break forth somewhat abruptly, and say, *Now is my Soul troubled*. And what shall I say? Father, *Save me from this hour*. Yet, as recalling himself, presently adds; But *for this Cause* (to undergo this Death) *came I unto this Hour* : therefore I will rather choose to say, Father, *Glorify thy Name*.

So acceptable to the Father was this Submission, and Resignation of the Son ; that it was immediately Answered by a Voice from Heaven, which said, *I both have glorified it, and will glorify it again*.

This heavenly Voice startled the Standers by, who heard it ; and begat in them different Apprehensions concerning it. Some saying that it thundred ; others that an Angel spake to him. For it was the Opinion (says Grotius) of many among the *Hebrews*, that God spake not but by the Ministry of *Angels* : therefore (says he) The Ten Commandments, which God is said to have spoken, are ascribed to *Angels*, Acts 7. 38. Heb. 2. 2.

Jesus,

Jesus, not heeding their *Notions*, how or by what means the Voice *Ver. 31.* came, tells them, that which concerned them more, that this Voice came not because of *him*; but for *their Sakes* (*viz.* that they might believe in him, and so escape the Judgment of this World: for he adds) *Now is the Judgment of this World; Now shall the Prince of the World be cast out. And I, if I be lifted up from the Earth, will draw all men* (Men of all Sorts, *Gentiles* as well as *Jews*) *unto me.*

This Phrase [of being lift up from the Earth] he used to signify what Death he should die: namely, by being lifted up from the Earth upon the Cross.

But this was so uncouth to the People, who by no means liked to hear of his Death, that they told him, We have heard out of the *Ver. 34.* Law, that *Christ abideth for ever*: How then is it, that thou say'st, *the Son of Man must be lifted up*? *Who is this Son of Man*, said they?

He not taking notice of their Question to Answer it, went on with the Discourse he was upon before, to shew them how they might escape the Judgment of the World; *Yet a little while* (said he) *is the Light with you; Walk while ye have the Light, lest Darkness come upon you*: for (as he that walketh in the Light, sees his way; so) *he that walketh in Darkness, knoweth not whither he goeth.* While therefore ye have the Light, *believe in the Light; that ye may be the Children of Light* (which none ever are like to be, who believe not in it; much less they who blaspheme, and oppose it.)

Our Saviour now observing that the Backwardness of these People to believe on him, proceeded much from their not knowing him to be indeed the *Messiah*, the Son of God, sent to Redeem and Save lost Man; with greater Earnestness cried out, *He that believeth on me, believeth not on me (only) but on him (my Father) that sent me*: And *Ver. 44.* *he that seeth me (with the Eye of true Faith) seeth him that sent me.*

For *I am come a Light into the World*, that whosoever believeth on me, *might not abide in Darkness.* And (tho' I have brought so much Light into the World, that none can justly plead Ignorance; yet) if any man shall hear my Words, and believe not, *I judge* (or con- *Ver. 47.* demn) *him not*: for I came not (*now*, in this Appearance, or Manifestation, as Mediator between God and Man) to judge the World; but to save the World.

And yet he that *rejecteth me*, and receiveth not my words, hath one that judgeth him; *the word that I have spoken*: even the same shall *Ver. 48.* judge him in the last Day. For I have not spoken of my self, but the Father, who sent me, he gave me a Commandment, what I should say, and what I should speak. And I know that *his Commandment* (duely obeyed) *is* (the Cause of, or gives) *Life everlasting.* Whatsoever therefore I speak, even as the Father hath said unto me, so I speak. And having thus spoken *Jesus* departed, and withdrew himself from them.

The Evangelist now adds his own Observation, That though *Jesus Ver. 37.* had wrought so many Miracles before them; yet they believed not on him. Whereby the Saying of *Esaias* the Prophet (Chap. 53. 1.) is fulfilled, *viz. Lord, Who hath believed our Report? And to whom*
hath

hath the Arm, (the Gospel, the Power) of the Lord been revealed? The Reason of which so great Incredulity, he inferrs from another Place in the same Prophet (Ch. 6. 9. 10.) which he so recites, as rather to give the sense, than the words of the Prophet: Imputing their Blindness and Hardness of Heart, to a Divine Judgment upon them, for their wilful and obstinate rejecting the Gospel, and refusing to believe the Report given thereof. Which things (says John) Esaias said, when he saw his Glory, and spake of him. Which in that Sixth Chapter, from ver. 1. to 5. is most elegantly set forth.

Ver. 42. But though the Evangelist had taxed those People in the general, to whom our Lord had Preached this excellent Sermon, with *Unbelief*: yet that he might do right to all, he acknowledges with a *Nevertheless*, that even among the Chief Rulers, many (considering of what Rank they were) *did believe on him*; That is, (as Grotius words it) with a *Contemplative*, not *Active* Faith: a *Consenting in themselves* to the Truth of his Doctrines; not a *Professing* those Doctrines *openly*, and themselves to be his Disciples. Which the following words Evince, *viz.* But, because of the Pharisees, *they did not Confess him*, lest they should be put out of the Synagogue (by virtue of the Decree, or Agreement made among the Jews not long before, *Joh. 9. 22.*) Which Sort of *Excommunication* (or Exclusion from the Synagogue) Extending (as Interpreters and Criticks deliver) to a *Seclusion* and *Separation* from all *Society* and *Commerce*, both *Religious* and *Civil*, among the *Jews*, was (besides what other Inconveniencies attended it) accounted a Matter of the *highest* Disgrace. And that kept these *fearful Believers* in the greater Awe, because they stood upon their Reputation; *they loved the Praise of Men, more than the Praise of God.*

When Jesus withdrew himself from the Company, it is probable he went to *Bethany* (to which Place, for Privacy, he used to retire, and) where he had lodged the Night before.

From whence setting forth, for *Jerusalem* again, in the Morning, his Disciples, (that is the *Twelve*, who always attended him, which was one End of their being chosen, *Mark 3. 14.* and *Joh. 12. 26.*) when they came to the Place where the *Fig-tree* stood, which their Lord had *curst* the Day before, observed that it was *dried up* from the Roots: at which they could not but marvel, saying, *How soon is the Fig-tree withered away!* And *Peter* (forwarder than the rest) calling to remembrance what their Lord had said to it, made bold to put him in mind of it, saying, Master, Behold the Fig-tree, which thou *curst*st, is *withered away*.

He seemed to take no farther notice of it, than from thence to *Confirm* the Faith of his Disciples; saying unto them, *Have Faith in God* (in his Omnipotency) for verily I say unto you, *If ye have Faith*, and doubt not, *ye shall not only do this*, which ye see is done to the Fig-tree; but also, if ye shall say unto this *Mountain*, *Be thou removed*, and be thou *Cast* into the *Sea*, it shall be done. And indeed, *all things*, whatsoever ye shall ask in *Prayer*, believing; ye shall receive. Wherefore when ye pray, *Believe* that ye shall receive the things ye pray for; and ye shall receive them.

*

But

But then *two Conditions* are to be observed; First, That ye pray for things *lawful* and *Convenient* (else it is a Mercy not to Receive, *Jam. 4. 3.*) Secondly, That when ye go to Prayer, if ye have ought against any, ye *forgive* it; that your Father also, who is in Heaven, may *forgive* you your *Trespases*: For if ye do *not* forgive, *neither* will your Heavenly Father *forgive* your *Trespases*: and then what Ground can ye have to Expect that he will *give* you the things ye Ask of him?

Having gathered this *Fruit*, for his Disciples, from the *withered Tree*; though he could get *none* for himself, from it when it was *green*: he went on for *Jerusalem*, and into the Temple; and the People, being forward to hear him, came early in the Morning also, to him in the Temple.

As he was Teaching there, the *Chief Priests* and the *Elders* of the People came unto him, and Examined him, *By what Authority* he did these things (which he had done there the Day before) and *who gave him that Authority?* *Mat. 21. 23.*
Mar. 11. 27.
Luke 20. 1.

He seeing it to be but a *Cavilling Question*, quickly *choaked* them with another; which he thus introduced. I also (said he to them) will ask you *One Question* (for your *Two*) which if ye Answer me, I likewise will tell you by what Authority I do these things. *The Baptism of John whence was it? From Heaven, or of Men?*

This was a *knotty Question* to them: such a *Dilemma*, as they soon saw would *catch* them; turn their Answer which way they would. They reasoned together about it among themselves, and brought it to this Result. *If we shall say, from Heaven, he will ask us, Why then did ye not believe him?* (and the Testimony he bare to *me*, as the *Lamb of God*, *Joh. 1. 29. and 36?*) But if, on the other hand, we say, *It was of Men*, we fear the People, that they will Stone us: for all Men hold *John* was a *Prophet*.

They thought it Safest therefore to return *Ignoramus* to this Question, and tell him plainly, *We cannot tell*: That he Expected, and readily replied, *Neither tell I you by what Authority I do these things.*

But what think ye, added he (intending to *puzzle* them farther with some *Parables*, whereof the first began thus.)

A certain Man having *two Sons*, came to the *First* (or *Eldest*) and said, Son, Go work to day in my Vineyard. He without Complement or Excuse, gave him a *Flat Denial*, saying in plain Terms, *I will not*. Yet afterwards he repented of his *Undutifulness*, and went. *Mat. 21. 28.*

The Father then coming to the *Second* (or *Younger Son*) bid him go, as he had done his Brother. He seeming very *Complaisant*, answered, *I go Sir*; but went not.

Now which of these two (said *Jesus* to them) did the will of his Father? They answer and that truly, *The First*. *Jesus* Replied upon them, Verily I say unto you, That the *Publicans* and the *Harlots* (the most despised by you) go into the Kingdom of God before you. For *John* came unto you in the way of *Righteousness* (which ye pretend so highly to) and yet for all your *fine Words* and fair Pretences, ye believed him not; though the *Publicans* and *Harlots* believed him.

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Nay;

But

Nay, so *hardned* were ye, that when ye had seen that the Publicans and Harlots did believe; yet ye *repented not*, that ye might believe him also.

In this Parable, by the Man that had two Sons is represented God; by the *two* Sons, the *Gentiles* and the *Jews*: the *Gentile*, by the *First*, or *Eldest*, as springing from *Noah*; by the *Second*, the *Jew*, as descending from *Abraham*. And the Chief Priests and Elders, in acknowledging the *Eldest* Son (the *rough Gentile*, who after he had refused, repented and did as the Father had bid him) to have Answered his Father's will; which the *Smooth-Tongued* Younger, the *Jew* (who *promised fair*, but *performed nothing*) did not; were *annually* drawn to condemn themselves, and justify the *Gentiles*, the Object of their utmost Contempt and Scorn.

Having *pinched* them with this, he bespeaks their Attention to another Parable; which he gave them after this Manner.

Mat. 21. There was a certain Man, an House-holder, who planted a *Vineyard*,
33. and *hedged* it round about, and digged a Place for a *Wine Press* in it,
Mar. 2. and built a *Tower*, and let it out to *Husbandmen*, and went into a *far*
1. *Country* for a long time. And when the time of the Fruit drew near,
Luk. 20. he sent a *Servant* to the Husbandmen, that he might receive the
9. Fruits of his *Vineyard*; but the Husbandmen caught the *Servant*, and *beat* him, and sent him away *empty*. The Owner sent *another* *Servant* to them; and at him they *cast Stones*: and having *wounded* him in the *Head*, sent him away *shamefully* handled. Then he sent *another* *Servant*; and him they *killed outright*. And thus his *Servants*, as fast as he sent them, were *shamefully* intreated; some *beaten*, and some *killed*.

The Master of the *Vineyard*, seeing his *Servants* could do no good upon these stubborn and unruly *Husbandmen*, having *one Son*, his *well-beloved*, resolved at last to send him, saying, *They will reverence my Son* sure! or as *Luke*, relating the same Parable, has it, *It may be they will reverence him*, when they see him (wherein what *they should* do, is rather intended, than strictly what they *would* do.)

But truly, when the *Husbandmen* saw him, they reasoning among (or within) themselves, said, *This is the Heir: Come, let us kill him, that the Inheritance may be ours*. So they took him, and cast him out of the *Vineyard*, and *slew* him. When therefore the Lord of the *Vineyard* shall come, what (said *Jesus* to the *Priests* and *Elders*) will he do unto them? They Answered, *he will certainly destroy those wicked Men*; and will *let out his Vineyard* unto other *Husbandmen*, who shall render him the Fruits in their Season.

Here again our Lord, by an *apt* and very *significant* Parable, had drawn these *blind* Chief Priests and Elders to pass Sentence upon themselves; who (with the rest of the obdurate *Jews* before and then) were indeed those *wicked Husbandmen*, who had not only not rend'ed any Fruits of the *Vineyard* to God (the great House-holder, who hath both Heaven and Earth in his Family) but had *beaten*, *stoned*, *killed* and evilly intreated his *Servants* the *Prophets*, whom from time to time he had sent unto them, to call upon them for *Fruits* of *Righteousness*: and who had now resolved to put to Death their Lord's
only

only Son, the Son of his Love, whom he had sent unto them, to bring them to a better Mind, and thereby save them from Death and endless Torments.

These Priests and Elders having thus *unwarily* (but *justly*) given Judgment against themselves; *Jesus* asked them, Did ye never read *Mat. 21. 42. Mar. 12. 10. Luke 20. 17.* in the Scriptures (*Psal. 118. 22, 23.*) that the Stone, which the Builders rejected, the same is become the Head of the Corner: which is the Lord's Doing, and is *marvellous* in our Eyes? And (adds he) whosoever shall (stumble and) fall on this Stone (as ye have done on me) shall be broken: but whomsoever it shall fall upon (as it will certainly fall upon you, if you go on to despise, reject and spurn at it) it will grind him to Powder. Therefore I say unto you, The Kingdom of God shall be taken from you, and shall be given to a Nation that will bring forth the Fruits thereof.

Though *Matthew* makes the Priests and Elders to give the Answer to our Lord's Question, What should be done to those wicked Husbandmen: Yet both *Mark* and *Luke*, relate the Matter so, as if he had both asked the Question, and Answered it himself. And therefore, when (according to them) *Jesus* had said, The Lord of the Vineyard shall destroy those Husbandmen, and give the Vineyard to others, *Luke* says, when they (the Priests, &c.) heard it, they said, God forbid. For by this time (dull though they were) they perceived he had spoken this Parable against them. And that did so enrage them, that they would have laid hands on him presently; but that they durst not, for Fear of the Multitude: for the People, generally took him for a Prophet at least.

He, taking the Advantage of their Fear, bestows another Parable on them (or on others, that came in their Room, if they went away, as *Mark* says they did) and it was to this Effect.

The Kingdom of Heaven is like unto a certain King, who made a *Mat. 22. 1.* Marriage for his Son, and sent forth his Servants to call them that were bidden to the Wedding: and they would not come. He favourably bearing that Neglect, sent forth other Servants, bidding them tell them who were invited, Behold, I have prepared my Dinner; My Oxen and my Fatlings (the Substantial Dishes, and the Dainties) are killed, and all things are ready: therefore come away unto the Marriage. But they made light of it; and instead of coming, went their ways, every one as his Mind led him; one to his Farm, Another to his Merchandize (some after Pleasures, some after Profits) And the Remnant took his Servants, whom he had sent to invite them, and entreated them spitefully, and slew some of them. Which when the King heard of, he being wroth, sent forth his Armies, and destroyed those Murtherers, and burnt down their City.

That done, he said to his Servants, the Wedding (or the Provision for the Wedding) is ready: but they that were bidden (if they would come now) are not worthy. Go ye therefore into the High-ways, and as many as ye shall find, invite to the Marriage.

Those Servants thereupon, going into the High-ways, gathered together all, as many as they found, good and bad: and the Wedding was furnished with Guests.

But when the King came in to see them, he saw there a Man who had not on a *Wedding Garment* : Whereupon he asked him, Friend, how camest thou in hither, not having a *Wedding Garment* ? and the Man was *Speechless* (had nothing to say for himself.)

Then said the King unto his Servants, *Bind him hand and foot, and take him away, and cast him into outer Darkness* ; there shall be weeping and gnashing of teeth : for *many are called, but few are chosen*.

This Parable wounded them no less than the former ; the Scope of it being to shew, that God, the great King of Kings, had by his Servants (*John Baptist, the Twelve Apostles, and Seventy Disciples*) called the Jews *once and again*, to partake of the Benefits and Blessings of the Gospel (represented by a Marriage Feast) but that they had *sighted* the Invitation, preferred their *Pleasures* and *gainful Employments* before it ; and thereby rendred themselves *unworthy* of it. Nay, some of them had been so *ungrateful* and wicked, as to do *despite* to the Servants, who were sent on that *kind Errand* to them, and even to *slay* some of them. Which barbarous Ingratitude so provoked the King, that in high Displeasure he sent forth his Armies, and destroyed both them and their City. Which, though delivered by way of Parable, contains a plain *Prediction* of what, about Forty Years after, was actually done by the *Roman Armies* under *Vespasian* and *Titus*, Roman Emperors. And so far the Parable did directly concern them.

The *latter part* of it, shews, That upon the *Jews* rejecting the Offer made to them ; the Servants were sent to call in the *Gentiles*, (a loose, ungathered People, who were *stragling* about in the High-ways.) It was necessary, said *Paul* and *Barnabas*, to the blaspheming *Jews* at *Antioch*, (Acts 13. 46.) that the Word of God should *first* have been spoken to you : but seeing ye put it from you, and judge your selves *unworthy* of Everlasting Life, Lo, we turn to the *Gentiles*. For so hath the Lord commanded us, &c.

The Invitation to these being *general*, they came in, in great numbers, of all Sorts, Ranks, Conditions and Qualifications, *worse* and *better*.

By the King's coming to see his Guests, and picking out the Man that had not on a *Wedding Garment* ; we are taught, That there is a *Divine Eye* which watcheth over all, and *searches*, and sees what Man cannot see. And that it is not enough, to come at the Call, and to sit down among God's People, as one of them ; unless we have the *due Qualifications* of God's People, couched under the Emblem of a *Wedding Garment*.

Which *Wedding Garment* hath been by divers diversly defined. *Ambrose* (as cited by *Cradock* in his *Harmony*, p. 146.) calls it *Faith* and *Charity*. *Gerard* (cited, *ubi supra*) says, The *Wedding Garment* is true *Faith* in Christ, which puts forth it self by *Love* and the Exercise of *Good Works*. *Piscator* (*ibid.*) says, The *Wedding Garment* is true *Holiness* ; which is *Twofold* : One, the *Holiness* of the Sacrifice of Christ, imputed by *Faith* ; the Other, the *Holiness* which is wrought in the Soul by *Sanctification* of the *Holy Spirit*, which

which shews it self by an *Holy Life*. But that this is couched under the Term of a *Wedding-Garment*, is because the Invitation, in the Parable, is to a *Wedding-Feast*: and, according to the *Usage* of those Times and Countries, every one that came to such a Feast, was obliged to put on a *singular* or *peculiar* Garment, *suitable* to that *Solemnity*.

Lastly, and which is not of the least Concern for all to take good Notice of the *want* of this *Wedding-Garment*, caused this Man to be not only *turned out* of the Company; but to be bound hand and foot, and cast into outer Darknes, where shall be weeping and gnashing of Teeth.

The Priests, Scribes and Pharisees, finding they were *soil'd* in their former Question, which they put to *Jesus* [By what Authority he did those things] and that they had *lost Ground* thereby, and given him occasion to *pinch* them with his Parables; resolved now to take another Course, and to *entangle* him (if they could) in his Talk or Discourses: and in order thereunto, having consulted together about the Way, or Manner of doing it, they sent out unto him some of their Disciples, with the *Herodians*.

Who, or what these *Herodians* were, is not agreed by Interpreters. Some take them to have been a *Distinct Sect* among the *Jews*, of *Herod's* Institution, or Setting up, and taking Denomination from him: and that their Chief Error was, that they took *Herod* to be the *Messiah*, and celebrated his *Birth-day* with *Superstitious* Solemnities; setting in the Windows *lighted Candles*, with *Garlands of Violets* round about them.

Others think they were *not* a *Distinct Sect* of themselves, but were some of *Herod's* Souldiers only.

But the general, and most likely Opinion is, That they were some of *Herod's* Friends or *Courtiers*; who in Favour of him, and to keep up his Reputation and Interest in the *Emperor's Court* and good Opinion, stood as stiffly for the *Jews* *paying Tribute* to the *Romans* (by whom they were brought into Subjection) as the *Pharisees* stood against it.

The *Plot* was laid amongst them, that these, who were sent forth, as *Spies*, to watch him, should feign themselves *Just Men*: Men that by no means would do a *wrong* thing; and therefore were Desirous to be informed by him, in the Matter they had to propose to him.

And before they would propound it, they taking him to be *like themselves*, thought they might the sooner *beguile* him, if they did *sooth* him up, and *collogue* with him first. Wherefore they *smoothly* said unto him, Master, we know that *thou art true*, and teachest the Way of God in Truth, neither *carest thou for any Man* (either to flatter him, or fear him) for *thou regardest not the Person of Men*. Tell us therefore what thou thinkest, *Is it lawful for us to give Tribute unto Caesar, or not?* Mat. 22. 15. Mar. 12. 13. Luke 2. 20.

Great was the *crafty Policy* of the Pharisees, in the Choice both of the *Question*, and of the *Agents* they sent to propound it; whereof the *one Part* sought much to *Curry Favour* with the People of the *Jews*,
in

in *standing up* for their Liberty, against their paying of Tribute, a Sign and Effect of Bondage: the *other* labouring as hard to *ingratiate* themselves with *Herod*, by contending for the Payment of Tribute to his great Benefactor, and Lord Paramount, the *Roman* Emperor.

The Question was somewhat like a *Dilemma*, having two *sharp Points* in it; Either of which they concluded would *catch* him. For if he should *assert the Lawfulness* of their Paying the Tribute, they, that were of the Pharisees Sect, should take Advantage from thence to *set the People against* him; which was what they *much* desired: but if, on the other hand, he should *deny it to be lawful* for them to pay the Tribute; the Herodian Party should presently *snap him*, and deliver him up unto the Power and Authority of the Governour: which was what they *most* desired. Having therefore now got *two Strings to their Bow*, they had, no doubt, great Hopes, if one should *slip*, the other would *catch*, and hold him fast. But their *Contrivance* being formed in the *Wisdom* that is *Earthly* and *Devillish*, the *Divine Wisdom* defeated it, and disappointed them.

For no sooner had they proposed the Question, but he, perceiving their *Hypocrisy*, and wicked Craftiness, said unto them, *Why tempt ye me, ye Hypocrites? Shew me the Tribute-Money*, that I may see it. They thereupon bringing him a *Penny*, he asked them, *Whose is this Image and Superscription*, that is upon it? They tell him, It is *Cesar's*. Nay, said he, seeing ye know, and own it to be *Cesar's*, *Render therefore unto Cesar the things that are Cesar's*.

This was Answer enough to the Question, which extended no farther than to give Tribute to *Cesar*. But as the Answer he had given would *please the Herodians*, and yet *disappoint the Pharisees*: so, that he might wholly *choke* the Pharisees, that they should not be able to *saunders* him to the People; he added, *And render unto God the things that are God's*. As if he had said, Though, by your own Acknowledgment, that this Tribute-Money hath *Cesar's* Image and Superscription upon it, and so belongs to him, ye ought to render unto *Cesar* his own: yet, if you are persuaded that this Tribute belongs to God, ye must *have a care what ye do*, and not give to *Cesar* what belongs to God; But let every Man have his own. *Render therefore unto Cesar, the things that are Cesar's; and unto God, the things that are God's*. Where it is Observable, that our Lord varies the Term of the Question. For the Question was, Is it lawful to [*Give*] Tribute, &c. He in his Answer, Substitutes the word [*Render*] Return, or Restore, instead of [*Give*] which he did upon their Acknowledgment that it was his Right and Due, from its having his Image and Superscription upon it.

When they had heard his Answer, it *amazed* them. They might well have said, had they had *Ingenuity enough*, as the Officers they once sent to apprehend him, said, Joh. 7. 46. *Never Man spake like this*. Though they would not *acknowledge* his Divine Wisdom, yet they *marvelled* at it. And seeing they could not take hold of his words, either to *expose* him to the Hatred of the People, or *draw* him within the *Reach* of the *Law*: they held their peace, and *slunk* away.

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The Pharisees thus again *foi'd*, and for the present *baulk'd*, the Sadducees (another *Sect* among the Jews, who agreed as little with the Pharisees, as Herod and Pilate did one with the other; yet, like them, could agree to ensnare Jesus) had a mind to try their Skill and Strength upon him.

The Sadducees took name from Sadoc, the Founder of their *Sect*, who was a Schollar to Antigonus Socheus (who succeeded Simeon the Just, about the time of the Beginning of the Second Temple.) Antigonus, it seems, had taught his Schollars, that they should not serve God, like Mercenary Servants, *meerly for Reward*; but should serve him without expecting any Reward. Sadoc, and one Baithus his Fellow-Schollar, so far *mistook* their Master's meaning therein, that from thence they inferred, There was *no future Rewards or Punishments*: but that all the Reward or Punishment Men had for their Good or Evil Deeds, was in this Life. This led them into many Errors, whereof one was a *denyal of any Resurrection*, or Future State. See Drusus and Cameron in the Criticks; and Godwyn's Moses and Aaron, l. i. c. ii.

Upon this ground it was, that the Sadducees now came, to puzzle Jesus (as they intended, and hoped they should) with a *nice Question*, which depended upon the *Resurrection*. And having observed, that the Pharisees got nothing by their *Dawbing*, they *bluntly* opened their Case thus.

Master, Moses wrote unto us, That if a Man die, having *no Children*, and leave a *Wife* behind him, his Brother should marry his *Wife*, and *raise up Children* to his Deceased Brother. Now there were with us *Seven Brethren*; And the *First*, when he had married a *Wife*, deceased: and having *no Issue*, left his *Wife* unto his Brother. The *Second* Brother took her, and died *without Issue*; and so did the *Third*; and the *rest*, in their order, even unto the *Seventh*; and last of all the *Woman* died also. In the *Resurrection* therefore, when they shall *all rise*, whose *Wife* shall she be of the *Seven*, for they all had her to *Wife*? Mat. 22.
24.
Mar. 12.
19.
Luke 20.
28.

When they had thus cunningly stated their Case, and put the Question upon it; Jesus answered them (as Matthew gives it) *Ye Err, not knowing* (or as Mark words it *more softly* by an Interrogative, Do ye not therefore Err, because ye know not?) *the Scriptures, neither the Power of God*. For had ye known (that is, attentively read, considered and understood) the Scriptures, ye might have been better informed by what Moses relates. How in the *Bush*, God, speaking unto him, said, I am the God of Abraham, and the God of Isaac, and the God of Jacob. Now since it is an acknowledged *Maxim*, that God is *not the God of the Dead*, but of the *Living*: ye might thence have well inferred, that Abraham, Isaac and Jacob, whose *Bodies* had been then *long dead* and buried, must then be *alive* in their *Souls* and *Spirits*, and must be capable of a *Resurrection* in *Cælestial, Spiritual, Glorious Bodies*; else he, who is not the God of the Dead, but of the Living, could not be *their God*.

Again, had ye known the *Power of God*, ye would have understood how, or after what manner, and into what *State and Condition* the

the Dead are by that Power raised. For whereas you grossly think, they are *subject* to the like *Infirmities, Passions, Affections, Conditions, Desires* and *Necessities*, in or after the *Resurrection*, as they are here in this World; you therein Err greatly: For they who shall be *counted worthy to obtain* a Being in that other World, and the *Resurrection from the Dead*, neither Marry, nor are given in Marriage; but are in respect of that, and other natural things, as the *Angels* of God, which are in Heaven. Neither then have they any *need* to Marry, for one of the great *Ends* of Marriage, being *Procreation* of Children, for Continuing the *Species* by a *Succession* of others, in the room of those that are taken away by Death: there is no need of Marriage in the Resurrection, because they can then *die no more*.

When the Multitude heard our Lord's Answer to these *carping Sadducees*, they were *astonish'd* at his Doctrine: And some of the *Scribes* that were in the Company, and had heard them reasoning together, said, Master, *thou hast answered well*. But as for the *Sadducees*, they were put to such a *Non-plus*, that none of them after this durst ask him a Question.

But when the *Pharisees* had heard that *Jesus* had put the *Sadducees* to Silence, as well as themselves, they *took heart* again; and getting together, one of them, who was a *Scribe*, or Lawyer, asked him, *Mat. 22. 36. Mar. 12. 28. Master, Which is the First (that is, the Chiefest or Greatest) Commandment in the Law?*

Our Lord readily Answered (not out of the *Decalogue*, as it is given in *Exod. 20.* but out of *Deut. 6. 4, 5.*) The First of all the Commandments is, *Hear, O Israel, the Lord our God is one Lord* (not many, as the rest of the Nations had) And *thou shalt love the Lord thy God with all thy Heart*, and with *all thy Soul*, and with *all thy Might*, and with *all thy Strength*. This is the *First* and Great Commandment. And this, one would think, had been Answer enough to the Question: for the Question extended no farther.

But our Lord took all Occasions to *Instruct*, and *Improve* those that came unto him, if he found any thing of worth in them. Therefore he added (as what he knew was not less needful for this Lawyer to know) And *the Second is like unto this*; namely, *Thou shalt love thy Neighbour as thy self*. There is none other Commandment, said he, *greater* than these: for these are so great and comprehensive, that on them depend all the Law and the Prophets.

It is probable this *Scribe*, though he came to *tempt* our Lord with this Question, did it rather from a *Curiosity* of Mind, than of *Malice*; and so was somewhat *mended* by the Discourse. For when he had heard our Lord's Answer, he confessed to it; saying, Well, Master, *thou hast said the Truth*: for there is *one God*, and there is *no other* true God, but he. And to love him with *all the Heart*, and with *all the Understanding* (or Mind) and with *all the Soul*, and with *all the Strength*; and with *all* to love one's *Neighbour* as one's *Self*: this is indeed more (of more Regard, and more acceptable to God) than all *whole Burnt-Offerings* and *Sacrifices* (that is, than all the *Ceremonial Law*) Upon which *discreet* Answer of his, our Lord was pleased to tell him, *He was not far from the Kingdom of God*.

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These several Sorts of Men, *Pharisees, Scribes and Sadducees*, having so often assaulted *Jesus* with their Questions; he now, while the *Pharisees* were yet together, put a Question to them concerning himself.

What think ye, said he, of Christ? whose Son is he? They took this for a very easy Question, and readily Answered, *He is the Son of David.* Mat. 22. 42. Mar. 12. 35.

But, replied he, If *Christ* be the *Son of David*, how then doth *David*, by the Holy Spirit, call him *Lord*, saying, *The Lord saith unto my Lord, Sit thou on my right hand, till I make thine Enemies thy Footstool?* If *David* therefore call him his *Lord*, how then is he his *Son*? For do Men use to call their *Sons*, their *Lords*? Luke 20. 41.

This so puzzled them, that none of them was able to Answer him a word; neither durst any Man, from that day forth, ask him any more such tempting Questions: but the Common People heard him gladly.

Wherefore directing his Discourse to them, and to his Disciples, whom he intended to fence against the *Hypocrisy, Pride and Ambition* of the *Scribes and Pharisees*; he tells them, that so long as the *Scribes and Pharisees* (whose Office it was to Read and Expound the Law unto the People, and are thence said to sit in the Seat of *Moses*) did indeed sit therein, and keep within the Compass of it, (Teaching nothing but what *Moses* had taught, and what was agreeable to the Law of God given by *Moses*) they should observe and do, what these, out of that Law, should bid them observe: not rejecting the Law of God, because Read and Expounded to them by corrupt Men. Mat. 23. 1.

But though, under that weak and low Ministration of the Law, (which made nothing perfect, Heb. 7. 19.) this Indulgence to such corrupt Teachers, was, through a sort of necessity, then permitted (the teaching Office then running much in a Line) yet under the higher and brighter Dispensation of the Gospel (which is the Power of God to Salvation, Rom. 1. 16.) wherein no Man can lawfully take this Office to himself, but he that is immediately called of God thereto, and is Gifted, Furnished and Qualified by him, for the due Performance and Discharge thereof; it may by no means be allowed, that Christians are from hence obliged to hear a Sermon against Drunkenness from the Mouth of a Drunkard; A Discourse against Whoredom, from a Whoremonger; A Declamation against Covetousness, from a Gripping Extortioner, and the like. For since the Gospel-Ministry depends entirely upon the Call, Choice and Emission of Christ; and that Holiness is a Characteristick, and as it were the Shibboleth of it: it cannot (without an impious Reflection upon the Wisdom and Purity of God) be supposed that such impure and vicious Persons are called, or appointed by him to that Service; but rather that they take it upon themselves, for corrupt and selfish Ends.

Yet when our Lord did encourage the People, to observe what the *Scribes and Pharisees* (the allowed Expounders of the Law then) should recommend to them out of the Law: yet he warned them not to follow their Example, nor do after their Works; for, said he, *They say, and do not* (They don't perform themselves, what they preach Ver. 3.

Ver. 4. unto, and press upon others.) For *they bind grievous Burthens* (of super-added Rites, and Traditions of their Elders) *heavy to be born*: which they themselves are so far from taking up, that they will not touch them with one of their Fingers.

Ver. 5. Then going on to set them forth in their particular and various Colours, he says, All their Works which they do are for *Ostentation*, that they may be seen and admired of Men.

To which End they make broad their *Phylacteries*, and enlarge the Borders of their Garments.

These *Phylacteries* were little *Scroles*, or *Labels* of *Parchment*, in which the Ten Commandments, and some other Part of the *Mosaick* Law were written; which they bound to their *Arms*, and *Foreheads*, that they might be thought more *zealous Observers* of the Law. Which Practice they grounded on *Deut. 6. 8.* where the Lord by *Moses* having enjoined the *Israelites* to keep the Commandments, Statutes and Judgments, which had been delivered to them, and to take all Opportunities to *Inculcate* them to their Children, by talking continually of them, when they *sat* in their Houses, when they *walked* in the Way, when they *lay down* and *rose up*, and by writing them on the *Posts* and *Gates* of their Houses: lest they themselves should through forgetfulness omit to do this, he bids them bind them for a Sign or Memorial upon their hands, and wear them as *Frontlets* between their Eyes; that being *in Sight*, they might not be *out of Mind*.

Together with these *Phylacteries*, they also wore, for the same End, *Borders*, or *Fringes* at the bottom of their Garments; in which were interwoven some *Thread* or *Ribband* of *Blue*. And because they who did wear these *Phylacteries*, and *Fringes* of the *largest* Size, hoped to be accounted the *most Religious* and *Devout*; therefore did the Pharisees make their *Phylacteries* *broader* than ordinary, and the *Fringes* or *Borders* of their Garments *larger*: which, being done in *Superstition*, and for *Ostentation*, was that our Lord blamed them for, For otherwise he himself, as all the *Jews*, did wear them, in *Observance* of the Law, *Numb. 15. 38.* But the Pharisees (who loved to *out-do* every body) not only *enlarged* their *Fringes*, but used to wear *sharp Thorns* in their *Fringes*; that by the continual *Pricking* of the *Thorns*, whether they walked or sat still, they might be the more mindful of the Commandments; as *Godwyn*, from *Hierom*, informs us, *Moses* and *Aaron*, *l. 1. c. 10.*

All they did was to be seen of Men; and all they aimed at in that, was to gain *Respect* and *Donatives* from Men. For which reason they affected to walk in *long Robes* (Emblems of Gravity) and loved to be (respectfully) *saluted* in the *Market-Places*, and to sit in the *Chief Seats*, in the Synagogues, and to have the *uppermost* Rooms at Feasts: which they hoped would make the common People reverence them, and call them *Rabbi*; a Title they were very ambitious of.

The word *Rabbi* signifies a *Master* (in Learning) or a *Doctor* (of Note, One of Many.) And became a *Title* a little before our Saviour's Incarnation, when *Honorary Titles* were *greedily hunted after* by the Pharisees, and *flatteringly* given by the People: and that with an

Ingemi-

Ingemination, or Re-doubling of the word, *Rabbi, Rabbi*; that they might (if it were possible) have enough of it. See *Cameron* on the Place, in the Criticks, and *Godwyn's Moses and Aaron*, l. 1. c. 7.

Now as our Lord blamed the Pharisees for their *ambitious Affectation* of such swelling Titles: so, that his Disciples might not add *Fuel* to this hungry *Fire* in others, nor suffer it to *kindle* in themselves, he charges them, that they should neither give, nor receive, such *false* and *vain* Titles.

Be not ye (said he) called *Rabbi* (Master, or Doctor) for *one is* *Mat. 23.*
your Master, even *Christ*, and all ye are *Brethren*, School-Fellows. 8.
And don't ye call any Man your *Father* upon Earth (in a *Spiritual*
or *Religious* Sense) for *One is your Father* (the Begetter, or Author of
your Faith, *Heb. 12. 2.* who is in *Heaven*.

Neither (added he) be ye called *Masters* (in Respect of Religion) *Mat. 23.*
for *One is your Master*, even *Christ*. Whereby all *empty, vain* and 10.
groundless Titles, of *Father, Master*, or what else, that are not grounded
on *true, real* and *proper* Relations, are forbidden by *Christ* to be used
by his Disciples. But *he that is greatest among you* (in his own Opi- *Ver. 11.*
nion) *shall be your Servant*. For it is a great *Mistake* in any one, to
think to *raise* himself in the Esteem of others, by advancing himself
above others: For by how much a Man *over-values* himself, by so
much he is *under-valued* by them at least that understand him and
themselves. *Whosoever shall Exalt himself, shall be Abased*; but *he that* *Ver. 12.*
shall Abase (or humble) *himself, shall be Exalted*.

Having thus *Cautioned* his Disciples, that they take heed, that they
be not drawn, by Example or Persuasion, into any of these *Pharisaical*
Vices, which he had reprov'd the Pharisees for; he now, turning his
Discourse to the *Scribes and Pharisees*, declaims more directly against
them, and denounceth *Eight* several *Woes* upon them: whereof the
First is their *Hind'ring* the People from coming to him.

Woe unto you (said he) *Scribes and Pharisees, Hypocrites* (for that *Ver. 13.*
is the common *Epithet* he gives them) For ye *shut up the Kingdom of*
Heaven against Men. This *Luke* expresseth by their having *taken*
away the Key of Knowledge; alluding (as it is thought) to a Custom
then in use among the *Jews*, that when any one was admitted to in-
terpret the Law and the Prophets to the People, he was put into
Possession (as it were) of that Office, by the Delivery of a *Key* and
Writing-Tables to him. See *Cameron* and *Grotius* on *Luke 11. 52.*
in Crit. Sac.

And indeed, the Allusion to a *Key* was very apt and significant; for
these *Man-made* Doctors, and Interpreters of the Law, had *locked up*
all Scripture-Knowledge (all Knowledge of Divine and Heavenly
Things, leading to the Kingdom of Heaven) in the *Closet* of their
own *private* Interpretations, and then *took away the Key*: so that none
could come to any Knowledge of the Heavenly Kingdom, but what,
and as these *Ecclesiastical Key-Keepers*, or *Turn-Keys*, would vouchsafe
to open to them, who yet would not fail to provide before-hand,
to be *well paid* for *Turning* the *Key*. Thus they would neither go in
themselves; nor Suffer them to go in, who had a Desire to it; and
were ready to Enter.

Ver. 14. Again, *Woe unto you* (said he) Scribes and Pharisees, Hypocrites: for ye devour Widows Houses, and for a Pretence make long Prayers.

Herein he chargeth them with three high Crimes, Covetousness, Cruelty, and gross Impiety. Covetousness, in Devouring (that is, gaping after, and greedily seeking) the Houses (that is, the Estates or Goods of their Hearers.) Cruelty, in taking all they could get, even from the poor Widows, who had more need to have been taken care of, and helped, than thus fleeced. Impiety, in committing this Rapine under the Cloak of Religion, under the Shew of greater Piety and Devotion than ordinary: prostituting to their abominable Greediness, the most Excellent of Religious Exercises, Prayer; and even spinning out the Thread of their Prayers to the utmost length: that from the Consideration of the Time and Pains they have therein spent and taken, they might engage their Hearers to a suitable, and bountiful Remuneration to them; or a more literal Oblation to the Corban, or common Treasure of the Temple, which these had a share of. This was their great Policy: this their great Wickedness: therefore (said he to them) ye shall receive the greater Condemnation.

Ver. 15. Again, *Wo unto you*, Scribes and Pharisees, Hypocrites (said he) For ye Compass Sea and Land to make one Profelyte; and when he is made, ye make him two fold more a Child of Hell, than your selves.

To take much pains in Gaining Strangers from Heathenism, to Judaism, so it were done in a right Way, and to a right End, had not been Blame-worthy. Since therefore our Lord spake Woe to them for what they had done of that kind; it bespeaks, that whatever means they had used in doing it, they had done it to a wrong End, Not to make Profelytes to God, and the true Religion; but to Disciple them to themselves, and to their own Sect, that they might make Advantage to themselves of them. And, by Rivetting them fast, at their first coming over to Judaism, in their ill-grounded Traditions besides the Text, and perverse Glosses on the Text, render them more Obstinate Enemies (if possible) to the Christian Religion, than themselves were.

Next he Condemns their prophane Trifling in the Case of Swearing, and their making a meer Nose of Wax of an Oath.

Ver. 16. *Woe unto you*, ye blind Guides (said he) that say, Whosoever shall swear by the Temple, it is nothing (not at all binding:) but whosoever shall swear by the Gold of the Temple (the Corban, or Treasure of the Temple) he is a Debtor; that Oath will bind him. Ye fools and blind! for whether is greater, the Gold, or the Temple that sanctifieth the Gold?

So again ye say, Whosoever shall Swear by the Altar, it is nothing: but whosoever shall Swear by the Gift that is upon it, he is guilty (if he do not perform his Oath.) Ye Fools and Blind! for whether is greater, the Gift, or the Altar that sanctifieth the Gift? Whereas the true State of the Case is, That he that shall Swear by the Altar, sweareth by it, and by all that is thereon. And he that shall Swear by the Temple, sweareth by it, and by him that dwelleth therein. And he that shall Swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon.

But

But these Covetous Scribes and Pharisees regarded neither Temple nor Altar, further than conduced to their own Advantage. Therefore the Gold in the Treasury, and the Gift on the Altar (of both which they did partake) were by them preferred before either the Altar, or the Temple, or Him indeed to whom both Altar and Temple were dedicated and belonged.

Again, he taxes their Hypocrisy, in making a great Shew of Devotion, and exact Observance of the Law, even in the least Particles of it; while at the same time they neglected, omitted and disregarded the Principal parts thereof.

Woe unto you (said he) Scribes and Pharisees, Hypocrites; for ye Ver. 23. pay Tithes of Mint, and Annise, and Cammin, and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith. Judgment, in not regarding to do Right to every one, as it falls in your way; Mercy, in not being Compassionate and Charitable to the Afflicted and Needy; Faith, in not keeping your words, and standing to Covenants and Agreements, in your civil Dealings among Men.

But though he blamed them for their Hypocrisy, in pretending to be so abundantly Religious, in the exact performance of those lesser Matters; while they willingly over-looked the greater: yet withal he tells them, These lesser things (the Tithing of Mint and other Pot-herbs) ye ought to have done (that is, if ye will observe the Traditions of your Elders, but not from any Commandment in the Law, says Drusius on the Place in Crit. Sacr. Or, as Grotius has it, Seeing ye will needs Interpret the Law that way, ye ought to perform it; yet so as not to omit the greater and better Parts.) Which because they did, he threw that Proverbial Speech in their Teeth (then in Use, and applicable to those, that were most Scrupulous where there was least Occasion, and made no scruple where there was most cause) Ye blind Guides! who strain at a Gnat, and swallow a Camel.

Again (said he) Woe unto you Scribes and Pharisees, Hypocrites: Ver. 25. for ye make clean the Outside of the Cup, and of the Platter, but within they are full of Extortion and Excess. You think, by a fair Outside, to hide the Foulness of your Doings; and therefore, though the Wine and Meats which ye Serve in your Cups and Platters, be gotten by Extortion or other Evil Means, and spent profusely in Riot and Excess; yet ye think to cover it all over with a fair outside, and cleanly shew of Honesty: But that will not do. Thou blind Pharisee; Cleanse first that which is within the Cup and Platter; that the Outside of them may be Clean also.

Thus, by a Metaphor taken from those that are careful and curious in washing, scouring and cleansing the Outside of their Vessels, which are always in Sight; but regardless how foul they are within side, which is out of common Sight: he closely reproveth these false Pharisees, who matter'd not how foul, corrupt, unjust and wicked they were inwardly, in the Sight of God; so they could carry a fair Outside, a Shew and Appearance of great Justice, Devotion and Sanctity, in the Sight of Men.

Therefore (with another Woe unto you Scribes and Pharisees, Hypocrites) he tells them, They are like unto Whited Sepulchres, which Ver. 27. indeed

indeed *appear Beautiful Outwardly*, but *within* are full of *Dead mens Bones*, and of *all Uncleanneſs*: for even ſo (ſaid he) ye alſo *outwardly appear righteous* unto Men, but *within* ye are full of *Hypocriſy* and *Iniquity*.

Hence he proceeds to his *Eighth* (and in this place, laſt) *Woe* againſt them, for their groſs *Diſſimulation*, in pretending an *high Regard* and *Esteem* of, and for the *Prophets*, and a *Diſlike* of their Father's perſecuting of them: whereas they themſelves at the ſame time were acted by the *ſelf-ſame Spirit* of Perſecution; and were reſolved to do by him, and his Followers, as their Fathers had done by the *Prophets*, and worſe.

Ver. 29. *Woe unto you* therefore (ſaid he) *Scribes and Pharifees, Hypocrites*; becauſe ye *build the Tombs* of the *Prophets*, and *garniſh the Sepulchres* of the *Righteous*; and ſay, If we had been in the days of our *Fathers*, *we would not have been Partakers* with them in the *Blood* of the *Prophets*. Wherefore ye are *Witnesses* unto (or againſt) your ſelves, that ye are the *Children* of them that killed the *Prophets* (not only in your *Calling* them your *Fathers*; but alſo in your *treading in their Steps*.) *Fill ye up therefore*, added he, *the Measure of your Fathers*; ye *Serpents*, ye *Generation of Vipers*: for *how can ye eſcape the Damnation of Hell*?

Here are words of the *harſheſt* Sound, uſed by him, who had before forbidden the uſe of ſome other *Terms* of *milder* Import, *Mat. 5. 22*. Whence we may learn, that it is not the *bare* Words or *Syllables*, but the *Mind, Spirit or Affection*, wherewith they are ſpoken, which makes the Uſe of thoſe Words condemnable, or not.

Our Saviour having convinced theſe *Scribes and Pharifees*, that although they, to hide their *brutiſh Natures* from the *People*, would ſeem to *diſavow* the *Cruelty* of their *Fathers* in killing the *Prophets*; yet were themſelves, even in that reſpect, *no better*, but would *do the ſame*, when it came in their way: Now goes on to tell them, Ver. 34. Behold I ſend unto you *Prophets*, and *Wiſe Men*, and *Scribes* (uſing, as one obſerves, the *Names* then in uſe among the *Jews*, for thoſe who ſhould afterwards be known by other *Names*.) And ſome of them ye ſhall *Kill and Crucify*; and *Scourge* others of them in your *Synagogues*, and *Perſecute* them from *City to City*. That *upon you may come* (or, whereby upon you may come) *all the Righteous Blood* (that is, all the *Guilt* of, and *Puniſhment* due for the ſhedding thereof) from the *Blood* of *Righteous Abel*, unto the *Blood* of *Zacharias*, Son of *Barachias*, whom ye (in your *Fathers*) ſlew between the *Temple* and the *Altar*.

The calling this *Zacharias* (who was Slain between the *Temple* and the *Altar*) the Son of *Barachias* (who was the Son of *Iddo* the *Prophet*, and Father of *Zechariah* the *Prophet*, *Zech. 1. 1.*) has not a little *puzzled* Interpreters, both *Antient* and *Modern*: becauſe no *Account* is given, in any *History*, *Sacred* or *Profane*, that *Zechariah* the *Prophet* (the Son of *Barachias*, and Grandſon of *Iddo*) was put to death by the *Jews*; And that *Zechariah*, who we read was ſtoned to death, in the *Court* of the *House* of the *Lord*, *2 Chron. 24. 21.* is *Exprefly* there called the Son of *Jebojada* the *Priest*, *ver. 20.*

Many

Many *Inventions* have been sought to *reconcile* this Matter. Some (as *Erasmus*, on the Place, delivers) have ferched a *Fable* out of some *Apocryphal Legend*, That there was in the Temple a certain Place, appointed for *Virgins* to stand in, while Divine Worship was performing; And that the People seeing *Mary* (the Mother of *Jesus*) standing there, and knowing that she had been brought to Bed, but not knowing the Divine Manner of her Conception, were highly offended at it: And that the Baptist's Father *Zacharias*, standing up in her Defence, was *Slain* in the Tumult which thereupon arose, between the Temple and the Altar.

But *Chrysostome*, it seems, found another *Expedient*; which was, to Suppose the Father of that *Zacharias*, who is mentioned in 2 *Chron.* 24. (for generally they fix upon him for the Man) to have two names, *Jehojada* and *Barachias*, and that our Saviour called him by the latter.

But both *Erasmus* and *Drusus* tell us, from *Hierom*, That in the Book which is called *The Gospel of the Nazarenes*, it is written *Zechariah the Son* (not of *Barachias*, but) of *Jehojada*.

Wherefore most of the Modern Interpreters and Criticks do now ingeniously acknowledge the Name of *Barachias* to have been put in, through mistake and oversight, instead of *Jehojada*.

I (says *Capellus* on the Place, in *Crit. Sacr.*) should more simply think, either that by an ancient *Lapse* or *Mistake* of the Writer, it was written *Barachias* instead of *Jehojada* (for Christ, without doubt, had Regard to the Story in 2 *Chron.* 24. 20.) Or else, that the Evangelist himself, through a *Slip of Memory*, did not distinguish *Zacharias the Son of Barachias* (whose Prophecy is Extant among the Twelve lesser Prophets) from *Zacharias the Son of Jehojada*, who was Slain between the Temple and the Altar.

So *Grotius* also supposes, that the Transcribers of the Text may seem to have *Mistaken*, by trusting too much to their Memories, having known the Father of the Prophet *Zacharias*; and not calling the other *Zacharias* to mind. Which sort of *Mistake*, through *Slip of Memory*, or other *Mistake* of Transcribers of the Text, may easily have hapned in this, as well as in other Places, without any *Prejudice* to the Text.

Our Lord having, for this time, done with the *Pharisees*, he now (using a *Metonymie* of the Containing for the Contained) directs his Speech to the Inhabitants of the City *Jerusalem* in general, in an *Exprobration* of them, and *Lamentation* over them, crying out; O *Jerusalem, Jerusalem!* Thou that killest the Prophets, and stonest them who are sent unto thee; how often would I have gathered thy Children together, even as an *Hen* gathereth her *Chicken* under her Wings, and ye would not? Luke 13: 34.

Wherefore, behold your *House* (your City, Temple, Habitation) is (decreed to be) left unto you desolate. For I say unto you, Ye shall not see me henceforth (after once ye have executed your designed Cruelty upon me) until ye (shall be glad to) say (as the little Children did the other day, though ye were then offended with them for it) *Blessed is he that cometh in the Name of the Lord.*

Now

Mar. 12. Now as he sat over against the *Treasury*, he beheld how the People
41. cast Money, and other Gifts, into the *Treasury*; and many, that
Luke 21. were *rich*, cast in *much*.

1. Among the rest there came a *poor Widow*, and she cast in *two Mites*,
which make but *one Farthing*. Which he observing, called his Disci-
ples to him, and said unto them (by themselves, that he might not
raise a *Feud* between the *rich Men* and the *poor Widow*) Verily I say
unto you, This *poor Widow* hath cast *more* in, than all they, that
have cast into the *Treasury*: for they did cast in of their *Abundance*;
but she, though she *wanted*, hath cast in *all* she had, even *all* she had
to live on.

Mat. 24. Our blessed Saviour going now out, departed from the *Temple* (in-
1. to which it is supposed he never entred more) And as he went out,

Mar. 13. his Disciples came to him, to shew him the *Buildings* of the Tem-
1. ple, desiring him to observe what manner of Stones it was builded
Luk. 21. with, and with what *rich* and *costly* Gifts it was adorned.

5. But he, little regarding those things which they so much admired,
and willing to wean them from gazing after *outward* Glories, tells
them plainly, the Days shall come (and quickly too) wherein of all
those *goodly* Buildings, there should be so great and *total* a Destru-
ction, that there should not be left *one Stone upon another*, which should
not be thrown down.

This, about *Forty Years* after, was literally performed; when the
City was destroyed, by *Titus* the Roman Emperor, the *Temple* burned
down to the Ground, by the *Rebellious Jews* themselves, and a *Plow*
drawn over the *Foundations* thereof, by *Turpus Rufus*, as *Histories*
relate.

Whereby was fulfilled also a Prophecy of the Prophet *Micah*, ch. 3.
ver. 12. Where (having taxed the *Heads* of the House of *Jacob*, and
the *Princes* of the House of *Israel*, that they did *abhor Judgment*, and
pervert all Equity; That they built up *Zion* with *Blood*, and *Jeru-
salem* with *Iniquity*; That the *Heads* thereof did *judge* for *Reward*,
and the *Priests* thereof did *teach* for *Hire*, and the *Prophets* thereof
divined for *Money*; And yet would lean upon the Lord, and say, *Is
not the Lord among us? None Evil can come upon us*) the Prophet de-
nounced this Judgment, Therefore shall *Zion* be *plowed* as a Field,
and *Jerusalem* shall become *Heaps*, and the *Mountain* of the House, as
the *High Place* of the Forest.

Mat. 24. As *Jesus* departed from the *Temple*, so he went out of the *City*
3. also, and sat down upon the Mount of *Olives*, over against the Tem-
Mar. 13. ple, and in sight of it; and his Disciples being with him, Four of
3. them, namely *Peter*, *James*, *John* and *Andrew*, getting closer to him
Luke 21. than the rest, asked him *two Questions* privately, desiring him to
7. tell them, *When these things should be?* and *what should be the Sign*
when all these things should be fulfilled, which he had foretold,
of the Destruction of the *City* and *Temple*? of *his own Coming* (whe-
ther to Judgment, or as a *Temporal King* to reign over them? which
Notion, Strong Desire had so rivetted in their Heads, that it would
not easily slip out of their Minds) and of the *End* of the *World*?
By which they are by most supposed to mean, the *End* of the *Jewish*
Common-

Common-wealth and Polity. That the *Kingdom* of the *Messiah* might succeed it, which they reckoned, would introduce a *new World*.

Our Lord, having heard their Questions, seemed not so regardful *Mat. 24.* to Answer their *Curiosity*, and *Inquisitiveness* therein, as to forewarn *4.* them of the Dangers that would attend themselves, and direct them *Mar. 13.* how to avoid them. *5.*

Take heed, said he, that no man deceive you. For many shall come in my Name, saying, *I am Christ*; and shall deceive many, and that time draweth nigh: Go ye not therefore after them. *Luke 21.*

Of these, *Drusus* says there were many; and names for one, *Barchochabas*, whose Name importing *The Son of a Star*, his Followers applyed to him, that antient Prophecy, uttered by *Balaam*, *Numb. 24. 17.* *A Star shall come out of Jacob.* But after they had found themselves deceived by him, they changed their Tone, and instead of *Barchochabas*, the Son of a Star; they called him *Barchoziba*, the Son of a Lye.

Theudas (not he whom *Gamaliel* spoke of, *Acts 5. 36.* but another Impostor of the same Name) mentioned by *Josephus*, in his 20th Book of the Antiquities of the Jews, ch. 2. is accounted another of these false Christs. As is also *Judas of Galilee* (mentioned by *Gamaliel*, *Acts 5. 37.*) with *Dositheus* and some others.

And ye shall hear, added *Jesus*, of Wars, and Rumours of Wars; but see that ye be not terrified nor troubled: for all these things must come to pass: but the End (of the Jewish Polity, and *Jerusalem's* Misery) is not yet.

For Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be Famines, and Pestilences and Earth-quakes in divers Places. And though these (one would think) were the most grievous Afflictions, yet they are but the Beginning of Sorrows.

To these Famines may be referred that great Dearth, which *Agabus* the Prophet, coming from *Jerusalem* to *Antioch*, foretold by the Spirit should be throughout all the World, in the days of *Claudius Caesar*. Upon which Occasion, the Disciples sent Relief to the Brethren in *Judea*, by *Barnabas* and *Saul*, *Acts 11. 28.* Which probably was the same that is mentioned by *Josephus*, l. 20. *Antiq. c. 2.* at which time Queen *Helena* (Mother of *Izates*, King of *Adiabena*) a Profelyte to the Jewish Religion, going in Devotion to *Jerusalem*, and when she came thither, finding the City so oppressed with Famine, that many of the People dyed for want of Food; sent her Servants in all haste to *Alexandria* and *Cyprus*, to buy Corn and dried Figs, which she distributed among the Poor.

To the Famines, Pestilences and Earth-quakes, mentioned by *Matthew* and *Mark*; *Luke* adds, that there shall be fearful Sights, and great Signs from Heaven. Of which *Josephus*, in his 7th Book of the Wars of the Jews, reports divers. As, of a Comet, in form of a Fiery Sword, which for a Year together did hang over the City. Of a Light seen about the Altar and Temple, on the Eighth day of the Second Month (called *April*) at the 9th Hour at Night, so bright, as if it had been bright Day; and remained so for half an Hour. Of a Cow, which being led to be sacrificed at the Altar, brought forth a

Lamb there. Of the inner *Gate* of the Temple, which being made of massy Brass, so heavy that it required the Strength of at least *Twenty* Men to shut it, *Opened of it self*; though fast'ned with Locks of Iron, and strongly barred. Of a *Vision* in the *Air*, of Iron *Chariots*, all over the Country; and an *Army* in Battel-Array, passing along in the Clouds, and begirting the City. Of the *Voice* which the Priests heard in the Temple, at the time of the Evening Sacrifice, which said, *Migremus hinc, Let us depart from hence*. And of the *Warning* given by *Jesus* the Son of *Ananus*, a simple Country Fellow, who four Years before the War began, and when the City flourished in Peace and Plenty, went about all the Streets of the City, Crying out, *A Voice* from the *East*; *A Voice* from the *West*; *A Voice* from the *Four Winds*; *A Voice* against *Jerusalem* and the *Temple*; *A Voice* against *New-Married Men* and *Women*; *A Voice* against *all this People*; and so continued to do, both Night and Day, but on *Festivals*, especially, for the space of *Seven Years* and *Five Months*. Nor could he be *beaten* out of it, though cruelly *beaten* for it, till in the time of the *Siege*, seeing what he had foretold come to pass, he ceased for a while; and then going on the Walls about the City, he cryed out again with a loud Voice, *Woe, woe* to the *City*, to the *Temple*, and to the *People*, and *Woe* to *my self* also. Which words were no sooner uttered, but a *Stone*, shot out of an *Engine*, smote him, of which he died, lamenting them all.

Hitherto our Lord had acquainted his Disciples with the *general* Calamities, wherein they might well expect to bear a Share, in *Common* with their Countrymen and Neighbours. But now he forewarns them of what they were to expect, and what should befall them *more particularly*, as his Disciples.

Luke 21.
12.

They shall *lay hands* on you, said he, and shall deliver you up to the Councils, and to the Synagogues, to be *afflicted*, and *beaten*, and *imprisoned*: and ye shall be brought before *Kings* and *Rulers*, for my Names sake, for a *Testimony* against them; but it shall turn to you for a *Testimony* of your Faithfulness to me, and Constancy in my Doctrine.

But when ye shall be so brought before them, take not *thought* before-hand, what ye shall speak, neither *premeditate* what Answer to make; but whatsoever shall be given you in that Hour, that speak ye: for I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay, or resist; for it shall *not be ye* that speak (of your selves) but *the Holy Ghost* in you. Yet ye shall be hated of all Men for my Names sake; and ye shall be betrayed by both Parents, and Brethren, and Kinsfolks and Friends, and some of you shall they cause to be *put to Death*.

Instances of the *fulfilling* of these things upon the Apostles themselves, unto whom they were spoken, and others in that very Age, are given by *Luke*, in his History of the *Apostles-Acts*; but they lie scattered. Wherefore, for the Satisfaction and Ease of the Reader, I will here draw some of them together.

Soon after the *Ascension* of our Lord, and the more plentiful pouring out of the Holy Ghost upon his Apostles and Disciples at *Jerusalem*,

salem, at the Feast of *Pentecost* (foretold by the Prophet long before, *Joel* 2. 18. and promised by Christ, just before his Ascension, *Luke* 24. 49.) the great Numbers of Converts (about 3000 at once, *Acts* 2. 41.) brought to the Christian Religion, by the powerful Preaching, and wonderful Miracles wrought by the Apostles, had so incensed the Priests against them, that they laid hands on them, and put them in hold; *Acts* 4. 3. And the next Day brought them before the Council, where were gathered together their Rulers, Elders and Scribes, *Annas* the High-Priest, and *Caiaphas*, with *John*, and *Alexander*, and as many as were of the Kindred of the High-Priest, to Strengthen the Faction against them. And although at that time they escaped pretty easily, being dismissed with only a sharp Threatning: yet it was because Christ had then given them (as he had promised he would, *Luke* 21. 15.) a Mouth and Wisdom, which their Adversaries were not able to gainsay, *Acts* 4. 13.

It was not long after this, e'er upon like Occasion (of Multitudes of Believers being added to the Lord, *Acts* 5. 14.) the High-Priest with his Followers (of the Sect of the Sadducees, ver. 17.) being filled with Indignation, laid their hands on the Apostles, and put them in the common Prison, v. 18. And though they were delivered thence by a Liberator from Heaven (the Angel of the Lord opening the Prison Doors, and bringing them forth, and sending them to Preach in the Temple, ver. 19, 20.) Yet from thence were they fetched, and set before the Council, Examined and beaten, ver. 26, 27. 40. and had probably been then slain, v. 33. had not God prevented it at that time, by the wise Counsel of *Gamaliel*, v. 34, &c.

At *Philippi* in *Macedonia*, *Paul* and *Silas* were stript, and whipt with many Stripes, and afterwards cast into Prison, and their Feet made fast in the Stocks; Yet were wonderfully delivered, *Acts* 16. from ver. 16. to the End.

And at *Jerusalem* *Paul* was beaten by the Jews, and had been killed had he not been rescued by the Roman Captain, *Acts* 21. 31, 32. And if we will take the Account of some of *Paul's* Sufferings from his own Pen, he tells the Church at *Corinth*, (*2 Cor.* 24.) that five times he received of the Jews forty Stripes save one, i. e. Thirty Nine Stripes at each time. And that he was thrice beaten with Rods, which is supposed to be by the Gentiles: And once Stoned, viz. at *Lysra*, by the People, but at the Instigation of the Jews, *Acts* 14. 19.

As to putting to Death, the first and great Instance is in *Stephen*, the Proto-Martyr of the Christian Church, whose Story is set forth at large in the 6th and 7th Chapters of the *Acts*.

Soon after which followed the Death of *James* (the Brother of *John*, and Son of *Zebedee*) whom *Herod* the King killed with the Sword, *Acts* 12. 1, 2. so making him drink of his Master's Cup: as he had foretold him he should, *Matt.* 20. 23.

The like Death had doubtless then befallen *Peter* also, had not God in a wonderful manner delivered him. For King *Herod*, observing that he had pleased the wicked Jews, by carrying off the Apostle *James*, apprehended *Peter* also, and put him in Prison, delivering

him (for the more Safety) to four *Quaternions* of Soldiers (that is *Sixteen* in Number, each *Quaternion* containing *four* Men) intending, after the *Passeover*, to bring him forth to the People. But earnest Prayer being made mean while, without ceasing, by the Church to God for him; it pleased God (who had further Service for *Peter* yet to do) to send his *Angel* into the Prison (but the Night before *Herod* had designed to bring him forth to Publick Execution) who raised *Peter*, sleeping fast between two Soldiers, bound with two Chains, and brought him forth, scarce well awake, through all the *Guards*, and through the Iron Gate that led into the City (which opened to them of its own accord) and set him safe at Liberty in the Street, near the House where many of his Friends were gathered together, praying for his Deliverance, *Acts* 12. But to proceed.

Our Lord having thus prepared his Disciples to expect *Persecutions*, and cruel Sufferings; he then, to Comfort, and Encourage them to undergo these Sore Trials, using a *Proverbial* Speech (well understood by them, as being often used, to Express the Safety of him, or them to whom it is applied) tells them, that notwithstanding all these things, there shall not an Hair of their Head perish: thereby giving them to understand, that all these Sufferings, being undergone for his Sake, shall turn to good Account to them; and that nothing that doth so, may be said to *Perish*, or be accounted *lost*. But that he that shall endure to the End, shall be saved.

Which that they might do, he recommends *Patience* to them, that *Ver. 19.* That may have the Possession, and Government of their Minds and Spirits; that they may not be hurried, troubled, disturbed, or startled when these Exercises shall attend them: and so turn aside, as too many (for want of that excellent *Vertue*) would do, when those Sufferings for Religion should grow high and hot.

This also he forewarned them of, by telling them, that Because *Mat. 24.* *iniquity* should abound, the love of many would grow cold. Where 12. our Lord useth the word *Iniquity*, to express *Persecution* by, and that most aptly: For the word [*Iniquus*] (from whence *Iniquitas*, *Iniquity*) being compounded of the *Negative* Particle *In* (for *Non*, *not*) and the Adjective *Aequus* (even, equal, just) shews *Iniquity* to be contrary to *Equity*; Uneven, unequal, unjust. Well therefore may *Persecution* be called *Iniquity*, since nothing is more unequal, and unjust than it. Because it breaks that *Royal Law* (as the Apostle *James* rightly calls it, *Jam. 1. 8.*) which requires Every one to love his Neighbour as himself, *Levit. 19. 18.* (which, the Apostle *Paul* says, doth Comprehend all other Commandments, at least, relating to *Moral Duties*, *Rom. 13. 9.*) and is directly contrary to Christ's express Command, *Whatsoever ye would that Men should do unto you, do even so to them*, *Matt. 7. 12.* But he that persecutes, vexes, afflicts, molests Another, for his Religious Conscience, would not be persecuted, vexed, afflicted, molested by Another, for his own Religious Conscience.

But notwithstanding all the *Opposition* that shall be raised against it, and endeavours that shall be used to stop and hinder the Promulgation of the Gospel; yet before *Jerusalem* shall be utterly destroyed, his

his Gospel (which he calls *This Gospel of the Kingdom*, because it is that *Divine Power*, by which his Kingdom is *set up* in the *Hearts* of Men) shall be preached in all the World (a *Synecdoche* of the Whole, for the Chief Parts of the World) for a Witness unto all Nations (unto whom it shall be so preached) and then shall the End (of the *Jewish Polity*) come.

When therefore (added he) ye shall see the *Abomination of Desolation* (so called because it makes Desolate, *Dan. 11. 31. and 12. 11.*) ^{15.} spoken of by *Daniel* the Prophet (*ch. 9. 27.*) stand in the *Holy Place*; then let them which be in *Judea*, flee into the Mountains.

By the *Abomination* here mentioned, some take to be meant the *Statues* of the Roman *Emperors*; Others the Roman *Army* under *Titus*: which the words in *Luke* seem to favour, When ye shall see *Luke 21.* *Jerusalem compassed with Armies*, then know that the *Desolation* there- ^{20.} of is nigh.

And then, Let them which are in *Judea*, flee unto the Mountains ^{Ver. 21.} (for shelter) and them that are in the City, depart out of it: and let not them that are in the Countries enter into the City. (But let them all (who have believed in me) make all the haste they can to get out of the reach of the Roman Army.)

And, to shew the *Greatness* of the *Danger*, and great Need of making *Speed* to escape it; he adds, Let him which is on the *House-top*, (which was *Flat-Roof'd*) not come down to take any thing out of ^{Mar. 13.} his House (that is, not tarry when he is come down, to look after ^{15.} his Goods: Come down, but not to take his Goods with him; but leaving all, flee forthwith to save his Life.) Nay, let not him that is (at work) in the Field, return back to take (so much as) his Clothes; but haste away without them.

Which *Figurative* Speeches are here used to set forth the *Extremity* of the *Danger*; not admitting the *least* Delay. And therefore the Condition of such is here lamented, as should then be *with Child*, ^{Ver. 17.} or *give Suck*; which would render them *less fit* and able to make their *Escape* there-from. And for the same Reason, they are exhorted to pray, that their Flight be not in *Winter* (when they cannot travel fast, for the *Incommodiousness* of Ways and Weather) nor on the *Sabbath-Day*: when (without giving great Offence to the *Superstitious Jews*) they could not travel above a *Sabbath-Days Journey*, which was but *two Miles*, and would not carry them out of the Reach of the *Danger*.

These so terrible times he calls the *Days of Vengeance* (wherein all ^{Luke 21.} things that were written against the Jewish Nation should be fulfilled;) For, said he, There shall be great *Distress* in the Land, and *Wrath* upon this People: So that they shall fall by the Edge of the Sword, and shall be led away Captive into all Nations; and *Jerusalem* (the *Holy City*) shall be trodden down by the Gentiles, until the times of the *Gentiles* be fulfilled. Which some (with little Charity to the poor *Jews*) refer to the End of the World: Others, to the full coming in of the *Gentiles*; after which, there is ground to hope, the *Jews* shall be visited again, re-called, and re-accepted. ^{22.}

Divers other Things and Passages there are, in this deep Discourse, which our Saviour had, at that time, with his Disciples; some whereof have been already touched, on other Occasions, in other Parts of this History: and Others, being for the most part, *Figurative* Speeches, and of *uncertain* Signification (with respect to the Times to which they should be referred) have caused much *Diversity* of Opinion among Interpreters. Wherefore, that I may not too far *stray* from my intended Purpose, waving those *Enigmatical* Expressions, I shall pursue the Historical Part.

Our Saviour having, towards the *Close* of this Discourse, in each of these three Evangelists, recommended to his Disciples *Watchfulness*, that they might be *ready*, and *prepared* to receive him, whensoever he (who was now almost ready to leave them) should come again to them; now shews them the Danger of *neglecting* that Watchfulness, and due Preparation, by a Parable of *Ten Virgins*, which he thus delivers.

Mat. 25. 1. Then shall the Kingdom of Heaven be likened unto *Ten Virgins*, which took their *Lamps*, and went forth to meet the *Bride-Groom*. Of these *Five* were *Wise*, and *Five* were *Foolish*; which they discovered in this, That though they took their *Lamps* (as the *Wise* did) yet they took *not Oyl* with them, to keep the *Lamps burning*, when that *Oyl* which was then in them, should be burnt out and spent: But the *Wise* took *Oyl* in their *Vessels*, with their *Lamps*.

The Scope and Drift of this Parable is obvious, *viz.* to recommend and shew the Need of *Watchfulness*: But the Scheme and Contrivance of it is taken from the Custom, or common Usage of Celebrating Marriages in those Times and Countries.

The Manner then was, That Marriages were Solemnized in the *Evening*, in an Assembly of the *Godly*, and that usually in the House where the *Bride* lived: from whence afterwards the *Bride-Groom* conducted his *Bride* to his own House by Torch or *Lamp-Light*. And as the *Bride-Groom* had his *Companions* (called the *Children* of the *Bride-Chamber*, Matt. 9. 15. and the *Friends* of the *Bride-Groom*, Joh. 3. 29.) So had also the *Bride* her *Bride-Maids*, who with their *burning Torches* or *Lamps*, both went forth to receive the *Bride-Groom*, and conduct him to the *Bride*, and afterwards lighted her home to the *Bride-Groom's* House. These in Number were wont to be *Five* (some think *Ten*) but here, in the Parable, the Number is doubled, that *Five* of them; through their *Folly* failing, there might be still *Five* to perform the Service, and the *Bride* not fall short of the usual Attendance.

While the *Bride-Groom* tarried (came not so soon as he was expected) all these *Virgins*, as well the *Wise* as the *Foolish*, *slumbered*, and *sleep*. Where probably, *Slumbering* is applicable to the *Wise*; *Sleeping down-right* to the *Foolish*; and thus they all lay till *Mid-night*.

At *Mid-night* there was a Cry made, Behold the *Bride-Groom* cometh: Go ye out to meet him.

This Cry reached, and rais'd them all; and to work they went to trim their *Lamps*: which the *Wise* *Virgins*, having *Stock* of *Oyl* in their

their Vessels, both could do, and did. But the *Foolish*, finding their *Oyl was spent*, and knowing they had *no Supply* of their own, went *begging* to the *Wise*; saying, *Give us of your Oyl, for our Lamps are gone out.*

Not so, replied the *Wise Virgins*, lest there be *not enough* for us and you: but Go ye rather to them that *Sell*, and *Buy* for your selves.

Away went the *Foolish* (like *Fools*) to *buy*; and in the mean time came the *Bride-Groom*: and they that were *ready*, went in with him to the *Marriage-Feast*, and the *Door was shut*.

Afterwards came also the *other Virgins* (*Fools* as they were) saying, *Lord, Lord, open to us*: but he answering, said, *Verily I say unto you, I know you not.*

Interpreters, both *Antient* and *Modern*, have laboured, though *variously*, to bring *every Clause* and *Sentence* in this *Parable* (even the *Advice* of the *Wise* to the *Foolish*, in the 9th Verse, to go to them that *sell Oyl*, and *buy* for themselves) to a significant *Agreement* with the general *Scope* and *Design* of the *Parable*. But *Parables* should not be extended beyond their *due Scope*, and *main Intention*: some things being added as *Fillings up*, and *Ornaments*, which belong not strictly and properly to the *Matter*, or *Thing* signified by the *Parable*.

Now the *main Scope* of our *Saviour*, in this *Parable*, being to inculcate into his *Hearers* the *necessity* of *Watchfulness* and *Diligence*; *Watchfulness*, that they may hear his call, at what time soever he shall come; and *Diligence*, that they may be *ready*, and *duly prepared* to receive him when he comes: it may suffice, perhaps, in this place to observe.

1. That it will not be sufficient, nor available to any one to be called a *Virgin*, to be reputed a *Saint*, to have a *Name to live*, and yet be dead, *Rev. 3. 1.*

2. That a *Profession* of the *Truth* (*Emblem'd* by the *Lamp*) will not hold out, will not bring to an *Entrance* into the *Kingdom*, without the *Possession* of the *Truth* it self: It will not avail that the *Conversation* be somewhat (yea, *much*) reformed; that it be free from the *gross Pollutions*, and *common Spots* of the *World*; that it shine for a *while*, like a *burning Lamp*: if there be not a *supply* of *Oyl* in the *Vessel*, to feed it *continually*, and keep it *still burning clear*. If the *Heart* (the *Repository*, or *Vessel* wherein the *Stock* of *Spiritual Oyl* is laid up and kept) be not *establish'd* with *Grace*, *Heb. 13. 9.* If *Christ dwell* not in our *Hearts* by *Faith*; If we be not *rooted* and *grounded* in his *Love*, *Eph. 3. 17*; If we be not *rooted* and *built up* in him, *Col. 2. 7*; If we *abound not* in the *Work* of the *Lord*, and that *always*, *1 Cor. 15. 58*; If we have not in us that *Divine Well* of *Spiritual Water*, which *springeth up* into everlasting *Life*, *Joh. 4. 14*; If the *Union* from the *Holy One*, The *Anointing* which we have received of him, *abideth not* in us, *1 Joh. 2. 20, 27.* The *Lamp* (of *Religious Profession*) how bright soever it may *blaze* for a *while*, will by *degrees* burn *dim*, and at length go quite out.

3. The great Difference that is between the *true Christian* and the *false*, the *Wise Virgin* and the *Foolish*, with respect to the *Weakness* or

or Infirmary of Each. Though it may so happen, that the *Wife* may be *over-taken* with *Heaviness*, with *Drowsiness*, and may chance to fall into a *Slumber*; yet they do not *undress*, nor *address* themselves to *Sleep*: They do not let their Lamps go out; but having the Spiritual Oyl of Divine Life in their *Vessels* (their *Hearts*) they are *always provided*, and ready, at the *first* Call, though it be at *Mid-night*, to meet the Bride-Groom of their Souls, and enter with him to the Marriage-Feast. So that such an one might say with the Church of old, I sleep, but my *Heart waketh*, Cant. 5. 2. And with the *Royal Psalmist*, When I awake, I am still with thee, Psal. 139. 18. Whereas the *negligent Fools*, not only give themselves up to Sleep, but that without any *Fore-sight* and *Fore-cast*, or *Care*: so that when they are *rouzed* by an *unexpected Cry*, at an *unlook'd-for* Hour, they have all to seek. Their Lamp is gone out, they have no Oyl in their Vessels (no supply of Grace in their Hearts) Then in vain do they run to and fro, to borrow, beg, or buy (if they could) of others, who (if they would) cannot then help them. For

4. Though the *Wife* had enough to serve their own turn; yet they had none to spare. They could not part with any, lest they should want themselves: Which may serve to correct the vanity of those People, who (though neither *Wife*, nor perhaps *Virgins*) pretend to have such a *Stock of Oyl*, such an *Overplus* of Good Works, such a *Redundancy* of *Merits* in their Communion, that they can furnish with *Indulgences* and *Pardons* all others, how many soever, that want: so they will but take them off their hands at their prices.

5. Lastly, it is observable, that All have a Day, a Time, an Opportunity afforded them to prepare to meet the Spiritual or Heavenly Bride-Groom. The *Foolish*, as well as the *Wise Virgins*, heard alike the *Mid-night-Cry*, which was made alike to them all, but not with like Success to all: for they only, who were ready, went in with the Bride-Groom to the Marriage; and thereupon the Door was shut. And when once the Door was shut, the Season for Entering over, the Time past, the Opportunity lost; They that came afterwards, the *Loiterers*, though reputed *Virgins*, might stand without, and call as long as they would, Lord, Lord, Open to us; all the Answer they had was, I know you not. To prevent which *Dismal Doom*, and lamentable Disappointment, was the Design of this *Virgin-Parable*; which therefore closeth with this *Watch-word*; Watch therefore, for ye know neither the Day, nor the Hour, wherein the Son of Man cometh.

Which seasonable Caution and Exhortation to Watchfulness, that he might more fully imprint on the Minds of his Hearers, our Lord subjoins in this Place another Parable (commonly called the Parable of the Talents) of somewhat like import with this: which, with some little Variation in Circumstances, is delivered by Luke in Chap. 19. and from thence already taken into this History: For which reason I forbear to recite the Parable here, and go on to relate what Matthew reports our Lord to have said, after he had delivered this Parable, which I do not find in Luke, or elsewhere.

In *verse 31.* of this Chapter, our Lord sets forth a *Type* or *Representation* of the *General Judgment*, thus. When (says he) the *Son of Man* shall come in his *Glory*, and all the *holy Angels* with him, then shall he sit upon the *Throne* of his *Glory*, and before him shall be gathered all *Nations*, and he shall *separate* them one from another, as a *Shepherd* divideth his *Sheep* from the *Goats*. And he shall set the *Sheep* (the *Righteous*) on his *Right hand*, and the *Goats* (the *unrighteous*) on his *Left*. Then shall the *King* (viz. *Christ* himself in his *Kingly Capacity*) say unto them on his *Right hand* (for with the *Righteous* he will begin; *The Dead in Christ shall rise first*, *1 Thess. 4. 16.*) *Come, ye blessed of my Father, Inherit the Kingdom prepared for you from the Foundation of the World.* For I was *Hungry*, and ye gave me *Meat*; I was *Thirsty*, and ye gave me *Drink*; I was a *Stranger*, and ye took me in; I was *Naked*, and ye *Clothed* me; I was *Sick*, and ye *Visited* me; I was in *Prison*, and ye came unto me.

The *Righteous* not glorying in any thing they had done, (as well knowing that whatever *Good* they do, it is not of, or from themselves, but by, and through the *Vertue* of his *Life* and *Power* working in them) will modestly ask, *Lord, When saw we thee an Hungred, and Fed thee? or Thirsty, and gave thee Drink? When saw we thee a Stranger, and took thee in? or Naked, and Clothed thee? Or when saw we thee Sick, or in Prison, and came unto thee?* Then shall he Answer them, *Verily I say unto you, In as much as ye have done it to one of the least of these my Brethren, ye have done it unto me.*

Having done with the *Righteous*, (those on his *Right hand*; he will turn to those on his *Left hand*; and to them he will say, *Depart from me ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* For ye have done quite contrary to these on my *Right hand*: For I was an *Hungred*, and ye gave me *No Meat*; I was *Thirsty*, and ye gave me *No Drink*; I was a *Stranger*, and ye took me *Not in*; *Naked*, and ye *Clothed me Not*; *Sick*, and in *Prison*, and ye *Visited me Not*.

As the *Righteous* were backward in owning the good they had done; so these *Unrighteous* were forward to justify themselves. Wherefore they expostulated the Matter, saying, *Lord, When saw we thee an Hungred, or Thirsty, or a Stranger, or Naked, or Sick, or in Prison, and did not Minister unto thee?* But their Answer from him will be, *Verily, I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me; And therefore, ye shall go away into everlasting Punishment: but the Righteous into Life eternal.*

As the general Scope and Drift of this Discourse was to excite his Disciples, and other Hearers to a *compassionate Pity* to the afflicted *Saints*; to a *charitable Beneficence* to all the *Members of Christ*, in their *Wants* and *Necessities*; so it is more particularly to be observed from thence,

1. That *true Righteousness* stands not in *Talking*, but in *Doing*. The *Righteous* (here placed on *Christ's Right hand*) are such, of all *Ages*, *Sexes*, *Conditions*, as have been exercised in the *Practice* of these truly *Christian Vertues* and *Duties*, of *Feeding the Hungry*, *Clothing the Naked*, *Entertaining the Stranger*, *Visiting the Sick*, and *Standing by*

and Comforting the Imprisoned, or otherwise Suffering-Members of Christ.

2. That for these the Kingdom was prepared from the Foundation of the World; so that they receive it not by *Merit*, but by *Grace*.

3. That our blessed Lord, in his most Royal Estate, upon the Throne of his Glory, disdaineth not to call the least of his Faithful Followers, his Brethren.

4. That there is, even in this Life, so near a Connection, so close a Communion, between the true Members of this Mystical Body, and the Head thereof, Christ Jesus; that he Rejoices and Suffers with them, and accordingly Resents and Rewards the Good, and Evil Offices done to them, as done unto himself.

5. That the Fire, into which the Cursed are adjudged to depart, is not said to be prepared for them; as the Kingdom is said to have been prepared for the Righteous: but the Fire is said to be prepared for the Devil and his Angels; and wicked Men subject themselves to it, by their joining with the Devil and his Angels, in yielding to their Temptations to Evil.

6. That they who are here sentenced to this fearful Punishment, are not here charged with Crimes committed; but with Duties omitted, in Not Feeding, Not Clothing, Not Receiving, Not Visiting, Not Owning Christ in his Afflicted Suffering-Members. And if they shall suffer so extremely, who do not exercise Charity and Mercy to the poor Members of Christ's Spiritual Body; in not Giving them Food when Hungry, in not Clothing them when Naked, in not Visiting them when Sick, in not Owning and Comforting them when in Prison, &c. What will become of them? Or what may they justly expect, who rob them of that whereon they should feed, thereby exposing them not to Hunger only, but even (as much as in them lies) to Starving? who strip them of their Clothing, and leave them Naked? Who cast them into Prison, and for the Exercise of a good Conscience, and by Cruel Usage bring Sickness on them?

After our Lord had ended this Discourse to his Disciples, it is very probable that he went in the Evening (as he used to do) from the Mount of Olives to Bethany, where he Supped with them.

Joh. 13. 1. Here a Difficulty ariseth, which hath not a little troubled Interpreters, concerning the time of his Washing the Feet of his Disciples, and of his giving the Sop to Judas. 'Tis probable he gave the Sop at Supper: but John (who alone of the Four Evangelists, gives the Account of his Washing their Feet) placeth that before his giving the Sop to Judas, ver. 4. and 26. and yet says Supper was ended before he went about to Wash their Feet, ver. 2. Again John saith, when Judas had received the Sop, he went immediately out, ver. 30. Whence it will follow, That if he had received the Sop in Supper-time, and then had immediately gone out; he had not staid to have his Feet washed, which all agree he had.

Drusius (that great Critick) was so put to it, to reconcile this place, that he cried out, *Hunc nodum quæ mihi solvet, magnus erit in Oculis meis.* i. e. He that shall untie this Knot for me, shall be great in my Sight.

Many

Many *Conjectures* have been put upon it, and of them some *unlikely* enough (as, instead of Supper being *ended*, to read it, Supper being *prepared* or got ready, or being *preparing* or getting ready; and so make it *before* Supper, instead of *after* Supper.) But that seems to fit it best; which (dividing the *Meal* into several Parts, or *Courses*) takes the words *Synecdochically*, and by Supper ended, understands The *first Mefs* or Course of Supper to be *ended*; Which Interpretation is favoured by those Expressions of his *Rising*, ver. 4. and *sitting down again*, ver. 12. This Sense allowed, the Story goes on thus.

When Supper was (thus far) ended, *Jesus* being sensible that his *Hour* was near come, that he should depart out of this World unto the Father, having loved his own that were in the World, he *continued* his Love to them unto the *End*. And to give them now, before he left them, an ample *Testimony* thereof, as well as an *Example* of the greatest *Humility* and *Condescension*; though he knew that the Father had given all things into his hand, and that as he was come from God, so he was going to God again (which sets forth the *greatness* of his *Majesty*, Power and Glory) yet he took upon him the *meanest*, and most *servile* Office that could well be performed. For arising from Supper, and *laying aside* his (upper and looser) *Garments*, he took a *Towel*, and girded himself therewith. Then *pouring Water* into a *Basin*, he began to *Wash the Feet* of his Disciples.

In what Order he took them, or which of them he began with, is not express'd. Some think he began with *Judas* (that by this so kind and lowly Act he might (if not recall him from his intended Treason, yet at least) aggravate the Guilt and Horrour of it to him) into whose Heart the *Devil* had now already put it, to betray him; which he, who knows all things, could not but know.

However, *Judas* (for ought appears to the Contrary) took it very contentedly, not willing to *strain Curtesy* with his Lord about it.

But when it came to *Peter's Turn* (which some think was the next, because none refused but he; the Rest being admonished by the *Check* he received) he, with a *Tone* of Admiration, said, *Dost thou come to Wash my Feet?*

Jesus answered him, What I do (that is, the Intention of my doing this) *thou knowest not yet*; but thou shalt know hereafter.

Alas! said *Peter*, I can never consent that thou, My Lord and Master, should'st stoop so low, as to Wash the Feet of me, thy Servant.

Jesus thereupon, raising his Discourse (according to his usual Manner) from *Outward* to *Inward*, from *Carnal* to *Spiritual* Things, tells him, *If I Wash thee not* (if I do not Cleanse and Purify thy Heart and Inward Parts) *thou hast no part with me*.

Peter, now somewhat better understanding him, replied, *Not my Feet only, Lord; but my Hands also; and my Head*: that is, My whole Body, all over.

Nay, said *Jesus*, *He that is washed, needeth not, save to wash his Feet*; but is clean every-whit. Alluding, perhaps, to the Manner of Bathing, wherein the Person bathed, being washed all over, doth only Wash his Feet in the Slip, or Entrance into the Bath, that no Dust or Soil

may stick on them in *Coming out*. And (added he) *Ye are clean* (not soiled with the foul Thoughts of Betraying me) but not *All of you*: For he knew who should betray him; therefore, said he, *Ye are not All clean*.

When now he had washed their Feet round, and had taken his Garments, and was sat down again; he said unto them, *Know ye what I have done unto you?* (Do ye understand the Ground and Reason, why I have done this unto you?) *Ye call me Master and Lord*, and ye say well: for so I am (your Master in Teaching and Instructing you; and your Lord in Redeeming and Defending you) If I then, your Lord and Master, have washed your Feet; ye also ought to wash one another's Feet: for I have given you an Example, that ye should do as I have done to you. And that they might not slight it as too mean an Office for them to stoop to, he tells them, with a Verily, verily, *The Servant is not greater than his Lord*, neither is he that is sent, greater than he that sent him. Therefore since he, whom they acknowledge to be their Lord, he who sends them, hath not disdained to do this to them, they who are but his Servants, and sent by him, should not think much to do the like one to another. And to hearten them to it, he tells them; If ye know these things, happy are ye if ye do them. Yet he adds, I speak not of you all; for I know whom I have chosen: but that Scripture is fulfilled, which says, He that eateth Bread with me, hath lift up his Heel against me. Wherein he, no doubt, alluded to the Treacherous Counsel of Achitophel; who in his Treachery to King David, the Type of Jesus, might himself pass for a Type of Judas.

• I tell you of this Treachery (said Jesus to the Disciples) now before it comes; that when it is come to pass, ye may not be staggered by it; but may be the more confirmed in your Belief that I am he, the Omniscient God.

And lest the rest of them should be in fear, that the Treachery of One should redound to the Shame and Discredit of them all; he assures them not only that he would continue them in his Service: but would account the Receiving of them his Messengers, as done unto himself. Verily, verily (said he) I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

Joh. 13.
21.

When Jesus had thus said, he was troubled in Spirit, as well from the Sense he had of his own Danger, as the Abhorrence of the Traytor's Crime. Wherefore, as hitherto he had given them but general Intimations of his being to be betrayed; he now comes closer to them, and in a direct Testimony tells them with the Assurance of a Verily, verily, *One of you*, that eateth with me, shall betray me.

This both startled, and troubled them all; the Innocent, and the Guilty. The Innocent were surprized with Amazement and Trouble, at the Mention of so horrible a Thing. The Guilty was no less surprized with Amazement and Trouble, that his Traiterous Thought should be discovered, while it was but an Embrio; before it was brought forth, or thoroughly formed in his Intention.

But

But as yet *he was not singled out* : the Charge being general, lay among them all, and none of them (but the Traytor himself) knew where it would fall. Wherefore they all put themselves upon their *Purgation* ; and though they looked one on another, as doubting of whom he spake ; yet did they not attempt to cast it one upon another, by saying, Lord, Is it *He* ? or *He* ? or *He* ? But every one (except *Judas*) said, one by one, Lord, Is it *he* ? To whom our Lord answering still in a general way, said, One of you Twelve, that dipperth his hand with me in the Dish, the same shall betray me. Then added he, The Son of Man goeth as it is written of him, but *Woe* unto that Man by whom the Son of Man is betrayed : it had been good for that Man, if he had not been born. Upon this the Traytor himself, *Judas*, had the *Impudence*, to ask, Master, Is it *I* ? To whom *Jesus* gave no other Answer, but, *Thou hast said*. This is supposed to be so spoken to *Judas*, that the Rest did either not hear, or not understand it. Wherefore, in as much as the Traytor was not yet sufficiently marked out from the rest (which some think *Jesus* had hitherto purposely forbore, that he might give *Judas* time and Opportunity to repent, and so have come off, without being discovered to the rest) *Peter*, who, it seems, sat farther off than *John* (who, being his Master's peculiar Favourite, sat (or rather lay) next unto him, so that he leaned on his Bosom) beck'ned unto *John*, that he would ask *Jesus*, who it should be of whom he spake. He then, lying on *Jesus*'s Breast, said softly unto him, Lord, who is it ? It is *he*, replied *Jesus* softly also, to whom I shall give a Sop, when I have dipped it. And when he had dipped it, he gave it to *Judas Iscariot*, the Son of *Simon*. He is called *Iscariot*, says *Vasabius*, because he was of the Tribe of *Issachar* ; the second Syllable of which word being taken away by the Figure *Syncope* : of *Issacariot* (a Man of *Issachar*) is made *Iscariot*. And he was so called, to distinguish him from another Apostle of the same Name, *Judas* the Brother of *James*, mentioned *Luke* 6. 16. and *Joh*. 14. 22. where he is called *Judas* not *Iscariot* : the same (as is generally held) that wrote that general Epistle, which goeth under the Name of *Jude* ; though *Grotius* is of another Mind.

No sooner had *Judas* received the Sop, but *Satan* entred into him, Not that the Sop gave *Satan* Entrance : but that *Judas*, through his own Guilt, apprehending that, by the delivery of the Sop unto him, he was discovered, was more Imbittered, and hard'ned in his Mind, to carry on, and go through with what he had before intended. The Devil had before, by wicked Suggestions, put into his Heart to betray his Lord : but now, that he saw his Treasonable Designs detected ; he opened his Heart to the Devil, and *Satan* actually entred into him ; whereby he was more hotly and vehemently stirred up by *Satan*, to put in Execution the horrid wickedness he had contrived. And that he might lose no time, as soon as he had received the Sop, he went immediately out.

Yet for all his haste, before he could get out, *Jesus* (who saw the Inside of his Evil Heart, and knew what he went about) to let him see how little he regarded what he could do, said unto him, *That* *thou dost* (or intendest to do) *do quickly*.

John. 13.
Though 27.

Though the rest of the Company heard this, yet no Man at the Table understood for what intent he spake this unto him: but some of them thought one thing, some another; as that, because Judas had the Bag, Jesus had ordered him to buy those things that were needful against the Feast; or that he would give something to the Poor.

Ver. 30. The Evangelist observes, that when Judas went out, it was Night. And so to be sure it is to every one, that goes out, as he did, with a Purpose to betray Christ, in any respect, whether it be in his Doctrine, or in his Members.

Ver. 31. When once the Traytor was gone from among them, our Lord began to rejoice with his Disciples, in the Sense of the Glory which his approaching Death would quickly bring him to. Now, said he, is the Son of Man glorified, and God is glorified with him: And if God be glorified in him, God shall also glorify him in himself; yea, he shall straightway glorify him.

Ver. 33. Then compassionately considering the Condition of his Disciples; and what a Loss they would be at when he should be taken from them; speaking to them in the most tender and pleasing Compellation of Little Children: he tells them he has but a little time to be (personally) with them; and that after he is gone, they will seek him: but (added he) As I said unto the Jews, Whither I go ye cannot come; so now (but upon better ground) I say unto you.

Ver. 34. Yet before I leave you, I give, said he, unto you a New Commandment, that ye love one another; which I therefore call New, because it rises higher, and extends farther than the common Measures, and degrees of Love among Mankind. For, To love thy Neighbour, as thy self, Matt. 19. 19. and To love ones Enemy, ch. 5. 44. will not reach the Height of that Love, which I now recommend to you, and injoin you. But as I have loved you, so as for your Sakes to descend from my Glory, deny my self, and have exposed my self to Hardships, Contempt and Sufferings, and even to Death it self: So also do ye love one another. For this will be a Badge and Token, and as it were my Livery upon you; whereby all Men will know that ye are my Disciples, if ye have, and exercise this love one to another.

Ver. 36. Peter was somewhat uneasy in his Mind, at a word which Jesus had spoken just before, when he told them, Whither I go, ye cannot come. Wherefore he made bold to ask him, Lord, Whither goest thou? I go, answered Jesus, whither thou canst not follow me now: but (for thy Comfort and Encouragement, I tell thee now) Thou shalt follow me hereafter. But why, Lord, replied Peter, cannot I follow thee now? I will lay down my life for thy Sake. Ay! said Jesus, Wilt thou lay down thy Life for my Sake? Alas! Man, thou knowest not yet what it is to lay down thy Life: Thy Will out-goes thy Strength, and thou art not sensible of thy own present Insufficiency. But I assure thee, that notwithstanding this thy Self-Confidence, the Cock shall not Crow (twice, says Mark, ch. 14. 30.) till thou hast denied me thrice.

How this went down with Peter, we have not any Account: but we may well think it must needs have been an awakening and a sad-
ning word to him.

While

While Jesus had been thus preparing the Eleven to bear his Departure, and Absence from them; the Twelfth, the Traytor Judas, had made what haste he could to hasten that Departure. For when, having received the Sop, he departed from his Master (with the Devil in him) he betook himself (as the Devil directed him) to the Palace of Caiaphas, the then High Priest. There he found the Chief Priests, Scribes and Elders of the People, and the Captains (of those Bands of Soldiers, which were appointed for the Guard of the Temple, and to see the Decrees of the Sanhedrin executed) assembled together; Consulting how they might take Jesus by Craft or Subtilty, and kill him: But they concluded among themselves, that it was not fit to attempt it on the Feast-Day of the Passeeover (which was now but two Days off) lest there should arise on that Occasion an Uproar amongst the People, whom they stood in fear of.

Among these traitorous Conspirators against our Lord, the Traytor Judas boldly thrust in; and observing what they were Consulting about, bluntly asked them, *What will ye give me? and I will deliver him unto you.*

They glad of the unexpected Offer, promised to give him Money: and he promising to deliver Jesus to them, they Covenanted with him for Thirty Pieces of Silver: The lowest Price of a Man, at which the Life of the Meanest Servant was set, Exo. 21. 32.

Very different are the Opinions of Interpreters concerning the Value of these Pieces of Silver. The Annotators on the old Bible say, Every one of them was in value about Four Pence Half-penny of old Sterling: which would make the whole to be Eleven Shillings and Three Pence. But Generally these Pieces of Money are taken for Shekels. Of which yet there were two Sorts, the Common Shekel, used in Civil Matters, and the Shekel of the Sanctuary, used only in Religious Cases. This was in Value Two Shillings Six-pence of English Money; the other but half so much, viz. One Shilling Three Pence. Vatablus takes these Pieces of Silver to be the Common Shekels, which amounted to One Pound Seventeen Shillings and Six Pence. But Grotius and most others, reckon them to be the Double Shekels, which, doubling that Summ, makes the Price to be Three Pounds and Fifteen Shillings. But the lowest Summ seems to be the likeliest; because it was set forth long before by the Prophet Zachary (ch. 11. 12.) to be a mean, base, contemptible Price.

How much, or little soever it was; the Price being set and accepted, and thereby the Bargain made, and confirmed by Payment, on their side, and by Promise, on his: from that time Judas sought Opportunity, how he might conveniently betray his Master unto them, in the Absence of the Multitude, to avoid the Danger of a Tumult. And thus the Priests and Judas parted: They glad of the Price, and he of the Price, how low and base soever. And now the Traytor, having got his Money, returned (as some think) to his Master at Bethany.

The next Day, which was the First Day of the Feast of Unleavened Bread, when the Passeeover was to be killed, the Disciples came to Jesus, and said, Where wilt thou that we go and prepare for thee, that

Mat. 26.

I.

Mar. 14.

I.

Luke 22.

I.

Mat. 26.

15.

41. 40P.

Mat. 26.

17.

Mar. 14.

12.

Luke 22. that thou may'st Eat the *Passeover*? Whereupon he sent forth two of his Disciples, *Peter* and *John*, bidding them Go into the City to *such* a Man, whom we may suppose he named to them, though none of the Evangelists have recorded his Name. And that they might the more readily find his House, he told them there should meet them a Man bearing a *Pitcher* of *Water*, and bid them follow that Man into the House where he should enter. And say to the Good Man of the House, The *Master* saith, *My time is at hand*; I will keep the *Passeover* at *thy House*. Where therefore is the *Guest-Chamber*, where I shall eat the *Passeover* with my Disciples? And he will shew you (said he) a large Upper-Room furnished and prepared; there make ready for us.

These two Disciples, following their Master's Direction, found as he had said; and made ready the *Passeover* there. Which having done, it may well be thought, they returned to their Master, to give him an Account thereof.

But he (probably observing in his Disciples, an unusual *Sadness*, from the *Hint* he had so lately given them, of his being like to be *suddenly* taken from them, and that by the *Treachery* of one of them) began a *Consolatory* Discourse to them, to bear up their Spirits, that they might not be *overwhelmed* with Grief and Sorrow, or Despair, when the time of his Departure should come. And thus he bespake them.

Joh. 14.
I.

Let not your *Heart* (not Hearts, but Heart; to shew they should be all alike-minded, and of *one Heart*) be troubled. Ye believe in God (ye have a Faith and Confidence, that God both can and will protect, defend and save his) *Believe also in me* (Have like Faith, Trust and Confidence, that I, *who am God*, both can and will provide for, and take Care of you, when I shall be outwardly gone from you.)

Which that ye may, with the greatest Assurance, do: I now tell you, that in my Father's House there are *many Mansions*, (Places of Rest, Peace and Safety) and I go to *prepare a Place*, or Mansion, there *for you*. If it were not so, I would have told you (therefore don't suspect that I would deceive you, or neglect you) And if I go, and prepare a place for you, I will *come again*, and receive you *unto my self*; that *where I am*, there ye may be also. And this my Outward Absence should trouble you the less; because both *whither I go, ye know*, and *the Way ye know*.

This he might well suppose of them, having just before mentioned to them, His Father's House, ver. 2. which all acknowledge to be *Heaven* (called by Solomon, His *Dwelling-Place*, 1 Kin. 8. 30. 39. 43, &c.) and having also (not long before, *Matt. 16. 21.* and *Luke 9. 22.*) told them that he must *Suffer* and be *Slain*: which was the Way appointed for him to go to his Father's House.

But his Disciples (not quick of Apprehension in that Case at other times, and now through Grief, and Fear of losing him, perhaps more *dull* than ordinary; nor easily letting go the *pleasing Notion* they had *misconceived*, of an *Outward* and Temporal Kingdom for him, and for themselves under him) hearing him now speak of his Father's House,

in which were *many Mansions*, and that he was going to prepare a Place therein *for them*, and then to come and fetch them *thither*; could not think of any thing else, but some *stately* and *strong* Structure (a *Royal Palace*, or *impregnable Tower* or *Fortress*) wherein their Master and they might live together in *Peace* and *Pleasure*. But where this desirable Palace stood, none of them could tell.

Wherefore *Thomas*, one of the Twelve, in the Name of them all, *Joh. 14.* said unto *Jesus*, Lord, *We know not whither thou goest: and how then* 5. *can we know the way?*

Our Lord, intent at that time to improve their Understanding, lets fall the Discourse of the Place he was going to, and the way to it; and from *Thomas* his Words took Occasion to tell them, which was the *right*, the *ready*, and indeed the *only* way for them to walk in, if they would come to his Father; Namely, *Himself*. I am, said he, the *Way*, the *Truth*, and the *Life* (the true Way to eternal Life) No Man cometh unto the Father, *but by me*. By following me; walking in my Steps; making my Life the Example and Pattern of his; walking as I walk, In *Holiness* and *Innocency*; In *Obedience* and *Submission* to the Will of the Father in all his Requirings; In *Self-Denyal* and *Patient Suffering* for the Truth, when called unto it, as I now am. By *Believing in me*, that I am *truly God*, as well as *truly Man*; and that all my Promises to you, and to all Men, shall be truly and certainly *made good* and performed; and by *seeking Life in me*, unto whom my Father hath given to have Life in my self, as he hath Life in himself, *Joh. 5. 26.*

Having opened to them *this Way* of coming to the Father, he adds (as a gentle sort of *Exprobration* of their *Ignorance*) If ye had known *me* (rightly and truly, in my Divine Nature and Properties) ye should have known *my Father* also. Then, that he might not too much depress them, he tenderly added; And from henceforth ye *know him*, and have *seen him* (*viz.* in seeing me) whereby he plainly intimates his *Union* with the Father.

But *Philip* (another of the Twelve) observing him to speak of *Joh. 14.* coming to the Father, said unto him, Lord, Shew us the Father, 8. and it sufficeth us.

This *Dullness* and *Indifferency* drew from *Jesus* a more *Quick* Reply. Have I been *thus long with you* (said he) and yet *hast thou not known me*, *Philip*? I tell thee, *He that hath seen me* (with the Spiritual Eye, as the only begotten of the Father) *he hath seen the Father*: and how sayest thou then, *Shew us the Father*? Believeest thou not that I am *in the Father*, and the Father *in me*? How canst thou choose but believe it? For the words which I speak unto you, I speak *not of my self*; but the Father, in whom I am, he speaketh *through me*. Neither do I *of my self* the Works which ye have seen me do: but the Father, that *dwelleth in me*, he doth the Works *by me*. But if ye cannot believe me upon my *Word*; at least believe me, for the very *Works sake*. Verily, verily, I say unto you, *He that believeth* (with a true Faith) on me, the *Works* that I do, shall *he do* also, and *greater* Works than these shall he do; because I go unto my Father (Who, as he can do *all things*, so he will do *any thing* that I shall request of him.)

him.) Whatsoever therefore ye shall ask *in my Name*, that I will do, that the Father may be glorified in the Son: by manifesting his love to the Son, in granting whatsoever he desireth of him. If therefore (I say) ye shall ask any thing in my Name, I will do it.

Ver. 15. But then, added he, think it not a sufficient Token of your Love to me, that ye are *sorry for me* in my Sufferings: but if ye love me *indeed* and heartily, let it be seen by your *keeping my Commandments*. Which if ye do, I will pray the Father, and he shall give you *another Comforter*, that he may abide with you *for ever*, even the Spirit of Truth, whom the World cannot receive, because it *seeth him not*, neither knoweth him, but ye know him, for he dwelleth *with you* (in me, while I am with you) and shall be *in you* (when I am gone from you, and the Holy Ghost, according to the Prophecy by Joel, ch. 2. 28. shall be plentifully poured forth upon you.)

Be assured therefore, that I will not leave you *Comfortless* (like Orphans, or *Friendless Children*, destitute of any to defend, take care of, and instruct them) No: I will *return* to you. For though, in a while, the *World* shall cease to see me; yet ye shall still see me (by the Eye of Faith, and shall know that I *live*, from your own being kept alive by me: for) because I *live*, ye shall live also. And at that Day ye shall experimentally know that I am in my Father, and you in me, and I in you; so that we shall all be in the Father.

Ver. 21. To persuade them yet farther to manifest their Love to him by their Obedience, he tells them again, He that hath my Commandments, and keepeth them; he it is that loveth me: and he that loveth me, shall be loved of my Father; and I will love him, and will manifest my self to him.

Ver. 22. At that word, Judas (not Iscariot, but the Brother of James) willing to be farther informed, what manner of *Manifestation* of himself this would be, put in, and asked him, Lord, How is it that thou wilt manifest thy self unto us, and not unto the *World*?

In answer to which, our Lord, still keeping to his former Proposition, said, If a man love me, he will keep *my Words*; and he that doth so, my Father will love him, and we (both my Father and my self, who are One) will come unto him, and make our abode with (or *in*) him. Which is such a way of Manifestation, as the *World* (yet at least) is not capable of. For he that loveth me *not*, keepeth not my Sayings; or he that keepeth not my Sayings, loveth me *not*: and inasmuch as it is evident that the *World* keepeth not my Sayings, it follows that the *World* loveth me not. This ye may take for a *sure Rule*: for the Word, which ye hear, is not mine, but the Father's, who sent me.

Ver. 26. These things (added he) having this Opportunity, I have spoken unto you, being yet present with you. But the *Comforter*, which is the *Holy Ghost*, whom the Father will send in my Name, he shall teach you *all things* (necessary for you to know, as well for the Instruction of Others, as for your own Defence) and shall bring all things to your remembrance, whatsoever I have said unto you.

Then drawing to a Close of his present Discourse, that he might Chear their Hearts before he left them, he said unto them, Peace I leave

leave with you. And that they might not mistake what *sort* of Peace he meant, and so be disappointed, and *startled*, when *Troubles* and *Sufferings* should fall upon them, he explains it, by saying, *My Peace*, (inward Peace, Peace of Mind, Peace of Conscience, that Peace that will bear up the Spirit through and over all *Troubles*, *Afflictions*, *Temptations* and *Dangers*; that Peace) *I give unto you*; Which, as it is not the World's Peace, so I give it you *not as the World giveth*: for the World giveth, and *taketh back* in a Moment; but my Peace shall never depart from you, if ye do not depart from me.

Let not therefore your Heart be *troubled*, neither let it be *afraid*; *Ver. 27.* for as ye have heard me say unto you, *I go away*; so ye have also heard me say, *I come again* unto you (I go away *outwardly*, as to my *bodily* presence: and come again *inwardly*, in Spirit.) And therefore, if ye loved me (understandingly, and with true Judgment) ye would *rejoyce*, because I said, *I go to my Father*: for my Father (in his Pater-
nal Relation) *is greater than I.*

And now I have told you (of my *Sufferings* and *Death*) before it *Ver. 30.* come to pass; that when it is come to pass, ye may believe (that I am God, one with my Father; and so may not be terrified or shaken in Mind) But hereafter *I will not* (I shall not have Opportunity to) *talk much with you*: for the Prince of this World (Satan) cometh (to beset and assault me) though he hath *nothing in me*, to work upon.

But, added he, that the World may know that I love the Father, *Ver. 31.* and am perfectly *resigned*, in a *Submissive Obedience*, to all his *Requirings*, (and in an especial manner, to answer his Command in Laying down my Life for the Redemption of Mankind) *arise, let us go hence*, and prepare for it.

Then going into the City, to the House he was to eat the *Passe-* *Mat. 26.*
over in; when the Hour was come, he sat down, and the Twelve *20.*
Apostles with him. *Mar. 14.*

This Hour both *Matthew* and *Mark* call the *Evening*; Under which *17.*
Term Interpreters comprehend the *whole time* from *Noon* to *Night*, *Luke 22.*
making a *double Evening*; The Former reaching from *Noon* to *Sun-* *14.*
set, which they call the *Evening* of the *Sun declining*, or *Going down*:
The Latter from *Sun-set* to *Night*; which they call the *Evening* of the
Sun declined, or *gone down*. Some little Difference they make, as to
the *precise* Hour; some reckoning it to be at their *Ninth* Hour (which
with us is the *Third* Hour after *Noon*) Others at their *Tenth* (which
answers to our *Fourth*.)

The *Fourteenth* Day of the *First* Month, in the *Evening* (or be-
tween the two *Evenings*, as the Margin hath it, *Exo. 12. 6.*) was
the time appointed for the Eating of the *Passeover*, at the *first Insti-*
tution thereof. To which we may suppose our Saviour *punctually*
kept; though the *Jews* (such especially as were most *Observant* of the
Traditions of their *Elders*) did some times, on particular Occasions,
change the Day, and put it off to another, as, it seems, they did *that*
Year. For *Jesus* kept it the *Evening before* he suffered; but they kept
it not till the *next Evening*, which was *after* he had suffered. For the
Evangelist *John* tells us (*ch. 18. 28.*) that though they led *Jesus* from
Caiaphas to the Hall of Judgment, yet they would not go into the

Judgment Hall themselves, lest they should be defiled : but kept out, that they might eat the *Passeover* in the *Evening* ; which this Day was called The *Preparation* to, *Joh. 19. 14.*

It is said in the Text, *He sat down.* But because the manner of sitting down to Eat, then in use among the *Jews*, differs altogether from the way of sitting at Table now ; it may not be amiss in this Place to give the Reader a *Short Description* of their *Sitting* at Table, when they did Eat, according as *Godwyn* hath delivered it, in his *Moses* and *Aaron*, l. 3. c. 2.

The Table being placed in the *midst*, round about the Table (which it self was also round) were placed certain *Beds* ; sometimes *Two*, sometimes *Three*, sometimes *more* according to the number of the *Guests*. Upon these they lay down in manner following. Each Bed contained *Three* Persons, sometimes *Four* : seldom more. If *one only* lay upon the Bed, then he rested the *upper Part* of his Body upon his left *Elbow* ; the lower part lying at length upon the Bed. But if *many* lay on *One* Bed, then the *Uppermost* did lye at the Bed's *Head*, laying his Feet behind the Back of the *Second* : and in like manner the *Third*, or *Fourth*, did lye ; Each resting his Head in the Other's *Bosom*. And thus *John* leaned on *Jesus* his *Bosom*, *Joh. 13. 23.* Some other particulars he relates, as the putting off their *Shoes* at Table, to preserve the Beds on which they lay from being soiled : but this may suffice to give the Reader a general Information of the Manner of their *Sitting*, or rather *Lying*, at Meat.

The Evangelists, both *Matthew* and *Luke*, expressly mention the *Twelve* to be with him at this Supper. But who, without *Amazement* and *Horror*, can think of the *unparalleld Impudence* of *Judas*, who having but just before sold his Master to the *Murdering* *Jews* (and in all likelihood having the *Price* of him then in his *Pocket*) could have the Face to come, and sit down with his Master, at the *same* Table, and eat with him out of the *same* Dish ! O *Devilish Hardness* ! Not to be equalled by any thing, but the *inimitable Patience*, and transcendent Goodness of our blessed Lord, in suffering the *perfidious* *Traitor* to sit by him, at the *same* Table, and dip with him in the *same* Dish, without inflicting some eminent Punishment upon him : who could as easily, by a *Divine Stroke*, have struck him immediately *Dead*, as he had before, by his *Divine Word*, raised others from *Death* to *Life*.

Luk. 22. But our Meek Lord, as soon as he was sat down with the Twelve, 15. said unto them (without any Note of Distinction) With desire have I desired to eat this *Passeover* with you before I Suffer : for I tell you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.

Ver. 17. Then he took the Cup, and gave Thanks, and said, Take this, and divide it among your selves : for I say unto you, I will not drink of the Fruit of the Vine (of this fruit of the Vine, says *Matthew*) until the Kingdom of God shall come (until that Day, says *Matthew*, when I drink it new with you in my Father's Kingdom.)

Mat. 26. 29.

And

And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, *This is my Body, which is given for You: This do in remembrance of me.*

Likewise also the Cup after Supper, saying, *This Cup is the New Testament in my Blood, which is shed for you; (For many, says Mark, to which Matthew adds, for the Remission of Sins.)*

Besides other Variations in this Account, as given by these Three Evangelists, *Matthew, Mark and Luke* (for *John*, the Fourth, hath nothing of it) it is observable, that those words in *Luke* [*This do in Remembrance of me*] on which the Observers of this Sacrament (as they call it) ground the Institution thereof, is not in any of the other Evangelists. *Matthew*, who only of the Three was present at that Paschal Supper, and so was an Eye, and Ear-Witness of all that was done and said at it, hath not those words, or any of like Import, in the Account he hath given of it. And *Luke*, who gives these words, could have them but by Hear-say, or Information from Others; as himself fairly acknowledges, in the Proem to his Book, *ch. i. v. 2.*

And indeed, It is the general Agreement of Interpreters, that at this Paschal Supper, there was not any thing done by our Lord, but what was commonly done by the Jews, in their yearly Celebration of the Passeever-Feast.

The Bread which our Lord took, blessed, brake and gave to his Disciples, was no other, but the very same Bread for Kind, Substance and Use, as himself, at other Passeevers before and then, and the Jews customarily did use, and eat with the Flesh of the Paschal Lamb. So also concerning the Wine.

But as the Paschal Lamb it self was a Type or Figure of *Jesus* (the Lamb of God, which taketh away the Sins of the World, *Joh. i. 29.*) So when he brake the Bread, which was to be eaten with the Paschal Lamb, he said to them, *This (Bread) is (a Type, or Figure of) my Body, which is given (to be broken) for you.* And when he gave them the Cup of Wine, he said, *Take this, and divide it among yourselves, and drink ye all of it; for this (Cup of Wine) is (a Type or Figure of) my Blood, of the New Testament, which is shed for many for the Remission of Sins.*

Now that the Reader may see, that this Breaking of the Bread, this Recommending the Wine, to all the Company, were but the common Rites of the Passeever-Feast; I shall here transcribe out of *Cradock's Harmony of the Four Evangelists* (*chap. 6. sect. 1.*) the Account he gives of the Manner of the Jewish Celebration of the Passeever, as he says it is delivered by their own Writers: Omitting only such Parts or Passages, as are not directly pertinent to the present Occasion. Thus he begins.

1. 'When all things appertaining to the Feast were prepared, and all Persons that belonged to that Company ready; the Chief Man of the Company—takes a Cup of Wine, and blesteth it in some such Words as these: Blessed be thou, O Lord, who hast created the Fruit of the Vine, &c.

2. 'The Table was then furnished with Provisions of several Sorts, viz. Bitter Herbs, Unleavened Bread, the Body of the Paschal Lamb

roasted

‘ roasted whole. The latter *Jews* added, it seems, of their own Heads, a Dish of *thick Sauce*, called *Charoseth*, made of Dates, Figs, Raisins, and Vinegar mingled together (which was not commanded in the Law) as a *Memorial* to them of the *Clay*, in which their Fathers laboured (to make Bricks) in the Land of *Egypt*.

3. ‘ The Chief Man of the Company takes the four Herbs and blesses them, &c. And eats thereof the quantity of an *Olive*, and distributes to the rest, &c.

4. ‘ Then he takes the Dish or Charger, which held the *Unleavened Bread* or Cakes, and (laying by a piece of the *Unleavened Cake*, to be taken afterwards with the *Paschal Lamb*, at the Close of the Supper) he blesses the Bread in such Words as these; Blessed art thou, O Lord, who bringest forth Bread out of the Earth, &c. Then he breaks it, and eats of it.

5. ‘ When this is finished, he begins the *Second Cup* of Wine, and the rest follow him. Then *Children* used to be brought in, and were made to ask, What is the reason this Night differs so much from other Nights? instancing in many particulars of the Festival Solemnities. Then the Master of the Feast begins a Narrative, or Discourse, How they were all *Servants* in *Egypt*; and as that Night God redeemed them, &c. This kind of Declaration, or shewing forth the Occasion of the *Pascover*, and God’s wonderful Goodness to them in their Deliverance, they call *Haggadab*. Hence the Apostle may be supposed to have borrowed his Phrase, As often as ye shall Eat this Bread, and Drink this Cup, ye declare, or shew forth the Lord’s Death, 1 Cor. 11. 26. This *Annuntiation*, or shewing forth to their Children, the Lord’s Wonderful Goodness and Mercy, we find commanded, *Exod.* 12. 26, 27. and *Chap.* 3. 8.

6. ‘ Then he takes that Part of the *Unleavened Cake*, that was laid aside before, and Blessing it, and giving Thanks for it as before, he distributes to every one a Piece to eat with the *Paschal Lamb*: of which Each Person was bound to eat as much as the Quantity of an *Olive* at least.

‘ The Breaking of Bread therefore, at which our Saviour did institute the Commemoration of his Body, seems to be this *Second Breaking of Bread*, viz. in time of Supper (for it is said ἐσθίουσιν αὐτῶν, as they were Eating) or towards the End of Supper. For after this, nothing more was to be eaten that Night.

7. ‘ All this done, they drink up the *Third Cup*, called The Cup of Blessing or Thanksgiving after Meat. Paul calls it by this very Name, 1 Cor. 10. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? &c. And this *Third Cup*, which was after Supper (that is, after they had done Eating, and was the Conclusion of the Supper) was the Cup which our Saviour (as it seemeth) applied to a new Spiritual Signification, &c.

8. ‘ After this they sung the *Hallel*, or Hymn. The *Jews*, at their three great Feasts, viz. of *Unleavened Bread*, or Weeks or Pentecost, and of *Tabernacles*, were wont to sing their great *Hallel* (as they called it) or at least some part of it, which contained those

‘ Six *Eucharistical* Psalms, from the 113. to the 119. Whether our
 ‘ Saviour and his Disciples did sing *this particular* Hallel, or some part
 ‘ of it, or some other more immediately suited, and accommodated
 ‘ to this Occasion, we are not assured: but certain it is, that they did
 ‘ sing an *Hymn* after this Paschal Supper, before they departed. So
 ‘ that if these *Rites* were then in Use among the *Jews*, it may from thence
 ‘ appear, That the *Bread* and *Wine* which our Saviour distributed at
 ‘ his last Passeeover, and appointed to signify and represent his Body
 ‘ and Blood, were not wholly without the *Extent* of the *Paschal Supper*;
 ‘ but within the *Compass* of it, and *Rites* belonging to it: only applied
 ‘ by him now to a new Evangelical Use and Signification. And he
 ‘ dealt no otherwise in this Sacrament, than he did before in that
 ‘ other of *Baptism*, which he seems to have founded upon that old
 ‘ practised *Rite* among the *Jews*, Of Purification by Water. So that
 ‘ our Saviour in *Instituting* both Sacraments of the *New Testament*,
 ‘ seems to have taken the *Old Rites* of the *Jews*, and to have Ordained
 ‘ them to a new Evangelical Use and Mystical Signification; and
 ‘ so (as one says) to have put a new *Superscription* upon the old Me-
 ‘ tal.

Thus *Cradock*: not much varying herein from the Account *Godwyn*
 had before given of the same Matter, in his *Moses and Aaron*, l. 3. c. 2.
 By which the Observant, and unbyassed Reader may see, that That
 which is called the *Lord's Supper* was indeed the *Jewish Paschal Supper*,
 performed with all the *Rites* and *Ceremonies* belonging to the Jewish
 Passeeover, or then used by the *Jews*, in their Celebration of that Feast.
 Which *Godwyn* seemed sensible of, and therefore to obviate the Ob-
 jection, which he foresaw might reasonably be brought against him;
 he says, If any shall here object, that I seem to make the Blessed Sa-
 crament of our Lord's Body and Blood, a *Jewish Ceremony*; I answer,
 No. And so puts it off, by alledging an Institution of a *New Sacra-*
 ment at that time, by those words of our Lord, viz. This is my
 Body; This Cup is the New Testament in my Blood, &c.

The Validity and Force of which Words, for the Instituting a Sa-
 crament, as well as the *Suitableness* of a Sacrament (which is a *Type*,
Figure, *Shadow*, *Sign*, or *Representation* of something) to the Dispen-
 sation of the Gospel (which is the *Substance*, and *End* of *Types*, *Fi-*
gures, *Signs* and *Shadows*) doth highly concern all them, who are in
 the Practice of those things called Sacraments, and zealous for them,
 to consider well of, and throughly to examine.

But I proceed, not having either Design, or Inclination to raise any
 Dispute on this Subject, especially in this Place.

It was the Manner, it seems, of the *Jews*, at the Close of their
 Suppers, to sing an *Hymn*, or Song of Praise and Thanksgiving to
 God: and so our Lord and his Disciples now did, as both *Matthew*
 and *Mark* deliver. And they both say, that when they had sung
 that Hymn, they went out into the Mount of Olives.

Mat. 26.
30.
Mar. 14.
26.

But *Luke* interposes a Discourse that passed between our Lord and
Simon Peter, which *Matthew* had touched, but not so fully, before
 (*Mat. 26. 34.*) Thus it was.

The

Luke 22. 31. The Lord said, *Simon, Simon, Behold, Satan hath desired to have you* (Thee, and the other *Ten* of you; for *Judas* he has already) that *he may sift you as Wheat* (shake, and tols you to and fro, as when Wheat is shaken in a Sieve) but I (fore-knowing the Frailty of thy forward Temper) have *prayed for thee*, that (though thou should'st slip) thy Faith may not (utterly) fail; And when thou art converted (hast by Repentance recovered thy self from this Lapse) *strengthen thy Brethren*.

This went hardly down with *Peter*; who confidently answered, Lord, I am ready to go with thee both into *Prison*, and to *Death*. But he said it to one, that knew him better than he knew himself. Who thereupon replying, said, I tell thee, *Peter, The Cock shall not Crow this day, before thou shalt thrice deny that thou knowest me*.

Then, intending to give them a *close Hint* of the imminent Dangers they must expect to meet with, in the general and extream Calamities and Miseries that were Coming upon that Nation; to encourage them to go steadily on in his Service, without Fear or Surprise, from the Experience they had already had of his *Providential* Care over them, he asks them, When I sent you without Purse, and Ver. 35. Scrip and Shooes (*Matt. 10. 9.*) *lacked ye any thing?* Nay, said they, we lacked *Nothing*.

But now, replied he, so great will the Tryals be, that he that hath a *Purse* will have need enough to take it, and his *Scrip* too: and Ver. 36. he that hath *no Sword*, will find more want of a *Sword*, than of his *Garment*. For I say unto you (added he) that this that is written [*And he was reckoned among the Transgressors, Isa. 53. 12.*] must yet be accomplish'd in me: for the things (that have been foretold) concerning me, are very near to have an End.

Luke 22. 38. His Disciples, not rightly apprehending the Scope of his Discourse, but thinking he had put them upon providing for his, and their own Defence, said, Behold here are *two Swords*. To which, as a slight Check to them, he replied, *It is enough*. Which shews he intended not to *Arm* them with *outward* Weapons for his, or their own Defence: But rather by the *Metaphors* of *Purse*, *Scrip* and *Sword*, to forewarn them of, and prepare them for, those dismal and distressing Times, that would ensue after his Death. And so the stream of *Interpreters* run.

When this Discourse, between our Lord and his Disciples, was ended; *Luke* also gives an Account that he came out with them, and went (as he was wont) to the Mount of Olives.

But it is supposed by some (and that not without good Probability) that yet before they left the House, wherein they had eaten the Passeeover together; our blessed Lord entertained his Disciples Job. 15. (the *Eleven* at least) with that very *Sententious* and *Excellent* Dis- Chap. 16. course, which is recorded in the 15 and 16 Chapters of *John*: full of Divine *Instructions*; Fatherly *Admonitions*; repeated *Exhortations* to Brotherly Love; timely *Fore-warnings* of approaching Dangers, Tryals and Sufferings; encouraging *Promises* of Divine Support therein and there-through; and many sweet *Consolatory* Expressions. Which

Which when he had ended, he poured forth unto his Father that heavenly Prayer, which takes up the 17th Chapter of *John*. Chap. 17.

When he had ended his Prayer, we may with good Assurance, conclude that he departed thence; *John* also relating, that when *Jesus* had spoken these words, he went forth with his Disciples over the Brook *Cedron*. *Joh. 18. 1.*

The rest of the Evangelists agree, that he went into, or to, the Mount of Olives. *John* says he went over the Brook *Cedron*, which was in the way to that Mount.

Cedron was a Valley, lying on the East-side of *Jerusalem*, between the City and the Mount. And because at some times, upon great Rains, and Descents of much Water to it, from the Hills about it, it flowed like a Brook, it was called a Brook; and *Cedron* (as some suppose) from Cedar-Trees, growing on the Sides thereof, as the Mount was called *Olivet* (2 Sam. 15. 30.) or the Mount of Olives, from the Plenty of Olive-Trees growing thereon. In the Old Testament it is called *Kidron*: the same which King *David* passed over, when he fled from his Rebellious Son *Absalom*, 2 Sam. 15. 23.

In his Passage thither it is supposed, he said to his Disciples (as *Matthew*, and from him, *Mark* relates it) *All ye shall be offended because of me* (shall be surprized with Fear, and shall fly and forsake me) *this Night*: for it is written, I will smite the Shepherd, and the Sheep of the Flock shall be scattered abroad. *Mat. 26. 31. Mar. 14. 27.*

This Prophecy is thought to be taken from *Zech. 13. 7*. Where the Prophet personating the Lord of Hosts, speaking to his Sword, says, *Awake, O Sword, against my Shepherd; smite the Shepherd, and the Sheep shall be scattered*. But our Saviour, accommodating the Place to the present Occasion, alters the words from [*Smite the Shepherd*] to [*I will smite the Shepherd*:] Yet *Grotius* will not admit that those words of the Prophet did directly relate to Christ.

But our Lord (as his manner usually was, by some comfortable Expressions to soften what he had at any time said unto them, that seemed hard or harsh) not only now intimates his Resurrection, but tells them expressly, *After I am risen again, I will then go before you* (which Shepherds then used to do before their Sheep) *into Galilee*, that they and he might meet again there. *Mar. 14. 28.*

Peter (conscious to himself of his real Intention, and firm Resolution to stick close to his Master, come what would on it) could not well digest that word, that they should be so offended because of him. Wherefore he boldly told him, *Though all Men shall be offended because of thee, yet will I never be Offended*.

But *Jesus*, who knew how short his own Strength would be from carrying him through, answered him again (as he had done before, *Ver. 30. Joh. 13. 38.*) with a Verily, verily, I say unto thee, that this very Night, before the Cock shall have crowed twice, thou shalt deny me thrice. To Deny, is a higher Degree of Desertion, than barely to fly. *Ver. 31.*

This raised *Peter's* Zeal to a greater Heighth; so that expressing himself with more Vehemency, he replied, *If I should die with thee,*

K k

I would

I would not deny thee in any wise. And to likewise (led, perhaps, by his Example) said all the rest.

By that time this Discourse was ended, Jesus was come (according to Matthew and Mark) to a Place called Geth-semane, which signifies (say some) The Valley of Parness: an Olive-Press (say others) from a Common Press there placed, for pressing the Olives growing by.

It was a Village, on the other side the Brook Cedron, at the Foot of the Mount of Olives. And in this Village was that Garden, into which John says Jesus entered with his Disciples, that is, with the Eleven.

For though we have not direct Notice when Judas left them; yet we may well conclude, he had left them before they came thither: and most likely so soon as the Paschal Supper was ended, that he might have sufficient time to muster up his Forces in readiness, to put in Execution his Devilish Design, for the Apprehension of his Master.

Mean while, our blessed Saviour, being in the Garden with his Disciples, said unto them, Sit ye here, while I go, and pray yonder: And do ye pray also, that ye enter not into Temptation.

Then taking with him Peter, and the two Sons of Zebedee, James and John, he withdrew from the rest about a Stone's Cast; and beginning to be sorrowful, and very heavy, he said unto them, My Soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. Then kneeling down, he prayed, And afterwards going a little farther, he fell on his Face, and prayed, that, if it were possible, the Hour might pass from him.

O my Father, said he, If it be possible (and all things are possible to thee) let this Cup pass from me: nevertheless, not as I will, but as thou wilt.

Upon this there appeared unto him an Angel from Heaven, strengthening him.

Whereupon he came back unto the Disciples (those Three, probably, whom he had selected from the rest) and finding them asleep (whom he had enjoined to watch and pray) he gave them this gentle Reproof; What! could ye not watch with me one Hour? But unto Peter more particularly, Sleepest thou? Simon! Couldst thou not watch one Hour? Thou, who professedst thou wouldst live and die with me? Art thou fallen asleep already?

Then to them all together, repeating his Cautionary Counsel, Watch ye and Pray, said he, lest ye enter into Temptation. Adding, as a strong Motive thereunto, The Spirit truly is ready and willing, but the flesh is weak.

Then going away the second time, he prayed again, much after the same manner as before; but with more Earnestness, by reason of the Agony that was upon him: which was so great, that his sweat was as it were great Drops of Blood falling down to the Ground.

Under all which, so great was the Resignation of his Will to the Will of his Father, that he concluded, O my Father, If (or seeing,

ing, as *Grotius* reads it) this Cup may not pass away from me, except I drink it, *thy Will be done.* Mat. 26. 42.

Having finished this Prayer, he rose up, and came to his Disciples, but found them asleep again: for their Eyes were heavy by reason of sorrow; and they had nothing to say to him in their own Excuse. Wherefore leaving them again, he went away, and Prayed the third time, saying the same words as before, that is, with the same submission to his Father's Will.

And now (the *Agony*, under which he had laboured, being taken off) he comes again to his Disciples; and letting them know how that they had lost their Season, and slept away the time wherein they should have watched and prayed with him; he tells them they may now sleep on, and take their Rest (if they could; for they would soon meet with That that would keep them awake.) For (said he) the Hour is come, and the Son of Man is betrayed into the hands of Sinners. Ver. 45. Ver. 46. Wherefore, added he, Rise up, Let us go: Lo, he that betrayeth me is at hand.

Before the word was out of his Mouth, came the Traytor Judas in fight; who, being one of the Twelve, knew the Place, because his Master oft-times resorted thither with his Disciples. Ver. 47.

With him came some of the upper Rank of the Priests, Pharisees, and Elders of the People, with the Captains of the Temple, and a Band (or part of a Band) of Roman Soldiers which, at those High Festivals, (when so great a Confluence of People flocked together) were appointed to guard the Temple, to prevent Seditious Tumults among the People; and besides these a great Multitude of the Mob or Common People (armed with Swords, Staves, and other Weapons, and) having Judas at the Head of them, as their Leader and Guide, Acts i. 16. and bringing Lanthorns and Torches with them, to seek him by, though it was then a Full Moon.

When Jesus saw Judas coming up towards him, he in a courteous Manner said unto him, Friend, wherefore art thou come? Not that he was ignorant what he came about; but that he might awaken in him a due Sense, and Consideration of the Wickedness of his Undertaking. Mat. 26. 50.

Judas, no whit startled at it, came up directly to him; and having before given it for a Token to his Company (whereby they might know Jesus from the rest) that whomsoever he should kiss, that was he: he said unto him, Hail, Master, and kissed him. Ver. 48. Ver. 49. Whereupon Jesus said to him again, Judas! betrayest thou the Son of Man with a Kiss?

When they who were about him (*viz.* his Disciples) saw what was likely to follow, they said unto him, Lord, shall we smite with the Sword? And before he could, or did, return Answer, Peter (as forward now of his Hands, as he had been before of his Tongue) having a Sword, drew it, and striking at one of the Company (who probably was a busie, active Fellow, and most forward to lay hold on Jesus) cut off his right Ear. The Man's Name was Malchus, and he was Servant to the High-Priest. Luke 22. 49. Mat. 26. 51. Mar. 14. 47.

Mat. 26. 52. This officious Act of Peter's was so far from being approved by Jesus, that having forthwith charged him to put up his Sword into the Sheath, he let him know, that, though the Fighting Dispensation was not then fully ended and over: yet that All they that, on their own Heads, without a lawful Call thereto, did take the Sword to kill, or assault others, were liable by the Law to perish by the Sword; that is, to suffer Death as Murtherers and Man-slayers.

And the more to check Peter's rash and unseasonable Zeal, he asks him, The Cup which my Father hath given me, shall I not drink it? As much as to say, Art thou so little sensible of the End of my Coming into the World, and of the Work I have to do before I go out of the World, that thou would'st oppose Providence, and disappoint the End of my Coming? If I my self would do that, I need not be beholden to thy Sword for it. For thinkest thou that I cannot now Pray to my Father, and he would presently give unto me more than Twelve Legions of Angels? (a sufficient Strength, and Power to deliver me) But how then (added he) shall the Scriptures be fulfilled, which have declared, that thus it must be?

Then, that he might, to the very last, do good, even to his Enemies; he touched Malchus his Ear, and healed him: thereby giving them an Evidence of his Divine both Goodness and Power.

And knowing all things that should come upon him, he stept forwards towards those that were come to apprehend him (Judas also, who betrayed him, standing with them) and asked them, Whom seek ye? And they Answering, Jesus of Nazareth: he replied, I am he.

This was a word with Power; and shewed him to be a King indeed, Eccles. 8. 4. For no sooner had he uttered these words [I am He,] but they went backward, and fell to the Ground.

This, one would think, might have been enough to have over-ruled their Envy, and made them to desist from their Enterprize, and depart. But they, too much hardened in Evil, to be wrought upon for Good, got up, and came forward again. Whereupon Jesus asked them again, Whom seek ye? And they saying as before, Jesus of Nazareth: he replied, I have told you that I am he. If therefore (ad-

ded he) ye seek me; Let these (my Followers) go their way. And this was done, that the Saying might be fulfilled, which he spake (in that Heavenly Prayer of his to his Father, Job. 17. 12.) Of them

which thou gavest me, I have lost none.

Then addressing himself to the Chief Priests, and Elders of the People, with the Captains of the Temple, and the Multitude that were come against him, he expostulated the Case with them, as to the Manner of their Coming, thus. Are ye come out (said he) as

Mat. 26. 55. against a Thief, with Swords and Staves, to take me? I sat daily with you in the Temple, Teaching, and ye did not stretch forth an Hand against me: but this is your hour, and the Power of Darkness; the Hour, wherein the Power of Darkness is let loose to work through you against me.

Mar. 14. 48.
Luk. 22. 52.

As soon as he had said this (or perhaps, while he was yet speaking to them) the Band of Soldiers, with their Captain, and the Officers of the Jews, took Jesus, and bound him: Upon which all the Disciples (they who had but just before engaged to stand by him, and live and dye with him, and the most confident of them, Peter) forsook him, and fled. Joh. 18. 12. Mat. 26. 56.

It hap'ned that there followed him a certain Young Man, having a Linnen Cloth cast about his Naked Body. Who he was, is altogether uncertain: but probable it is, that he might be one that lived, or lodged near the Place where this was transacted; who, being roused from Sleep by the Noise that was made, leap'd out of his Bed in that Posture, and ran in to see what the matter was. Him some of the Company laid hold on: but he, leaving the Linnen Cloth behind him, fled from them Naked, and so escaped their Hands. Mat. 14. 51.

There was Strength enough of Officers, Soldiers and Rabble to have guarded Jesus, without binding him. But Judas having before warned them, to Hold him fast, (as Matthew relates it) and to lead him away safely (as Mark has it) they did not think, it seems, that they had him safe enough, unless they bound him. Mat. 26. 48. Mar. 14. 44. Joh. 18. 13.

Being bound, they led him away to Annas first, for he was Father-in-Law to Caiaphas, who was the High-Priest that same Year. Not that the Priesthood was but an Annual Office, for regularly it was for Term of Life. But the Iniquity of the Times, and the Ambition of Men, made too frequent Changes in it.

This was the same Caiaphas, who prophetically gave Counsel to the Jews, that it was Expedient that one Man should dye for the People, Joh. 11. 50.

Only John mentions his being led to Annas; the rest so Express it, as if, upon his Apprehension, he had been brought immediately and directly, before Caiaphas. And though Interpreters, both Elder and Latter, have troubled themselves (more, perhaps, than they needed) to find out and adjust, what part of our Saviour's Examination and Tryal, was before Annas, and what before Caiaphas: and how many, of the three times, Peter denied him before the one, and the other of them: Yet I find small ground (if any) for such a nice Enquiry, since John, after he had mentioned the High-Priest's (who was Caiaphas) Examination of Jesus, concerning his Disciples and Doctrine (Chap. 18. 19.) tells us, by a Hyst'rology, that Annas had sent him bound to Caiaphas the High-Priest, v. 24. Nor does there appear any Cause for their leading him to Annas at all, unless it were done out of Respect to Annas, both as he was Father-in-Law to the present High-Priest, had been High-Priest himself but the Year before, and is by some thought to have been the immediate Bargainer with Judas, for the Betraying his Master: perhaps also it might be done to gain time, till notice could be given to Caiaphas, that Jesus was actually taken, and in Custody: that the Sanhedrin (or Great Council) might be convened for his Tryal, which yet needed not much time to effect: for by that time they could bring Jesus from Annas to Caiaphas, the Chief Priests, the Elders and the Scribes, (the whole Body of the Jewish Council) were all assembled together at his House.

Thus,

Thus, ah thus! was our blessed Lord, who came to free Mankind from the *Bonds* of Sin and Eternal *Death*, himself led *bound* from one of his *Persecutors* to another, in order to be put to *Death*.

Though all his Disciples (even he who had been accustomed to lie in his Bosom, and *valiant* Peter also among the rest) at the first Brunt *forsook* him, and fled; yet could not Peter go quite off: but he, and one more, still hankering after their Master, and observing whither they led him, followed after him, but *afar off*, so greatly were they divided between *Love* and *Fear*.

Who that other Disciple was, is not expressed; nor well agreed amongst Expositors. Some take it to be one of them, who are spoken of, *Joh. 12. 42.* where it is said, that *among the Chief Rulers also, many believed on him*; who yet, because of the Pharisees, did *not confess him*, lest they should be put out of the Synagogue. Others (whom *Grotius* therein favours) think it to be the Man, at whose House *Jesus* had so lately eaten the Paschal Supper: But I rather take it to be *John* the Evangelist, who us'd to speak so *covertly* of himself.

Joh. 18. 15. That other Disciple, being known to the High-Priest, had the readier Access; and therefore went in with *Jesus* into the Palace of the High-Priest; but *Peter*, not having *Confidence* enough to thrust in, nor *Interest* to get in, was fain to *stand without* at the Door.

Joh. 18. 16. That being observed by the other Disciple, who was better acquainted in the House; he went out, and spake unto *her* that kept the Door (for it was the manner of the Hebrews, as *Grotius* observes, to use *Women* for *Porters*, or Door-keepers) and so, by her means, brought in *Peter*.

Mat. 26. 58. He, being thus introduced, and willing to see the End of this Matter, what would at length become of his Master; went and *sat down* with the *Servants*, to *warm* himself at their Fire, having too much *lost* the *Divine Heat* in himself.

Joh. 18. 19. As soon as the *Council* was sat, and all things ready for the Examination, the High-Priest asked *Jesus* two *general* Questions. First, concerning his *Disciples* (that is, why (or for what End, or Purpose) he gathered Disciples) thereby insinuating a Charge of a *Design* in him to raise *Rebellion*; at least, to *disturb* the publick *Peace*. Secondly, concerning his *Doctrine*, that he might (if he could) accuse him of *Sedition*, or *Heresy*.

To the *First* of these Questions our Lord answered *Nothing*, as knowing it depended on the *Latter*, and would stand or fall with it: for if his *Doctrine* was *true* and *right*, no matter *how many* were gathered to it. If it was the *Doctrine* of the *Messias*, long before promised, and *Prophefied* of, and daily expected, and waited for by all the *Jews*; if *all Israel* should have embraced it, and followed him upon it; there could not have been either *Sedition* or *Schism* justly charged upon it, or upon him for promulging it.

Waving therefore that *first* Question, he Answers to the *Latter*, concerning his *Doctrine*: yet so, as not to let go his *legal Right* and *Privilege*, of being *Convicted* by the *Evidence* of Others; not drawn to *Accuse himself*. Wherefore to that he answered thus.

What

What I have delivered at any time for Doctrine, I spake openly to the World. I ever taught in the Synagogue, or in the Temple; whither the Jews always resort; and in secret I have taught nothing (that is, contrary to what I used to teach in Publick). Why therefore askest thou me? Ask them that heard me; what I have said unto them: Behold, They know what I have said. *Ver. 21.*

With that, One of the Officers, who stood by, struck Jesus with the Palm of his hand; and said, *Answerest thou the High Priest so?* But as he did, and spake, this in Rebuke to Jesus, for not Answering the High Priest (in his Opinion) respectfully enough: so Jesus Answered him again in way of Reproof, for striking him unjustly. If, said he to that over-officious Officer, I have spoken Evil, bear witness of the Evil (Demonstrate it, and Convict me of it) but if I have spoken well, why smitest thou me? *Ver. 22.*

In which Case, this Divine Pattern of Meekness did not turn the other Cheek (which himself, in other Cases, recommended, rather than to revenge the former Injury, *Mat. 5. 39.*) But, being thus abused, in a Court of Judicature, before which he then stood arraigned for his Life, and that too by an Officer of that Court; he used his Natural and Civil Right, to defend himself, and his own Innocency, without Offending the Other, who both by Word and Hand had so unjustly and illegally offended him.

Nor was there indeed any Indecency, or Disrespect shewed to the High Priest, in our Lord's Answer to him: But it was a very fair and direct way (as *Clarins* on the Place observes) to refer him, for an Account of what he had taught, to them that used to hear him teach.

And though all due Respect is to be given to Magistrates: yet should it not be Extended to the Prejudice of a just and righteous Cause.

Debetur quidem (says *Grotius*, on the Place) Magistratibus Re-verentia, sed non quæ Reis tuendi libertatem tollat, i. e. Regard is due indeed to Magistrates: but not such a Regard as may take from the Accused the Liberty of Defending themselves.

When the High Priest and Council found they could not draw Jesus to Accuse himself; they betook themselves to their Witnesses, of which they had more than a good many: For the Chief Priests and Elders, and the whole Council indeed, sought false Witnesses against Jesus, that they might put him to Death, but found none. That is, found none whose Evidence would reach to take away his Life. Otherwise they had Witnesses enough: for many false Witnesses came, and gave Evidence against him; but their Witnesses (or Testimonies) agreed not together. *Mat. 26. 59. Mar. 14. 55. Ver. 56.*

At last came Two false Witnesses (for under two, they know they could not Convict him by the Law, *Deut. 5. 15.*) These probably they hoped would effectually do their Business. But if they agreed no better in the Evidence they gave, than the Account we have of their words do, they were far enough from being Agreeing Witnesses.

For *Matthew* reports them to have said, This Fellow said, I am able to destroy the Temple of God, and to build it in three days. *Mat. 26. 61.*

But

Mar. 14. 58. But Mark relates their words thus, We heard him say, *I will destroy this Temple that is made with hands, and within three days I will build another made without hands.*

The Difference is Great, and Obvious. By the *first* Account, they charge him with saying [I am able to destroy the Temple of God.] By the *Latter*, he is made to say [I will destroy *this* Temple that is made with hands.] By the *First*, they make him say [I am able to build it (the Temple of God) in three days.] By the *Latter* [I will within three days build *Another* made without hands.]

As *lame* (and as *false*) as this Evidence was, the High-Priest (not hoping to get any better, and willing to *make the most* he could of this) arose, and standing up in the midst of the Assembly, fell again to *Interrogating* Jesus upon this Evidence; saying to him, Answerest thou *nothing*? What is it that these witness against thee?

Mar. 14. 60. And finding that even thus he could not draw forth any thing from Jesus (who knowing the *Invalidity* of the Evidence, and not regarding their Accusations, gave them no Answer, but still held his Peace) He now asked downright, *Art thou the Christ, the Son of the Blessed?* By Matthew's Relation, it seems the High-Priest did more solemnly press him to Answer, by saying to him, *I adjure thee by the living God, that thou tell us, Whether thou be the Christ, the Son of God.*

Mat. 26. 63.

From which words [I adjure thee, &c.] Some over-earnest Advocates for Oaths, have adventured to affirm, that Caiaphas did tender an Oath to Jesus, and required him to Answer upon his Oath: Whence they would infer the Lawfulness of Swearing among Christians.

But, not here strictly to Enquire, Whether it was the Proper Province of the High-Priests, under the Jewish Polity, to administer an Oath; or whether the Oath *Ex Officio* (used here in former Times by Popish Bishops) was of so long a standing, as to have been then and there in use: it may perhaps be enough (and I hope, not too much) here to intimate, That if that *Form of Speech* had, in some Cases, in those times, the Force of an Oath, and Christ's Answering thereupon might be supposed to give a *Sanction* to it; yet, in as much as it was spoken *under the Dispensation of the Law* (which, how near soever to an End, was not then *fully ended*) his Submission thereunto, or complying therewith, is *no Example* to his Followers, in the *Christian Dispensation*, any more than his being *Circumcised*, and observing the *Paschal Feast*, with other *Jewish Rites*.

Besides, *Grotius*, though he acknowledges that Form of *Adjuring* to have had, in some Cases, the Force of an Oath: yet he says it is some times used, 'Gravi Obtestatione, per nomen Divinum, Religionem alicujus animo injicere, quod Latini Veteres dicebant Obsecrare, i. e. To cast a Religious Awe on the Mind of Another, by a Solemn Obtestation, or Beseeching in the Name of God; which the ancient Latines called, *To pray for God's sake*. Of which having given divers Scripture-Instances, he adds, 'Qui Sensus huic loco est prior, ut & Matt. 5. 7. i. e. Which Sense is Proper to this Place, as also to that in Mark 5. 7. Vide Grot. in Loc. And Leigh in his Crit. Sacr.

Sacr. verbo Ἐξουσιῶν) having said, 'Græcis Scriptoribus hoc verbum significat Jurejurando aliquem adstringere; i. e. With Greek Writers this word signifies to Bind one by Oath: adds, 'Quod non viderur Caiaphas à Christo postulasse; aut, si postulavit, Christus recepisse, i. e. Which (viz. an Oath) neither Caiaphas seems to have required of Christ, nor Christ to have taken it, if he had required it.

But though Jesus would not Answer to the frivolous Accusations of his professed Enemies; yet when this Question, of so great Import for all to know (which so immediately concerned his Divinity) was put to him (whether with an Oath, or without) he, who presently after told Pilate, To this End was I born, and for this Cause came I into the World, that I should bear witness unto the Truth; would by no Means Refuse, or Delay his Answer.

Wherefore, after he had a little kept them at a Bay (as it were) *Mat. 26. 64.* as Luke relates it, by telling them, *If I tell you, ye will not believe; And if I also ask you, ye will not answer me, nor yet let me go:* he answered the High-Priest, by a known Phrase importing a Concession of the Question; *Thou hast said,* (so Matthew words it) *Or, ye say that I am.* (So Luke, in Answer to the whole Council.) But Mark gives his Answer in plain Terms, *I am.* *Mar. 14. 62.*

Nor stopt he there, but added, *Hereafter ye shall see the Son of Man, sitting at the right hand of Power* (that is, of God, that being one of his great Attributes) *and coming in the Clouds of Heaven.* *Luke 22. 69.*

Now they reckoned they had enough: his own words were sufficient. To affect therefore the Spectators, and make the ignorant People believe there was some Matter in it; the High-Priest rent his Clothes, and cried out, *He hath spoken Blasphemy.* Then added, *What farther need have we of Witnesses? Behold, now ye have heard his Blasphemy.* *Mar. 14. 63.*

Then, as appealing to the rest of the Council, *What think ye?* said he: Whereupon, *they all condemned him to be Guilty of Death.* *Mat. 26. 66.*

No sooner was that word pronounced, but the Officers, Soldiers and People that stood about Jesus, reputing him now as an Out-law, unto whom nothing could be done amiss, fell on him most barbarously on all hands. Some Mocked him, some spit in his Face. Others Blindfolded him, by Covering his Face; and then some with their doubled Fists did buffet him on the Face: Others, even the Servants, did Box, or Strike him with the Palms of their Hands; and when they had so done, they said unto him, *Prophecy unto us, thou Christ, who it is that smote thee?* And many other things blasphemously spake they against him. And indeed, It was not a low degree of Blasphemy against him, that they bid him Prophecy who it was that struck him, when he was hood-wink'd: for it struck at his Divinity, and tacitly, and with a Derision, denied his Omniscience. *Mar. 14. 64. Luke 22. 63, 64, 65. Mat. 26. 67, 68. Mar. 14. 65.*

While thus our Blessed Lord had made a good Confession, (viz. That he was the Son of God) before the High-Priest and Council: his Servant Peter most Shamefully denied him, before the High-Priest's Servants, and other By-standers.

For he, having gotten in, by the Intercession of an other Disciple, had officiously thrust himself amongst the Servants, under pretence

of warming himself at their common Fire, and being in an uneasy and restless Condition, of Body as well as of Mind, one while standing, another while sitting; now within, anon without, not knowing how to imploy his time, or to behave himself, was snapt on a sudden by the Damsel that had let him in; who asking him, *Art not thou also one of this Man's Disciples?* He answered, *I am not.* And, to remove all Suspicion and further Enquiry, added, *I know him not;* and then slipt aside into the Porch (that by shifting Places he might escape being questioned) and presently the Cock crew (for Midnight) yet was not Peter sensible enough to take notice of it.

Before he came out of the Porch again, another Maid observing him, said unto them that were there, *This Fellow also was with Jesus of Nazareth.* And though this, being spoken not to him, but others concerning him, did not necessarily require an Answer from him: yet so apprehensive was he of the Danger of being taken for a Disciple of this then Suffering Lord, that he again denied him, Saying, *I do not know the man ye speak of; and bound it with an Oath.*

Hitherto he had been attack'd by a Couple of Servant-Maids only, whose impertinent Questions, as coming from such idle Busy-bodies, he might, one would think, have easily passed over with Contempt and Silence, under the Circumstances especially wherein he stood: But now, returning again to the Company at the Fire (for he could not stay long in a Place) he was set upon by the Men also, and that more generally; some of them telling him, *Surely thou art also one of them:* Another confidently affirmed, saying, *Of a Truth this Fellow also was with him.* And a Third (one of the High-Priest's Servants, being Kinsman to Malchus, whose Ear Peter had cut off, which gave him good Occasion to take notice of him, and remember him again) coming in as an ocular Evidence against him, said, *Did not I see thee in the Garden with him?*

Besides these close and home Charges, they offered to Convict him by his Speech or Language. Thy Speech bewrayeth thee, said some of them: Thou art a Galilean, and thy Speech agreeth thereto, said others.

I know this is taken by many to import no more, but that there was some little Difference in Pronunciation (at least) between the Galileans and other Jews, in their Speech or Dialect, by which they might be distinguished, and readily known one from the other. And Grotius thereupon observes, That the Galilean Speech came nearer to the Samaritan and Syriac Idiom, than that of Jerusalem did: Which may well enough be admitted; and yet have no force in it to Convict Peter of being a Disciple of Jesus, because he used the Galilean Dialect: Unless we could suppose, they who urged Peter's Speech against him, were so inconsiderate as to conclude, that all the Galileans (or who spake their Idiom) were Disciples of Jesus; which probably not one of a Thousand was.

May it not therefore be reasonably supposed, That there was something more Particular in Peter's Converse (other than, and besides his Galilean Dialect) something Peculiar to the School of Jesus, which Peter had so thoroughly learnt, and was so well grounded in,

in, that notwithstanding the Disorder his present Exercise had cast him into, it was obvious and discernable unto them he conversed with, and discovered him to them to be a *Disciple of Jesus*, as his Pronunciation did that he was of *Galilee*? As afterwards, the same *Peter*, with *John*, from their *Boldness of Speech* (being known to be otherwise *unlearned* and ignorant Men) were both marvelled at by the Rulers of the *Jews*, and taken notice of in an especial manner, That they had been with *Jesus*, Acts 4. 13.

But whatever the Servants, or others, in the High-Priest's House saw, or observed in *Peter*, to persuade them that he was a Follower of *Jesus*; all they could do, or say to him, could not prevail with him, to own himself to be so. He had, at the first On-set, denied it. He had, upon a Second Attack, confirmed his Denial with an Oath. Now this Third Assault drove him to an higher Pitch of Obstinate Denial. So that (say *Matthew* and *Mark*) he began to Curse and to Swear, saying, *I know not the man of whom ye speak*. Where by *Cur- sing* is understood an *Imprecation* of some Evil upon himself, if he were as they said of him. Mat. 26. 74. Mar. 14. 71.

This *Imprecation* was immediately followed by the Cock's Crowing the Second time. Upon which, his denied Lord (who knew that *Peter's* heart was sincere, though over-set with the weight of the present Temptation) turned, and looked with a Compassionate and healing Eye upon poor *Peter*, who had now more reason than ever to have said, Lord, Save me, or I perish. For now had *Satan* gotten him in his Sieve, according to his Desire (*Luke* 22. 31.) And had he not now felt the Effect of his Lord's Prayer for him (*ibid.*) *Satan* would have sifted all the good out of him.

Yet this Second Voice of the Cock, but more especially the Look of his Merciful Lord, who at the same time touched his heart, by his Divine Grace within, awakened *Peter* from his Lethargic Fit. He remembered thereupon the Word which *Jesus* had said unto him, Before the Cock shall have crowed twice, thou shalt deny me thrice. Whereupon he went out and wept (so they all say, but *Matthew* and *Luke* add) bitterly. He went out, and wept bitterly. And well he might: for a bitter time, no doubt, it was with him, when the sense of so heinous a Sin was come over him. For (as one writes thereupon) 'Tam enorme Peccatum non erat Pœnitentiâ perfundi. Et orîa expiandum, i. e. So enormous a Sin was not to be expiated by a slight Repentance; *Jansen*, cited by *Cradock*, in *Harm. Evang.* C. 6. S. 11. And, 'Majora Crimina majoribus abluuntur Fletibus, i. e. The higher the Crimes be, the higher Tides of Tears are required to wash them out, *Ambros.* *ibid.* Mat. 26. 75. Luke 22. 62.

Two Reasons, more especially, are conjecturally assigned, why the Lord suffered *Peter* to fall in this manner. First, that he might learn by this, how frail and weak he was; and therefore should not presume upon his own Strength any more. Secondly, That he (to whom the Care, and Feeding of the Sheep, and tender Lambs of *Christ*, was afterwards committed, *Joh.* 21. 15, &c.) might the more readily pity, and bear with the weak and infirm ones among them: and not deal too harshly with them, if they offended. But to proceed.

While *Peter* was thus gone *aside*, to bewail in private his publick Transgression, it is probable those *Indignities* were offered to our Lord (by the Officers of the Court, while the Council was withdrawn, to consider what way to proceed judicially against him) which we have touched on before.

For the Scene hitherto having been all *Night-work* (wrought in the dark, by the Power of *Darkness*) As soon as it was *Day*, the Chief Priests, and the Elders of the People, with the Scribes, and indeed the whole Council, held a *Consultation* about him. *Luke* makes them bring him into their *Council-Chamber* again, that Morning, and there to Interrogate him afresh: Which Others taking to be no other, than his former Examination in the *Night*, having touched it before, I repeat it not here.

The Result of this their Consultation was; They bound *Jesus* (who probably had been unbound, during the time he was under Examination before them) and then leading him away, delivered him to *Pontius Pilate*, the then Governor of *Judea*, under *Tiberias* the Roman Emperor.

Joh. 18. 28. It was early in the Morning, when these blood-thirsty Jews brought *Jesus* to *Pilate's* House, or Judgment-Hall: yet would not these *High Hypocrites* enter into the Hall of Judgment, lest (forsooth!) they should be defiled; and thereby made unfit to eat the *Paschever*.

So that *Pilate*, the Roman Governour, was fain to go out to them, *Ver. 29.* and ask them, *What Accusation bring you against this Man?*

This looks like a great *Condescension* in him, so great a Person, in so great Authority. But then it must be considered also, that the Accusers and Prosecutors of *Jesus*, were not mean Persons, but of the highest Rank among the Jews; the Chief Priests and Elders of the People, even the whole *Sanhedrin*. So that it was not a Condescension of a Great Man, to a Poor or Low Man: but of one Great Man to many Great Men.

As soon as *Pilate* was come out unto them, and had asked them, what Accusation they brought against *Jesus*; they first tell him in *Ver. 30.* general, that he may take it for granted that he is a *Malefactor*, else they had not brought him to him. And when that would not do

Ver. 31. (for *Pilate* thereupon bid them take him, and Judge him according to their Law) they then alledging that it was not lawful for them to put any Man to Death, loaded him with a *Bead-Roll* of Capital Accusations; telling *Pilate* that they found this Fellow (so in Contempt they called the Lord of the Whole World) perverting the Nation, and Forbidding to give Tribute to *Cesar*: alledging that he himself is *Christ, a King.*

Luke 23. 2.

These were Charges of an high Nature. To Pervert a Nation! To forbid the Subjects to give Tribute (pay their Taxes) to their Prince! To assert himself to be a King in the Kingdom of Another, to whom himself is but a Subject! What greater Crimes! what higher Treasons could a Man have been Charged with?

To all these Accusations, laid against him by the Chief Priests and Elders, *Jesus* was wholly silent. Which *Pilate* observing, said unto him, *Mat. 27. 13.* Hearest thou not how many things they witness against thee? Yet would

would not even that draw from him a word of Answer to their false Charges: infomuch that the Governour *marvelled* greatly.

But when *Pilate* himself asked him, *Art thou the King of the Jews?* *Luke 23.* He readily Answered, by way of Concession, *Thou say'st it:* but explained it afterwards, shewing what a sort of King he was, and of what Nature his Kingdom was. For when *Pilate*, upon the Clamours of the *Jews*, going into the Judgment-Hall, called *Jesus* before him, and judicially asked him, *Art thou the King of the Jews?* *Joh. 18. 33.* *Jesus* answered him by asking, *Sayest thou this of thy self?* or did others tell it thee of me? *Pilate* began to huff at that, as if he took it for a disparagement to him, to be thought knowing in the *Jewish Stories*; *Ver. 34.* and therefore answered somewhat scornfully, *Am I a Jew?* Thine own Nation, and the Chief Priests have delivered thee unto me. *What hast thou done?* *Ver. 35.*

Jesus then implicitly acknowledging himself to be a King, answered, *My Kingdom is not of this World.* And that is evident from my being thus delivered up. For if my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the *Jews*: But now is my Kingdom not from hence. *Ver. 36.*

Art thou a King then, said *Pilate?* *Thou sayest that I am a King,* *Ver. 37.* replied *Jesus*, and that most truly: adding, *To this End* was I born, and for this Cause came I into the World, that I should bear witness unto the Truth; and every one that is of the Truth, *heareth my Voice.*

Such Language as this *Pilate's* Ears had not been used to; wherefore he hastily asked *Jesus* What is Truth? (What is that thou callest Truth, or what do'st thou mean by that word?) but recollecting himself, and considering that That was not his present Business, as a Judge, to enquire into, not tarrying for an Answer, he went out again to the *Jews*, and plainly acknowledged to them, that he found in *Jesus* no Fault at all.

So far was this from pacifying the *Jews*, that it made them cry out the more fiercely against *Jesus*, saying, He stirreth up the People (meaning to Sedition, or Rebellion) Teaching throughout all *Jury*, beginning even from *Galilee* to this Place. *Luke 23. 5.*

The mentioning of *Galilee* put *Pilate* in a *Muse*, and made him ask whether the Man were a *Galilean*. And as soon as he knew that he belonged to *Herod's* Jurisdiction (for *Galilee* was under *Herod*) he sent *Jesus* to *Herod*, who himself also was then at *Jerusalem*. *Ver. 7.*

Exceeding glad was *Herod* to see *Jesus*: for he had been desirous, of a long Season to have seen him, because he had heard many things of him; and not only so, but he hoped also to have seen some Miracle done by him. *Luke 23. 8.*

But he was greatly disappointed of his Expectation: for so far was *Jesus* from gratifying him with any Miraculous Work, that though *Herod* put many Questions to him, and the Chief Priests and Scribes stood up against him, and vehemently accused him to *Herod*; yet did he not vouchsafe one word of Answer to either him or them. *Ver. 9. Ver. 10.*

Herod

- Ver. 11. Herod therefore, with his Men of War, set him at naught; and having made himself sport enough with him, he in mockery, put on him a gorgeous Robe, to make him look like a Mock-King, and in that Dress sent him back to Pilate. And so highly pleased was Herod, that Pilate had given him the Opportunity of seeing Jesus (whom he had often heard of, but never seen before) that, though they two had been at Daggers-Drawing (as the Proverb is) between themselves: now laying aside their mutual Enmities, they were reconciled the same day one to the other.

Some think the Grudge, on Herod's side, arose from Pilate's having slain some of the Galilean Jews (who were Subjects to Herod) and mingled their Blood with their Sacrifices; of which we read in Luke 13. Others suppose that Pilate had made some Encroachment on Herod's Jurisdiction. Whatever had been the Ground of their Quarrel; they were now, on this Occasion, made Friends. But (as one says) 'Amicitia Maledicta quæ in Christo persequendo Coalescit. i. e. It is a Cursed Friendship which is Contracted by persecuting Christ.

When Pilate had now received Jesus back again from Herod, he called together the Chief Priests, and the Rulers, and the People, and thus bespake them.

- Ver. 14. Ye have brought this Man unto me, as one that perverteth the People; and behold, I having Examined him before you, have found no Fault in him, touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing is by him done to him, that might intimate he judged him worthy of Death. I will therefore Chastise him, and then Release him. For ye know (added he) that ye have a Custom that I should release unto you some one Prisoner at this your Passeeover-Feast.

When, and whence this Custom arose, is not Clear, though it is not thought to have then been of any long Standing. Grotius runs it no higher than Augustus. 'Puto ab Augusto hanc Gratiam concessam Populo Judaico. i. e. I think this Favour was granted to the Jewish People by Augustus, says he, on Matt. 27. 15. And for the Reason of it, De Dieu (cited by Cradock in his Harm. Evang. c. 6. sect. 14.) tells us, 'Viri eruditi proferunt hoc potius Festo quàm alio, dimissum fuisse Captivum; ut educti olim è Captivitate Egyptiacâ Populi Monumentum esset. i. e. Learned Men deliver that a Prisoner was wont to be released at this Feast, rather than at another, that it might be a Monument of the People's Deliverance in Old time out of the Egyptian Thraldom. However a known Custom, it seems, it was (Claimed by the Jews, and acknowledged by the Governour) that at the Passeeover-Feast he should deliver unto them a Prisoner, of their Nomination and Choice; not whom he thought fit, but whom they would.

- Ver. 19. He had at that time in Bonds a notable Prisoner, called Barabbas, who was not only a Robber, but for a certain Sedition and Insurrection made in the City, and for Murther committed in the Insurrection, was cast into Prison.

Him

Him therefore (as the most *infamous* of his Prisoners, and for *Mat. 27.* that reason, *least likely*, as he thought, to be chosen by the *Jews*) ^{17.} Pilate set up as a *Competitor* for Liberty with *Jesus*: For he was *very desirous* to Release *Jesus*, if he might; because he plainly saw, that it was for *meer Envy* that the *Jews* had delivered him to *Ver. 18.* him.

When therefore he had put them in Mind of their *Custom*, by which they expected he should release One unto them; and the Multitude thereupon, crying aloud, desired him to do as he had ever done unto them: he put the Question to them, *Whom will ye that I release unto you? Barabbas? or Jesus, who is called Christ?* And the *Ver. 20.* Chief Priests and Rulers having *tutoured* the People, to ask *Barabbas*, and that *Jesus* might be destroyed; they cried out all at once, *Away with this Man, and Release unto us Barabbas.*

Pilate thereupon, still willing to Release *Jesus*, making as if he did not rightly understand them, put the Question to them again, *Whether of the Twain will ye that I Release unto you?* They an- *Ver. 21.* swered, *Barabbas.* He, willing to try them yet farther, said unto them the Third time, *What then shall I do with Jesus, who is called Christ?* They all say unto him, *Let him be Crucified.* Why, *Ver. 22.* replied he, *What Evil hath he done?* I have found *no Cause of Death* *Ver. 23.* in him; I will therefore *chastise him*, and let him go. But they cried out the more vehemently, *Let him be Crucified.*

Pilate therefore, finding he could not prevail by Words or Persuasions, to *mollify* the Minds of the *Jews* towards *Jesus*, took him, and caused him to be *scourged*, with what *intent* is not agreed: some *Ver. 26.* thinking it to be done for *Examination* only, to make *Jesus* (who was *Joh. 19.1.* so backward to answer him) *discover* who, or what he was; and what he had done, to provoke the *Jews* so highly against him. Others think that it was done as a *Preparative* to his *Crucifixion*; it being the Roman Manner to *scourge* those *first*, who were sentenced to be *Crucified*. Nor want there some, who suppose it was done for neither of these Ends; but to try if by a *severe Scourging*, he might beget some *compassionate Relenting* in the Minds of the *Jews* towards *Jesus*: and so bring him off without farther Punishment. Which Supposition carries in it the most favourable *Excuse* of *Pilate*, for scourging a Man whom he himself had so often declared he found *no Fault at all* in. But for my own Part, I rather incline to think, that this Scourging of *Jesus* was ordered by *Pilate*, though against his Will, as a Fore-runner of his *Crucifixion*: and that the rather, because thereupon he was, as it were, *given up* to the Roman Soldiers as a *condemned Person*, for them to *vilify* and abuse at their Pleasure.

For upon this Scourging, we read, *The Soldiers platted a Crown of* *Joh. 19.* *Thorns*, and put it on his Head. And they put on him a *Robe of Pur-* ^{2.} *ple*, or *Scarlet*, and a *Reed* in his Right Hand (*Scepter* like) Then *Ver. 3.* *bowing the Knee* before him, they, in *Mockage* to him, said, *Hail King of the Jews!* and *spitting* on him, took the *Reed* out of his Hand, and *smote him on the Head* therewith.

Here

Here was *Pain* and *Scorn* conjoined. *Scorn* in the *Crown*, as it was an *Emblem* of *Regality*, set on his *Head* in *Contempt* of his *Kingship*. *Pain* from the *Thorns*, of which it was made. A *Soldiers Red Coat* (for so it is supposed it was) put on him instead of a *Royal Robe*, the *Ensign* of *Imperial Majesty*. A contemptible *Reed* put into his *Hand*; to represent a *Golden Scepter*. *Bowing the Knee* in *Derision*, and saying, *Hail, O King*, with the utmost *Scorn* and *Contempt*. And then, to compleat the *Ignominy*, not only *spitting* on him, but taking the *Reed*, or *Cane* (their *Mock-Scepter*) out of his *Hand*, and laying him on the *Head* with it.

Ah! Who can represent to the *Eye* of his *Mind*, our blessed Lord thus dress'd, thus handled, thus dealt with; seeing his *Body* torn with the *Stripes* he had received, the *Blood* trickling down from his *Temples*, and himself made the *Scorn* and *Contempt* of his *Enemies*: and shall withal Consider (as he ought) that this *Guiltless One*, this *Immaculate Lamb*, under-went all this for *his Sake*, to free him from *Guilt* and *Eternal Punishment*; can abstain from *Tears*, and not sensibly partake of the *Dolours* he under-went?

In this *Deplorable Condition*, and *ridiculous Dress*, did *Pilate* bring forth *Jesus* again to the *Jews*; and setting him before them, said,
 Ver. 5. Behold the Man (See in what a *Miserable Condition* he is, and *Relent* of your *cruel Purposes* against him) And take notice, that I bring him thus forth unto you, that ye may know that (although, at your
 Ver. 6. Instigation, I have dealt thus *severely* with him, yet) I find no Fault in him.

But when the *Chief Priests* and *Officers* saw him, they, with *Obdurate Hearts*, and *Extended Throats*, Cried out, saying, *Crucify him, Crucify him*.

Nay, said *Pilate*, if nothing else will satisfy your *Rage*, but to have him *Crucified*; take ye him, and *Crucify* him, if ye will: for as for my part, I have told you already, and that more than once, I find no Fault in him.

Alas! cried they, It is not lawful for us to put him, or any Man
 Ver. 7. at all, to death. But we have a Law, and by that Law of ours he ought to die; because he made (that is, in their sense, feigned) himself the Son of God.

What Law they referred particularly to, or intended to assign, is somewhat uncertain. Some think they had respect to that Law against *Blasphemers*, *Levit. 24. 16*. Others, that against *false Prophets*, in *Deut. 18. 20*. Neither of which is direct to the Purpose; nor applicable to his Case, otherwise than by *Inference*. However, by starting this new Charge (which probably they might think would more puzzle *Pilate*, as being beyond his Reach, and bring him to a readier Compliance with them) they manifestly let fall their former Accusations of *Seditious Practices* against the *Roman Government*, which came more directly under *Pilate's Cognizance*: And thereby gave *Pilate* a fair Opportunity (had he had Eyes to see, and a Heart to lay hold on it) to have quashed all their *invidious Complaints* against him, and to have fairly discharged *Jesus*.

But as God would not suffer that, which would have tended to *Joh. 19.* disappoint his great End, in sending his Son into the World, to suffer Death for the Redemption of the World: So *Pilate* also, having already, to gratify the *Jews*, over-shot himself; and gone beyond the due Bounds of Right and Law (as well as the Dictates of his own Reason and Conscience) in *scourging an Innocent* and (in his own Judgment) *Faultless Man*; and suffering him to be so abused and vilified by his Soldiers, as he had been: was startled at this new Charge, and somewhat fearful, lest (not knowing the Quality of the Prisoner) he should have done more already to him, than he could Answer.

For the Romans, as the rest of the Heathen Nations, being *Polytheists*; and the *Pagan Theology* admitting not only many Gods and Goddesses; but even *Descents* also of *Deities*, besides their deified *Heroes*; *Pilate* might be apprehensive, that if *Jesus* should prove to be of such a deified *Extraction*, his having treated him so ill, might draw down *Divine Vengeance* upon himself.

Wherefore going into the Judgment-Hall again, and calling *Jesus* before him; he asked him, *Whence art thou?* (What is thy *Extraction?*) but *Jesus* gave him no Answer: as indeed no Cause he had! *Ver. 9.* For how could he expect *Justice*, much less *Favour*, from him that had dealt so *unjustly* by him already?

Pilate, not pleased with his Silence, because it left him still in the Dark, said unto him (in somewhat a rougher Tone) *Speakest thou not unto me?* Knowest thou not that I have Power to *Crucify thee?* and *Ver. 10.* have Power to *Release thee?*

Jesus had before Acknowledged (implicitly at least) that he was a King, and had told *Pilate*, that his Kingdom was not of this World: So that *Pilate* had no need to ask of him again, who, or whence he was; and therefore *Jesus* was silent to that *needleless Question*. But now that *Pilate* began to *boast* of his Power over him, he takes him down with a Short, but Nipping Answer; saying, *Thou Ver. 11.* couldst have no Power at all against me, except it were given thee from Above: therefore (added he) He (and they) that delivered me unto thee (all that have had a *Hand* or *Head* in it, *Judas* in the first Place; the *Chief Priests*, *Elders* and *Rulers* in the next Place; and the whole People indeed that are active in, or consenting to it) hath (and have) the greater Sin. Not that thou art free from Sin, in *Complying* with their *Importunate Clamours* (which thou plainly seest proceed from their *Envy*, *Matt. 27. 18.* *Mar. 15. 16.*) against me, an Innocent Man, whom thy own Conscience acquits from Guilt; and hath forced thee to declare; thou canst not find any Fault in me, *Joh. 18. 38.* But my Betrayers, they who have given me up to that Power thou so much *gloriest* in; These, having the heavenly Oracles that testify of me; reading (or having Opportunity to read) those *Divine Prophecies*, which foretold my Coming: having seen (most of them) the great, the good, the wonderful Works, which have, from time to time, and from Place to Place, been wrought by me, through that Divine Power, compared to which thy boasted Power is but meer *Impotency*; these have the greater Weight, the deeper

Joh. 19. deeper *Die of Guilt* upon them, as having Sinned *more wilfully*, and
Ver. 12. against more clear *Light* and Conviction.

Jesus his Answer so reached *Pilate*, that from thence-forward *he sought to release him*. Which the envious *Jews* observing, they heightened their Clamours against *Jesus*; Crying out to *Pilate*, *If thou lettest this man go, thou art not Caesar's Friend*: for whosoever maketh himself a *King* (in any Part of *Caesar's* Empire, without his Knowledge, or against his Mind) *speaketh against Caesar*.

This they thought would *clench up* *Pilate* close to them; and so indeed it did; for when *Pilate* had heard that Saying (well-knowing how apt the *Jews* were to suggest Complaints to the Court at *Rome*, by their Agents there, and how jealous a Prince the Emperor *Tiberius* was) he went and sat down again, on another Tribunal, or Judgment-Seat, in more open view, in a Place that was then called *The Pavement*; being a Place raised higher than the rest of the Ground, by Square Stones, pitched or laid thereon; and from that Rising, called *Gabbatha* in the *Hebrew* Tongue, that is, in that which then went for, and was vulgarly spoken instead of the *Hebrew*, which was the *Syriac* Tongue, with some small mixture of *Hebrew* words in it.

Ver. 14. On this high raised Tribunal *Pilate* Sitting, caused *Jesus* to be brought forth again, and shewing him to the *Jews*; said, *Behold your King*. But they, in great disdain, cried out, *Away with him*;

Ver. 15. *Away with him*; *Crucify him*.

Shall I Crucify your King, said *Pilate*? *We have*, replied the Chief Priests, *no King but Caesar*.

While *Pilate* was thus perplexed what to do, divided between his Desire to Release *Jesus*, and his Fear to displease the *Jews*, he received a Cautionary Message from his Wife, as he sat on the Judgment-Seat, in these words, *Have thou nothing to do with (or against) that just man (viz. to pass Sentence of Death upon him) for I have suffered*
Mat. 27. *many things this Day in a Dream because of him*.
19.

This Warning from his Wife, wrought so far upon *Pilate*, that though he had not Strength enough to withstand the loud Voices of the *Jews*, instantly requiring that *Jesus* should be Crucified; but when he saw that he could not prevail any thing, but that rather a Tumult was in Danger to be made, he suffered the Clamours of them, and of the Chief Priests to prevail over him: yet before he would pass the Sentence, he took *Water* (a Cleansing Element, and Type of Innocency) and washing his hands therewith before the Multitude, made this Protestation, for the Clearing of himself, viz. *I am Innocent of (shedding) the Blood of this just Person*; See ye to it. (Ye, who have, in a manner, driven me to it.) And so blindly hardened were the People, deluded by their Priests, that they all, as with one Voice, answered; *His Blood* (that is, the Guilt, and consequently the Punishment, of shedding his Blood) *be upon us, and upon our Children*.

This closed the Work: and upon this *Pilate* (holding himself free from Guilt, and out of Danger of Punishment, both which the *Jews* had transferred from him to themselves) and willing to content

the People, gave Sentence, that it should be *as they required*. And *Mat. 27.* thereupon Releasing unto them *Barabbas*, whom (though a Robber and Murderer) they had desired; he delivered *Jesus* to their Wills: that is, to be Crucified, as they would have him.

Here *Matthew*, and after him *Mark*, bring in the Account of the Scourging of *Jesus*, and the Indignities put upon him by the Soldiers, in Crowning him with Thorns, Arraying him in *Purple*, &c. which *John* (whom I herein follow) delivers to have been done before Sentence; and I accordingly have touched it before.

All this while, from the first Apprehension of our Lord until now, we have had no Account, no mention of *Judas*; who was (next to *Satan*) the First and immediate Actor in this Tragedy; by betraying his Lord, at *Satan's* Instigation, into the hands of his Blood-thirsty Enemies, the *Jews*; who had long sought his Life.

But now that he saw he was Condemned (whether this [*Now*] is to be referred to the Judgment of the Sanhedrin before (*Matt. 26. 66. Mark 14. 16.*) as some would have it; or to the Sentence of *Pilate*, for his present Crucifixion, as others) the Evangelist *Matthew* (who alone, of the Four, mentions this Part of the Story touching *Judas*) tells us that he Repented himself.

What sort of Repentance this was, may be understood from the Event or Issue of the Business, His Hanging himself, &c. He repented himself, rather than his Sin; and being touched with Remorse, for what he had done: it is probable he wished it undone, or that he *Mat. 27.* had not done it.

Some have entertained such Favourable Thoughts of *Judas*, as to suppose he had a Notion, that *Jesus* would not have suffered himself to be taken, and brought under the Sentence of Death: but would have found Means to have escaped the hands of his Enemies now also, as he had done (and he had seen him do) some times before; and that from this Apprehension, *Judas* was emboldned to betray him. Of which (if my Notes mislead me not, for I have not the Book at hand to compare them with) I have read something in *John Godwyn's Redemption Redeemed*, p. 126. But how quaint soever this Conjecture may seem to others, *Judas* his cautionary Counsel to them that Apprehended *Jesus*, to hold him fast, *Matt. 26. 14.* and to lead him away safely, *Mark 14. 44.* plainly speaks, to my Understanding, his Fear, not his Hope, that *Jesus* would escape. Nor do I take his Repentance (if it may properly be called so) to have proceeded from Godly Sorrow, but from a desperate Horror of Mind.

Which yet had this Effect upon him, that he brought again the Thirty Pieces of Silver to the Chief Priests and Elders; and made before them an Open Confession, or Acknowledgment of his Offence, saying, *I have sinned*, in that I have betrayed the Innocent Blood. *Ver. 24.*

They having served their own Ends by him, and regardless now what became of him, roughly Answered, *What is that to us? Look thou to that.*

Which when *Judas* heard, and saw that they would not give him so much Ease, as to take the Money of him again; he threw down the Thirty Pieces in the Temple (or in the Court of

Ver. 5. the Temple rather) and departing from them, went and *hanged* himself.

No small *stir* Interpreters have made, about the Manner of *Judas* his Death. For though the Text in *Matthew* be exprels and plain, that he *hanged* himself: Yet some have thought it unlikely that if he had been *hanged*, he should have *fallen headlong*, and so *Bursting* afunder in the midst, his *Bowels* should have *gushed* out, as *Peter* relates the Matter, *Acts* 1. 18.

Some therefore have *contrived* other ways for his End. As that he died not by the Gallows, but under a *Cart Wheel*. This I have from our *Ingenious* Country-man Dr. *Thomas Brown* of *Norwich*; who in his *Enquiry into Vulgar Errors*, l. 7. c. 11. tells us that *Jansenius*, discoursing the Point, produceth the Testimony of *Theophylact* and *Euthymius* for it: and that *Baronius* delivers it as the Opinion of the *Greeks*, derived as high, as *Papias*, one of the Disciples of *John*. But *Mat. 27.* though a *Cart Wheel* might well cause a *Bursting* of the Body, and a *Gushing* out of the *Bowels*: yet where should we, in that way, find the *Falling Headlong*, which *Peter* speaks of?

Others, not willing to grant that he was *strangled* with a *Rope*, suppose him to have been *suffocated* by the violence of his own *tormenting Fury*, driving up *Vaporous Fumes* into his *Throat*, which stopped his *Breath*, and so *choaked* him. But this has no Affinity with *Peter's* Description of his *Falling Headlong*, *Bursting*, &c.

They come nearer to it, who conjecture that the *Devil* (who we read *Entred* into him, and took Possession of him, *Joh. 13. 27.*) carried him up into the *Air*; and letting him *fall from on high* to the *Earth*, his Body with the Fall, *burst* afunder, and thereby made way for his *Bowels* to *Gush* out. But all this might be done without any *Strangulation* or *Suffocation*; which must be allowed, in some sort or other, to answer the Text in *Matthew*.

The plainest therefore and most natural sense of the Text seems to be, that *Judas*, as *Matthew* delivers it, did indeed *hang himself*. And the best and fairest Accommodation thereof to *Peter's* Description of his Death seems to be (though *Grotius*, I know, makes some Question of it) that *Judas* casting himself off, with desperate *Violence*, from the Place, or thing he had *fastned* the *Rope* or *Halter* to; either the *Rope*, or the *Bough* of the *Tree* to which it was tyed (if it was a *Tree*; some think it was an *Elder-Tree*, and that the *sangous Excreescences* which are sometimes found growing; in the form of a *Man's Ear*, to the Bodies of some *Elder-Trees*, took the name *Jews-Ears* from *Judas* his *Ear*, which while he there hung, did touch the *Bark* or *outer Rind* of the *Tree*) *brake* with the *Force* and *Weight* of his Body, and let him *fall* to the *Earth*; and that before he was quite *Dead*. With which forcible Fall, his Body *burst* afunder; and his *Bowels* thereupon *gushed* out; as *Peter* describes it.

This was the *Miserable* and *Wretched* End, of that *miserable* and *wretched* Traytor, *Judas*; who for a little *filthy Lucre*, betrayed his *Master* (the *Lord* of *Life* and *Glory*) into the hands of his *avowed Enemies*, to be *Crucified*.

The

The Author to the *Hebrews* (ch. 6. v. 6.) giving the Reason why such, as after they have made some good *Progress* and *Proficiency* in the Christian Religion, *fall away* therefrom, cannot (at least without very great Difficulty) be renewed again unto (or by) Repentance, says, They *Crucify* unto themselves the Son of God *afresh*, and put him to an *open Shame*. O that there might not be found among the Sons of Men any one, that in a *Mystical* or *Metaphorical* Sense, should betray the Son of God, as this *Iscairiot Judas* did literally and actually!

While *Judas* was thus employed about his own *Execution*, the Chief *Priests*, finding he was gone, and had left the Pieces of Silver lying there before them, took them up; and (like *Ceremonious Hypocrites* as they were) pretending that it was *not lawful* to put them into the *Corban* or Treasury (the Chest which stood there by, to receive the *Gifts* that were offered to the Temple) because it was the *Price of Blood* (though they themselves had made no Scruple to give them as the *Price of Blood*) they took Counsel (laid their Heads together) and bought with them the *Potter's Field* (a Piece of Ground, which, having been digged and delv'd for Pot-*Earth*, was probably fit for no other use; and so could be purchased at a low Price, as this was) to bury Strangers in. Wherefore that Field was called The *Field of Blood* long after. Thus (says *Grotius*) those Filthy *Priests* condemned themselves, in accursing that, as a grievous Sin in the Seller, which they themselves were the *Buyers* of. Mat. 27.

Then was fulfilled (says *Matthew*) that which was spoken by *Jeremy* the Prophet, saying, And they took the Thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of *Israel* did value: and they gave them for the *Potter's Field*, as the Lord appointed me. Ver. 6.

Here again *Interpreters* are at a *Loss*. The *Evangelist's* naming the Prophet *Jeremy* (in whose Book nothing of this Prophecy is to be found) instead of the Prophet *Zachary* (in whom it is found, at least, the Substance of it, *Zach. 11. 13.*) hath put them to a *Strand*, and set their Wits at work to reconcile it. Ver. 7.

Some conjecture that *Zechariah* had two Names, whereof *Jeremiab* was one; and so *Matthew* might indifferently call him by either. But this is merely *precarious*.

Others would have it that *Matthew* did therefore ascribe this Prophecy to *Jeremy*, because his Name stood first in that Volume of the Prophets, wherein the Prophecy of *Zachary* was mentioned. But though some of great Name have gone that way, that seems *far-fetched*; and is far from giving Satisfaction.

Others suppose that this Prophecy was really uttered by the Prophet *Jeremy*, though not committed by him to *Writing*, and so digested among his other Prophecies: but left among other such Sayings of his as were committed to *Memory*, and delivered down to *Posterity* *Traditionally*. And that the Prophet *Zachary* (who is thought to have been a great *Admirer* of *Jeremy*, and affected to imitate his *Style* and *Sayings*) committed this, amongst others, to *Writing*: but that the *Evangelist* chose to give it under the Name of *Jeremy*, Ver. 9.

Jeremy, the First Author of it. But this also is *Gratis dictum*; and smells too much of *Contrivance*.

Neither want there some, both *antient* and *modern*, who seem taken with an *Apocryphal* Story, delivered by *Hierom*, that in his Travels, a *Nazarene-Jew* shewed him an *Apocryphal* Book of the Prophet *Jeremy*; in which these Words, as cited by the Evangelist *Matthew*, were extant under the Name of the Prophet *Jeremiah*. But neither did *Hierom*, when he had read it, approve that this Place should be referred to *Apocryphal* Authority: nor yet *Erasmus*, who (as well as others) give this Account of the Matter from *Hierom*.

Mat. 27. Not to recite all the *Conceits* that have filled Mens Heads on this Subject; that seems most *ingenuous* and *plain*, which *Drusius* delivers as his Sense thereon. ' *Jeremiæ nomen irreplisse videtur loco Zachariæ, vel Culpâ manus exscribentis, vel certè Memoriz vitio. i. e. The Name of Jeremy seems to have crept in, in the place of Zachary, either by the Fault of the Writer, or assuredly by a Failure of Memory.*

Which might the more likely be, if (as *Grotius* says) Many *Oracles* of the antient Prophets were kept among the Jews, *not in Writing, but in Memory*; although in After-times, they who had received them from their Parents, noted them down *privately*. And this he tells us, *Pro certo haberi debet. i. e. Ought to be taken for certain.* But leaving this, let us return to see what in the mean while became of our Lord.

Ver. 31. When once *Pilate* had passed the Sentence of Death upon him, *Mar. 15.* the *Souldiers*, animated (no doubt) by the *Jews*, divesting him of their *Mock-Regale*, (the *Purple Robe*, at least) put his own Raiment on him again, and led him away to Crucify him.

And, as the manner was that such Malefactors as were to be Crucified, carried on their Shoulders, Each one the *Cross* on which he was to suffer: so they laid on *Jesus* also his *Cross*, which he bearing went forth with them. *Joh. 19.* 17.

But whether it were that they thought the weight of it *too heavy* for him to go on with; or that they had a mind to lay that *ill Office* upon Another (whom they had an *Ill-will* to, as supposing him to bear *Good-will* to *Jesus*) they laid hold on one *Simon* a *Cyrenian* (who, coming out of the Country, was passing by) and Pressing him into their Service, they took the *Cross* from off *Jesus*, and laying it upon *Simon*, compelled him to bear it after *Jesus*. *Luke 23.* 26.

This *Simon* is supposed to have been, if not an *open Disciple*, at least a *secret Well-wisher* to *Jesus*; and this *opprobrious Office*, which they now put upon him, was likely to make him a *publick Confessor* of *Christ*. The Evangelist *Mark* not only describes him from his Country *Cyrene*; but tell us also he was the *Father* of *Alexander* and *Rufus*: which would have added nothing to his *Character*, had not those Sons of his been Men of *Note* in the *Christian Church*, at the time when that Evangelist wrote. And it is thought they, at least the latter of them, then lived at *Rome* (where *Mark* is supposed to have written his Gospel) and that it is the same *Rufus*, whom the Apostle *Paul* (in his Epistle to the *Romans*, ch. 16. v. 13.) so kindly salutes;

salutes ; with this Testimony added, that he was *chosen in the Lord*. And doubtless it was a Family, both worthy *in it self*, and dear to the Apostle ; which made him salute the Mother of Rufus also, calling her *his Mother* and *mine* : His, in *Nature* ; Mine, in *affectionate Kindness*, and Christian Care. But *Simon* himself not being there mentioned, it may be supposed he was then Dead.

The Place they had our Lord to, and where he was to be Crucified, was called in the *Hebrew Tongue Golgotha* ; which, being interpreted, is the Place of a *Skull*, taking that Name from the *Skulls* of Men there Executed ; from whence it was also called *Calvary*. Luke 23. 33.

As he went thither, there followed him a *great Company* of People, Ver. 27. and of *Women*, who also bewailed and lamented him. But he turning unto them, said, *Daughters of Jerusalem, Weep not for me ; but weep for your selves, and for your Children.* Ver. 28. For behold, the Days are coming, in the which they shall say, *Blessed are the Barren, and the Wombs that never bare, and the Paps which never gave suck.*

By which *Proverbial Speeches*, he darkly hinted to those *Commiserating Women*, who tenderly bewailed his Suffering Condition, what he had before more plainly and largely opened to his Disciples (in *Matt. 24. Mark 13. and Luke 21.*) concerning those *extream Miseries* and *insupportable Calamities*, which would inevitably come upon that City, Nation and People, for their *Injustice* and *Cruelty* to him.

The Sense of which, that he might set more home upon the Minds of these People, he (alluding to a Passage in the Prophet *Hosea* (ch. 10. v. 8.) which related to the *wretched Condition* of *Samaria* ; that is, of *Israel*, whose *Metropolis*, after the Division of the Tribes and Kingdoms, *Samaria* was) adds (with some Inversion of the Ver. 30. Words) Then shall they begin to say to the Mountains, *Fall on us ;* and to the Hills, *Cover us.* So much better it were to be *buried alive*, than to see and undergo the approaching Miseries.

And to shew how just and equal it would be, for those desolating Calamities to come upon *that Generation* ; and how reasonably they might expect them : he subjoins, For if they do these things in a Ver. 31. *green Tree* ; What shall be done in the *dry* ? As if he had said, If you, who have long been the *Peculiar People* of God, and who profess to be a *living People*, can find in your hearts to deal thus with me, the Lord of *Life*, the Root and Fountain of all *living Sap* and *Vertue*, from whence all *Greenness* flows : What may you Expect should be done to *you* (who are indeed a *cankered, dry, sapless Stock*, fit for nothing but the Fire) by the *Romans*, a People whom, in Comparison of your selves, ye account but *rude and barbarous* ?

When he had to this effect expressed himself to the *gazing Multitude*, which, with various Affections, attended him to his Suffering, he went on : having two other, who were Malefactors *indeed*, led along with him, to be put to death also.

This was a very *Malicious Policy*, contrived and procured (in all probability) by his wicked Enemies, the *persecuting Priests* and *Rulers* of the *Jews*, to *misrepresent* him the more easily to the *undiscerning Multitudes* ; who being apt to judge of Men by the *Company* they are in, or have with them : and seeing *Jesus* suffer *with, and between*

Mat. 27. two *known* and *notorious* Thieves, might the more readily be led
 34. to conclude he was *such another* as they were, a *Malefactor* as well
 Mar. 15. as they.

23. Being come to *Golgotha*, or *Calvary*, the Place where he was to
 suffer Death, They offered him a *Potion*, or *Cup* to drink of.

This was according to the Manner, or Custom of the *Jews*, who,
 in pretence of *Pity* to the *Sufferer*, were wont to give him a *Cup* of
Wine (which they grounded on *Prov. 31. 6.*) with a Grain of *Frank-*
incense in it: which would so *stupify* the Senses, that the *Condemned*
 Person would *less* feel the Pain of his Punishment. And this *Cup*,
 says *Godwyn*, was so usually given before Execution, that from thence
 the word *Calix*, a *Cup*, is sometimes in Scripture put for *Death* it self;
 as in those Speeches of Christ, The *Cup* which my Father hath given
 me, shall I not drink it? *Joh. 8. 11.* And, O my Father, If it be
 possible, Let this *Cup* pass from me, &c. *Matt. 26. 39.* and *42.*
Moses and *Aaron*, lib. 5. c. 6.

But these wicked *Wretches*, partly in *Mockery*, partly in *Cruelty*,
 instead of *Wine* and *Frankincense*, offered him (says *Mark*) *Wine*
 mingled with *Myrrh*; or (as *Matthew* hath it) *Vinegar* mingled with
Gall. Which when he had *tasted*, he *refused* to drink of. Whether
 his Refusal prevented their offering any *Cup* to the two Thieves, I
 know not: But either they drank *not at all*, or drank not that which
 would *intoxicate* the Brain, or *stupify* the Sense: for one of them
 had Sense enough to *revile* Jesus; the other to *rebuke* him for it, as
 we shall see anon.

When they saw he would not drink, they made no more delay;
 but stripping off his Clothes, they lifted him up upon the *Cross*, and
 with *Nails*, driven through his *Hands* and *Feet* into the Wood, they
 fast'ned him unto it.

Luk. 23. Which when they had done, he *Praying* to his Father for them,
 34. said, *Father, Forgive them; for they know not what they do*: thus con-
 firming by his own *Practice*, the *Precept* he had given to his Disci-
 ples before, *Matt. 5. 44.*

The two *Malefactors*, whom they had provided to *defame* Jesus by,
 they crucified also with him: placing one of them on his *right* hand,
 and the other on his *left*, so that Jesus was in the *Middle* between
 them. Whereby that Scripture, *Isa. 53. 12.* which saith, And he
 was *numb'ed* with the *Transgressors*, was fulfilled; as our Lord fore-
 told it must be, *Luke 22. 37.*

It was Customary with the *Romans* to put a *Title*, or *Super-*
scription upon the *Crosses* on which the *Malefactors* suffered. Ac-
 cordingly *Pilate* wrote a *Supercription*, and caused it to be set up-
 on the *Cross*, over the Head of Jesus; which *Matthew* and *Mark*
 call his *Accusation*.

Mar. 15.

26.

Luke 23.

38.

Mat. 27.

37.

Joh. 19.

19.

Mark gives it only in these words, *The King of the Jews.*

Luke gives it, *This is the King of the Jews.*

Matthew has it, *This is Jesus the King of the Jews.*

But John says it was, *Jesus of Nazareth King of the Jews.*

*

This

This *Inscription* was written in Letters of Greek, Latin and Hebrew *Joh. 19.* (says *Luke*) or in Hebrew, Greek and Latin (says *John*) These were the three *prime* Languages at that time: Upon which *Grotius* has (as I take it) a pretty significant Note to this purpose, *viz.* That this *Inscription* was written in Latin, for the Majesty of the Roman Empire (to which that Tongue was *Vernaculous.*) In the Hebrew, for the sake of the Place (*Jerusalem*) where the Punishment was inflicted. In the Greek, for the benefit of those great Multitudes of *Hellenists* (that is, such *Jews* as did understand and use the Greek Tongue, and the *Septuagint Translation* of the Bible) that came together to the *Passover*. And this (adds he) is not unworthy to be noted, that by Divine Direction, the Cross of Christ, after the Manner of Emperors, bore upon it the Titles of Nations, not yet brought, but shortly to be brought under Subjection to him. For he it was to whom the Religion of the *Jews*, the Learning of the *Greeks*, and the Power and Strength of the *Latins* ought to give Place. Thus he.

This *Inscription* was read by many of the *Jews*, who resorted thither to see the Execution (For though the Place where *Jesus* was Crucified, was without the Gate, yet it was nigh to the City.) And among the many that read it, the Chief Priests (we may well think) were not the backwardest. *Ver. 20.*

But they did not like, that *Jesus* should be therein published to the World, *The King of the Jews*. Wherefore they went to *Pilate*, and bluntly said unto him, Write not the *King of the Jews*, but that he said, *I am King of the Jews*.

It was not, probably, without a Divine Direction, that *Pilate* wrote as he did; whereby that which was designed for an infamous Actuation of *Jesus*, as affecting and aspiring to Worldly Greatness and Empire; was turned to a sort of Proclamation of his just and rightful Title, who, as the Eastern Wise Men, at his Birth said, was born King of the *Jews*, *Matt. 2. 2.* And *Pilate*, perhaps by this time sensible, that he had yielded too far already to the Importunities of those insinuating Priests; as bluntly Answered them, *What I have written, I have written*; and so left them to help themselves as well as they could.

Which because they could not do, they fell foul upon our Blessed Lord himself, joining with the Scribes and Elders in mocking and reviling him; Saying, *He saved Others* (which was true, both in his Saving many, and Raising some from the Dead) *Himself he cannot save,* (which was false: for he could, but would not, save himself, that he might save Mankind) If, said they, he be the King of *Israel*, Let him come down from the Cross, and we will believe him. He trusted in God (added they) *Let him deliver him now, if he will have him:* for he said, *I am the Son of God.* *Mat. 27. 41. Mar. 15. 31.*

This set the People on, who stood there as Beholders, or at least encouraged them to go on; So that they falling in with the Rulers, derided him also, saying (as they had done) *He saved Others; let him save himself, if he be Christ, the Chosen of God.* *Luke 23. 35.*

Mat. 27. They also that passed by *railed* at him, *wagging* their Heads, and
 39, 40. saying, *Ah! Thou that destroyd'st the Temple, and buildest it in three*
 Mar. 15. Days, *save thy self*, if thou be the Son of God, and come down from
 29. the Cross.

Nor did the Soldiers spare him; but they also in *Mockery* came to
 Luke 23. him, and offering him *Vinegar*, said, *If thou be the King of the Jews*,
 36, 37. *save thy self*.

Nay *one* of the Thieves (for so Matthew, mentioning the Thieves
 Ver. 39. together, *ch. 27. 44.* is explained by Luke, *ch. 23. 39, &c.*) which
 were *hanged* beside him, *railing* on him, cast the same in his Teeth;
 saying, *If thou be Christ, save thy self, and us.*

Ver. 40. But the Other answering, *rebuked* him, saying, *Dost not thou fear*
 God, seeing thou art *in the same* *Condemnation*? As if he had said,
 Hast thou no Fear of God upon thee *now*, at such a time as *this* is;
 when thou thy self, as well as I, art under the same *painful* Punish-
 ment, and grievous Torment that this Man is? And *we indeed justly*:
 Ver. 41. for we receive but the *due* Reward of our *Evil Deeds*; but *this Man*
bath done nothing amiss.

Then, having thus *checkt* his Fellow, Acknowledged *his own* Guilt,
 and *born witness*, to the Innocency of Jesus; he address'd himself to
 Ver. 42. Jesus, with this *short, but full Prayer*, Lord, *remember me, when thou*
comest into thy Kingdom.

This *Petition* (bespeaking *Faith* in the Petitioner, that Jesus was
 indeed the Son of God, the *Messiah*, who had a *Spiritual* Kingdom,
 which he was now going to take Possession of) was so well accepted
 by our Lord; that in Answer thereunto he said unto him, Verily I
 Ver. 43. say unto thee, *To day shalt thou be with me in Paradise.*

O notable Thief! thus in a Moment to *steal* Heaven. So gracious
 an Answer was enough to make him forget his present Pain, and
 even to die now for Joy, as before he was ready to do for *Anguish* and
 Torment. Who would not have wished himself in *his Place*, to have
 had the *like Favour*?

But this Answer, spoken to a grand *Malefactor*, that he should be
 that day with Christ in Paradise, sets aside *two dark Opinions*: one
 of the *Popish Purgatory*; the other, That our Lord himself *descended*
 into Hell, the Region or Place of infernal and damned Spirits; which
 of all Places was most remote from that *Paradise*, or Place of Rest,
 Peace and Divine Pleasure, in which our Lord gave this *happy Thief*
Assurance he should that day be in with him.

While Jesus was thus *hanging on the Cross*, exposed to the Scorn
 and utmost Contempt of his Enemies, the Soldiers who were upon the
 Guard that day (and who were more immediately concerned in the
 Execution) being a *Quaternion* of Roman Soldiers (consisting of
 Job. 19. Four Persons) took his *Garments* (probably as the *Perquisites* of their
 23. Office) and dividing them into Four Parts (to every Soldier a Part)
 Mar. 15. they cast Lots upon them, which Part each Soldier should have. But
 24. because his Coat (which some take to be his *Under-Garment* (see
Zegerus on the Place, *Joh. 19. 23.* in the Criticks) being woven from
 the top throughout) was *without Seam*, and so could not be divided
 without spoiling it: they said among themselves, Let us not rent it,
 but

but *cast Lots* for it, whose it shall be. Which they doing, the Scripture was thereby fulfilled (in its *ultimate* Signification and Extent) *Psal.* 22. 18. Where the Prophet *David*, bemoaning himself, and setting forth the *eager* desire of his Enemies to destroy him, saith, They *part* my Garments among them, and *cast Lots* upon my Vesture.

About this time began that Memorable *Darkness* to arise, and spread it self; which, for the time it lasted, turned the *Day* into a kind of *Night*. *Mat.* 27.
Ver. 45.
Mar. 13.
33.
Luke 23.
44.

But before we come to speak particularly of that eminent *Darkness*, it may, perhaps, be needful to take notice of that *seeming Difference* among the Evangelists, concerning the *Time* of our Lord's suffering, which did much perplex some of the old *Expositors*.

It arose from hence; That the Evangelist *Mark* says, it was the *Third Hour* when they *Crucified* Jesus, *Mark* 15. 25. And yet *John* says it was about the *Sixth Hour*, when Jesus stood before *Pilate* sitting on the Judgment-Seat, in the Place called the *Pavement*, *Joh.* 19. 13, 14. Which made some of the Antients suspect the Text in *Mark* had been *altered*. But later Interpreters, especially *Grotius*, have bestowed some pains in setting it to rights.

They tell us, that the *Jews*, beginning their *Civil Day* at Sun-Rising, or (according to us) at *Six* in the Morning, did make a *two-fold* Division of it: One, into *Twelve Hours* (as we do) which they called The *Lesser Hours*: The other into *Four*, which they called The *Greater Hours*; and taking its Denomination from that *Lesser Hour* which *began* the Greater. By which Division of the Day into *Four Parts* or *Quarters*; the *First* (beginning at *One* with them, *Six* with us) reached to *Three* with them (which answered to *Nine* with us.) Their *Second Quarter* (beginning at *Three* with them, *Nine* with us) reached to their *Sixth*, our *Twelfth Hour* at *Noon*; and was called from the Hour it began at, The *Third Hour*. Their *Third Quarter* (beginning at their *Sixth Hour*, our *Twelfth*) reached to the *Ninth Hour*, which reacheth to our *Third Hour after Noon*. And the *Fourth* and last *Quarter* in the Division (beginning at their *Ninth Hour*, our *Third after Noon*) reached to their *Twelfth Hour*, our *Sixth* at Night.

This way of Computation makes room for *John* to say it was about the *Sixth Hour* (for that is his word, not *precisely* or *exactly* the Sixth Hour, but *about* it, drawing on towards it) when *Pilate* gave the *Sentence* on Jesus: and for *Mark* to say, It was the *Third Hour* when they *Crucified* (or began to *Crucify*) him; that is, he was put upon the Cross before the *Third Hour* (according to this way of Reckoning) was quite out. And indeed, it is the general Opinion, that our Lord was nailed to the Cross much about the *Eleventh Hour*, according to our Computation. So that, says *Grotius*, Christ was *Crucified* before the (Jewish) *Sixth Hour*; The *Darkness* began *after* the *Sixth Hour*, and Christ was *Dead* a little *after* the *Ninth Hour*; that is, the *Third Hour after Noon* with us.

Mat. 27. Now as to the *Darkness*, three of the Evangelists, *Matthew*, *Mark* and *Luke* mention it; and they all agree it arose about the *Sixth Hour* with them, and continued until the *Ninth* (that is, from *Twelve* at Noon to *Three* after Noon, with us.)

For the Extent of it, *Matthew*, and from him *Mark*, say it was over *Ver.* 43. *all the Land*: which may be taken to bound it to the Land of *Judea*. But *Luke* says, It was over *all the Earth*. Which, if taken largely, *Luk.* 23. will Extend it as much *too far*; as the restraining it to *Judea* strictly, 44. may limit it to *too narrow* a Compass. For as it could not be Universal (which *Grotius* well observes) because it was not then Day all the Earth over, or in all Parts of the World: So, if credit may be given to Historians, this *Darkness* having been observed, and wondered at by divers Persons in divers other Countries, and Parts of the World, is a plain Evidence that it extended *beyond Judea*. *Craddock*, in his *Harmony*, ch. 6. sect. 16. p. 293. tells us in a Marginal Note, that *Apollophanes* and *Dionysius* the *Areopagite*, are reported to have seen this wonderful *Eclipse* in *Egypt*; and that *Dionysias* should thereupon say, *Either the Deity suffereth, or hath Sympathy with that which suffereth*. He quoteth there also (from *Eusebius* his *Eccles. Hist.* lib. 9. cap. 6. but mis-quoteth, I think, the place) *Lucianus* a Martyr, and Presbyter of *Antioch*, challenging the *Heathen* to search their own *Annals*; wherein (said he) ye shall find, that in the time of *Pilate*, when *Christ* suffered, the Light of the Sun being driven away, the Day was interrupted with *Darkness*. And *Grotius* says, The ancient *Astrologers* and *Chronographers* have taken notice of this *Darkness*: Which they might the rather do, because the Sun (as *Luke* has it) was darkened, and that when the Moon was at the Full, at which time no *Eclipse* of the Sun can naturally be, the Moon being then in direct Opposition to the Sun: Whereas the Moon must be in Conjunction with the Sun to cause an *Eclipse* of the Sun, by the Interposition of her dusky Body between the Sun and the Earth, which can be only at the New of the Moon.

Among the many Spectators, who came thither with various Affections, to see this tragical Scene acted; some there were, but those not many, of our Lord's true Friends and steady Followers.

Joh. 19. The Evangelist *John* names our Lord's Mother, and his Mother's 25. Sister, whom he calls *Mary* the Wife of *Cleophas*, and *Mary Magdalene*, and he might have named himself also (would his Modesty have let him) for he (and of the Twelve, he only, that appears) was there.

Mat. 27. *Matthew* indeed says many Women were there, which followed 55. *Jesus* from *Galilee*; such as used to minister unto him (that is, took due Care to provide Necessaries for him.) Among whom he reckons up only *Mary Magdalene*, *Mary* the Mother of *James* and *Joses* (supposed to be the same, whom *John* calls the Wife of *Cleophas*) and the Mother of *Zebedee's* Children: Not mentioning the Mother of our Lord, who certainly was there her self; and felt, no doubt, the Point of that Sword, which good old *Simeon* had long ago foretold her, should pierce through her Soul also, *Luke* 2. 35.

These *John* said stood by the Cross of *Jesus*, *afar off*, says *Mat.* *Joh.* 19. them, with whom agrees *Luke*. Probably not close by, the Guards 25. of *Soldiers* possessing the nearest Parts: nor yet at any great distance, but as near as they could well come; and some perhaps nearer than others.

So near, at least, they were, that *Jesus* seeing his beloved *Mother*, and the *Disciple* whom he loved standing by her; as he had always in *temporal* things been subject to her as a *Son*, so now at last his Bowels rolling in *filial* Affection to her, as his *Mother* (now, in all likelihood, a *poor Widow*) he said unto her, Woman, Behold thy *Son*: and to him, Behold thy *Mother*. Which short Bequest (made only by a *Nuncupative Will*) they both so well understood, that from that Hour that *Disciple* took her unto his own House.

It was now much about the *Ninth Hour* (answering to our *Third* afternoon) when *Jesus*, not feeling that so *Powerful* Presence of his Father with him, Supporting his *Manhood* under the heavy weight of his Sufferings; as formerly; cried out with a loud Voice, *Eli*, *Eli* (or, as *Mark* reads it, *Eloi, Eloi*) *lama Sabachthani*: which, being Interpreted, is, *My God, My God, why hast thou forsaken me?* *Mat.* 27. 46. *Mar.* 15. 34.

These words (taken, as some think, from *Psal.* 22. 1.) the Skilful in the *Oriental* Tongues tell us, are neither *pure Hebrew*, nor *pure Chaldee* or *Syriac*: And being Either not well and distinctly heard, or not rightly understood, by the Common People that stood by; some of them (supposed to be the *Hellenists*, or *Greekish Jews*, who understood not *Hebrew*) when they heard him say *Eli, Eli*; from the Affinity in Sound between that word and *Elias*, thinking he had called upon the *Prophet Elias* for help (whose Personal Return from Heaven to Earth was much, but vainly expected by the *Jews*) said, Behold he calleth for *Elias*.

Whereupon one of them ran straitway, and taking a *Sponge*, filled it with *Vinegar* (some think intending by that to hasten his End before *Elias* should come to help him: Others, to prevent his falling into a swoon, and so dying before *Elias* came) Which the rest observing, they all cried out together, *Let be*, or *Let alone*; *Let us see whether Elias will come, to take him down, and Save him.*

But *Jesus*, knowing that all things (relating to his Suffering State) were now accomplished, that the Scripture (*Psal.* 69. 21.—) In my Thirst they gave me *Vinegar* to drink) might be fulfilled, said, *I thirst.* Upon which, he that had filled the *Sponge* ready with *Vinegar* (out of a Vessel of *Vinegar* that was set thereby) put up the *Sponge* upon a *Reed*, or *Stalk of Hyssop* (which is said to grow large in that Country, as well as the *Mustard*, *Matt.* 13. 31, 32.) & put it to his Mouth.

When therefore *Jesus* had received the *Vinegar*, he said, *It is finished.* And crying again with a loud Voice, he said, Father, into thy hands I commend my Spirit; and bowing his Head, gave up the Ghost.

Immediately upon our Lord's Resigning his Spirit into the hands of his Father, the *Vail* of the Temple was rent in Twain, that is, in

Mat. 27. in the *midst*, from the *Top* to the *Bottom*, and the *Earth* did *quake*,
51. and the *Rocks* *rent*.

Some *Disputes* have been among the *Learned*, about the *Vail* of the *Temple* that was now *rent*; and what was *signified* by the *renting* of it. As, whether it was the *Outward*, or the *Inward Vail*: that which parted the *Court* of the *People* from the *Court* of the *Priests* (or the *Court*, from the *Sanctum*, or *Holy Place*) or that which divided the *Sanctum* from the *Sanctum Sanctorum*; the *Holy*, from the *Holy of Holies*, or *Holiest* of all.

But no doubt it was the *Innermost Vail* which was *rent*, that which the *Author* to the *Hebrews* calls *The Second Vail*; that which hung before the *Holiest* of all, *Heb. 9. 3.* into which the *High Priest* only *entred*, and that but *once a Year*, *ver. 7.* else would not the *Renting* of it have been of such *eminent Signification* as it was. For as that *Vail* was a *Figure* of the *Flesh* of *Christ*, which *covered* his *God-head*: so the *Renting* of that *Vail*, now at his *Death*, did *signify*, that by the *Renting* of his *Flesh* upon the *Cross*, through the *Offering* of the *Body* of *Jesus Christ* *once for all*, *Heb. 10. 10.* We have *Liberty* (with *boldness*) to *enter* into the *Holiest*, by the *Blood* of *Jesus*; by a *new* and *living Way*, which he hath *consecrated* for us, *through the Vail*, that is to say, *his Flesh*, *v. 19. 20.*

Of this *Vail* *Wilson* (in his *Christian Dictionary*, verbo *Vail*) says, It was a costly and precious *Hanging*—whereby the *most Holy Place* was divided, and separated from the *Holy Place*. For which he quotes *Exo. 26. 31. 33.* Then adds, This was the *Vail* that was *rent* in twain at the *Death* of *Christ*, to shew the *Determination* and *End* of the whole *Levitical* and *Ceremonial Law*; as one saith, *In Morte Christi omnia Legalia terminantur*, i. e. *In the Death of Christ all the Ceremonies of the Law*, or *legal Services*, are *put to an End*.

Now when the *Centurion* (who was a *Roman Captain* over an hundred *Soldiers*, and was there, with his *Band*, to *guard* the *Execution*) and they that were with him, *watching Jesus*, observed that he so *cryed out*, and gave up the *Ghost*, and saw the *Earthquake*, and
Luke 23. those things that were done; they *feared greatly*: And the good
47. Captain *glorified God*, saying (not only as *Luke* has it) Certainly
Mat. 27. this was a *Righteous Man*; but, as both *Matthew* and *Mark* give it,
54. Truly this was the *Son of God*.

Mar. 15. The *People* also, who came thither to that *Sight*; beholding the
39. things that were done (*viz.* the extraordinary *Darkness*, the *Earthquake*, the *Renting* of the *Rocks*, &c.) *smote their Breasts*, in token of
Luke 23. Sorrow, and returned.
48.

Amongst other *Prodigies* which hapned at that time, one was, That the *Graves* were *opened*; probably by the *Earthquake*, and *Renting* of the *Rocks* (in which the *Sepulchres* usually were cut) which made way for the *Arising* and *Coming forth* of many *Bodies* of *Saints* which slept; but not until *after* the *Resurrection* of our *Lord*, to which therefore the *Account* thereof shall be referred.

The Day being by this time far spent, and it being the *Preparation* to the *Passeover* (to wit, the *Evening* before it) that the *Bodies* might not remain upon the *Cross* on the next Day, which was not only the *Sabbath* Day, but an *high* Day too, even a *double Sabbath* (the *First* Day of the *Paschal Feast*, which was *always* a *Sabbath*, falling that Year upon the Day of the *Weekly Sabbath*) the *Jews* besought *Pilate* (at whose dispose the crucified *Bodies* were) that their *Legs* might be *broken* (to *hasten* their *Death*, or *prevent* their *escape*) that so they might be *taken away*. Job. 19. 31.

Which when *Pilate* had granted, the *Soldiers* came, and brake the *Legs* of the *First*, and of the *other* that was crucified with him.

But when they came to *Jesus*, and saw that he was *dead already*, they did *not break his Legs*.

But one of the *Soldiers* (not named in the Holy Text, but by others called *Longinus*) with a *Spear* pierced his *Side*; and though his *Breath* was *expired*, yet his *Body* still retaining some *natural warmth*, so that the *Blood* was not yet *stagnated*, forthwith there came out *Blood* and *Water*. Concerning which *Gradock* gives this Note, 'Potuit Aqua exire è latere, Pericardio perfosso: est enim illud 'Aqua refertum, ad æstum Cordis refrigerandum, i. e. There might come *Water* out of his *Side*, when the *Pericardium* (or thin *Skin*, which encompasses the *Heart*) was *pierced* through: for that *Skin* is filled with *Water*, to *cool* and *assuage* the *burning Heat* of the *Heart*. Harm. Evang. ch. 6. Sect. 16. p. 259. Marg. And *Grotius*, on the words [*Blood and Water*] says, 'Tacto Pericardio, in quo 'est Aqua & Sanguis circum. Nondum autem refrixerat Corpus, ita ut fluxum facile ferret. i. e. The *Pericardium* being *prickt*, in which is *Water* and *Blood* on all *Sides*. And the *Body* was *not yet* grown *cold*, so that it might well bear or admit a *flowing*.

The *piercing* of his *Side*, *Erasmus* says, was *not* done of *Cruelty*, but for a *Trial* whether he was *certainly Dead*. As, adds he, in a *Slaughter* of *Enemies*, if it be doubted whether one, that lies *as if* he were *Dead*, be *dead indeed*, or hath *any life* yet in him; they strike a *Dagger* into his *Foot* or *Leg*, because of that stroke he that is not yet *thoroughly dead*, will *move* himself. And *Grotius* says, The *Soldier* pierced his *Side*, as *doubting* whether he was *really dead*; and willing to try whether from the sense of that *Stroke* he would *move* or *stir* himself.

Yet were not any of these things (as *Erasmus*, on the *Place*, observes) done by *Chance*, but all by *Divine Providence*; lest any should boast that *Christ* was *not really dead*. And besides, These things were done (says the *Evangelist John*) that the *Scripture* should be fulfilled; which speaking of the *Paschal Lamb* (that was a *lively Type* of *Christ*) saith, Neither shall ye break a *Bone* thereof, *Exod. 12. 46*. Which the *Evangelist* applying to *Christ*, the *Anti-type* of that *Lamb*, and taking the *Sense*, rather than the *Syllables*, reads it, *A Bone of him shall not be broken*. But *Grotius* inclines rather to think, that the *Scripture* here referred to, is that of *David*, Ver. 36.

Psal.

Pfal. 34. 20. where is set forth the *special* Care which God takes of the *godly* Man.

Thus also was that other Scripture fulfilled (or was way made for the fulfilling of that other Scripture) *Zach. 12. 10.* Where the Prophet speaking in the Person of God, having said, I will pour upon the House of *David*, and upon the Inhabitants of *Jerusalem* the Spirit of *Grace* and of *Supplications*, adds, And they shall look upon me whom they have pierced, &c. Which Clause only of the Sentence the Evangelist taking, and changing the *First* Person *Me*, into the *Third* Person *Him*, reads it, They shall look upon *him* whom they have pierced.

Ver. 35.

This Act of the *Soldier*, in piercing the *Side* of our Lord, the Evangelist *John* (who often in *Modesty* speaks of himself in the *Third* Person) delivers with great *Assurance*, upon *his own* personal Knowledge, as having been an *Eye-witness* thereof: which he thus expresseth, And he that saw it, bare Record (or He that bare Record, saw it) and *his Record is true*, and *he knoweth* that he saith *true*, that ye might believe.

Some more than ordinary Cause, it may be supposed there was, which moved the Evangelist to assert this Passage so earnestly as he doth, for the Confirming the Faith of those he wrote unto, in the *reality* and *certainty* of our Lord's Death, which probably might be this.

Dr. *Hammond*, on the Place, says, There were *Hereticks* of the First Ages, which affirmed Christ to have suffered Death *only in Appearance*. Though some of them were *early*, yet probably the other Three Evangelists (*Matthew, Mark and Luke*) had written *before* these appeared: and none of these Three make any mention of this Passage, of the *Soldier's Piercing* the *Side* of *Jesus*. But *John* writing some Years *after* the *last* of them (in which *Interval* it is likely some of those *Hereticks* were got up) delivers this Passage (not touched before, by any of the rest) both to refute that *Error* of those who held that Christ suffered Death *not really*, but in appearance and *shew only*: and to confirm Christians in the *true Belief* of the *Reality* of his Sufferings and Death. For, says Dr. *Hammond* (with respect to those *Hereticks*) The coming out of this *Blood and Water* upon the Piercing of his Side confuteth them. For there being a *Capsula* on the left side of the Heart, called the *Pericardium*, which hath *Water* in it of continual Use, for the *Cooling* of the Heart; the Coming out of the *Water* with the *Blood* here, was a Testimony of the *Wounding* his *very Heart*; the entring of that Iron, the *Spear*, into his *Soul*: and so an Evidence and Demonstration of his being *really dead*. The *Water* also, says he, was the *Emblem* of all *spotless Purity*; and the *Blood* was the *Evidence* of his *Fortitude* and constant Patience, laying down his Life for the Truth of God: both serving against those two *Baits* of Temptations, whereof the *Gnosticks* made use, to seduce the *Orthodox* Christians; namely, the *Allurements* of Carnal Pleasures, and *Terrors* from the apprehension of *Persecutions*; Christ's *Purity*, represented by the *Water*, serving against

against the *former*, as his *Patience*, represented by the *Blood*, against the *other*.

When now the *Evening* was come (which must be before our *Sixth* Hour after-noon; for the *Jews* reckoned the *Evening* of the Day from their *Nine* to *Twelve*, which is from our *Three* to *Six*) because it was the *Preparation*, that is, the Day before the Sabbath, there came one *Joseph* of *Arimathea* (a City of the *Jews*, supposed by some to be the same with *Ramah*, or *Ramathaim*, the Birth-Place and Dwelling-Place of the Prophet *Samuel*, 1 Sam. 19. 20. and ch. 7. 17.) This *Joseph* was an honourable Person; *Mark* calls him an honourable Counsellor, whence some suppose him to have been one of the Council, or Senate of the City *Jerusalem* at least, if not of the Great Council, the *Sanhedrin*; which yet it seems most likely he should be of, because *Luke* says he had not consented to the Counsel and Deed of them; which seems to imply he was one of them.

He was not only a Rich Man (as *Matthew* reports) but he was a Good Man, and a Just (as *Luke* testifies of him;) He was one of them that waited for the Kingdom of God, as old *Simeon* is said (Luke 22. 5.) to have waited for the Consolation of *Israel*: that is, in Hope and Expectation of the Coming of the *Messiah*, to set up his Spiritual Kingdom in, and amongst the People; And he was also a Disciple of *Jesus*; but secretly, alas! for fear of the *Jews*. For the *Jews*, we read, had before agreed, that if any Man should confess that he (*Jesus*) was *Christ*, he should be put out of the Synagogue, Joh. 9. 22. Which was the Reason why, tho' many among the Chief Rulers (of whom it is probable, this Man was one) did believe on *Jesus*; yet, because of the *Pharisees* (who were the swaying Party in all their Councils) they did not confess him, lest they should be put out of the Synagogue, Joh. 12. 42.

This Good Man, who before (while *Jesus* was at liberty, and personally present with, and among his Disciples, to instruct, encourage and comfort them) was so timorous, that he concealed his inward Sentiments of him, and Affection to him; Now (that the Lord had yielded up his spotless Soul into the hands of his Father) being emboldened by his great Fortitude and Constancy in his Sufferings, went in boldly unto *Pilate*, and craved of him (who only had the Power to dispose of it) the Body of *Jesus*; as it was yet hanging on the Cross.

Pilate marvelling if (or that) he was already Dead, called unto him the Centurion, and asked him, whether he had been any while dead? and when he understood it by the Centurion, he commanded that the Body should be delivered to *Joseph*.

Joseph having obtained the Grant, first bought him some fine Linnen (to make a Shroud of) and then went and took down the Body of *Jesus* from the Cross.

Which while he was doing, *Nicodemus* also (who at the first came to *Jesus* by Night, Joh. 3. 1.) came thither, bringing with him a Mixture of *Myrrhe* and *Aloes*, about an Hundred Pound Weight: and he joyning with *Joseph* in this acceptable Service,

Joh. 19. they together took the Body of Jesus, and wound or wrapped it in the *Linnen Clothes*, with the *Spices*, as the Manner of the Jews was to Bury.

This *Nicodemus* was a Ruler of the Jews, *Joh. 3. 1.* And though he, at the first, as Others of his Rank and Station, was not forward to follow Jesus openly, yet he was not backward to stand up for him, and Plead his Cause against his Fellow-Pharisees in the Council; though he was, for so doing, reproached by them, *Joh. 7. 51, &c.* And now he came openly, as well as *Joseph*, to perform the last Office (as it is called) of Friendship and Duty to our Lord, in the decent Interment of his Body.

Mat. 27. When they had thus Embalmed the Corps, they laid it in a New
60. Tomb, which *Joseph* had hewn out in a Rock, for a Sepulchre for
Mar. 15. himself, in a Garden of his, which was hard by the Place where
46. our Lord was crucified; in which Tomb never any Man before was
Luke 23. laid. Divine Providence so directing, that the Certainty of his Re-
53. surrection might not be brought into Question, upon any Suggest-
Joh. 19. ion or Surmise, that some other dead Body, not his, was raised to
41. Life; if any other dead Body had ever been laid in that Tomb, or Sepulchre before.

When they had thus done, they rolled a great Stone to the Door of the Sepulchre, and departed.

But divers devout Women, as *Mary Magdalene*, and *Mary the Mother of Jesus* (with other Women, who came with him from *Galilee*, *Luke 23. 55.*) sitting over against the Sepulchre, beheld where he was laid, and took good Notice how, and after what manner his Body was laid. Which when they had well observed, they returned; and having prepared Spices and Ointments, they rested the Sabbath Day, according to the Commandment: intending, when the Sabbath should be over, to anoint the Body therewith more fully and exactly, than at that instant *Joseph* and *Nicodemus*, for want of longer time, could do.

But though these rested, yet would not the Malice of the Chief Priests and Pharisees against our Lord, as well Dead as Living, suffer them to rest: but the next Day (though it was not only their Weekly Sabbath, which at other times, and on other Occasions, they
Mat. 27. were wont to pretend an high Zeal for, and used to Quarrel with
62. Jesus, for doing any thing, how good soever, on it; but it was that high day, *Joh. 19. 31.* whereon the Paschal-Feast and the Weekly-Sabbath fell together, yet) they went to *Pilate* together; And being come to him, they said, 'Sir, we remember that That Deceiver (so they contumeliously and most falsely called him, in whose Mouth no Guile was found, *1 Pet. 2. 22.*) while he was yet alive, said, After Three days I will rise again. Command therefore (said they) that the Sepulchre be made secure until the Third day; lest his Disciples come by Night, and Steal him away, and say unto the People, He is risen from the Dead: So the last Error shall be worse than the First.

Pilate

Pilate, not seeming to regard what they pretended so much to fear, but willing to be rid of their troublesome Importunities, turned them off with this short Answer: *Ye have a Watch, Go your way, and make it as sure as ye can.* Mat. 27. Ver. 65.

This *Watch* is supposed to be that Band of Roman Soldiers, which were appointed to guard the Temple (at the times especially of these Solemn Feasts, when the Jews from all Parts resorted thither in great Numbers) to prevent any Sedition, Disorder or Tumult.

Away forthwith went these *Malitious Priests* and *Pharisees*, and made the Sepulchre sure, sealing the Stone, and setting a *Watch*; that, had it been possible, they might have hindered the Rising of our Lord. Which, though done with a most wicked intent by them, was doubtless ordered by a Divine Providence, that (as one observes) when Christ arose, he should have a Testimony of his Resurrection; even from his very Enemies. Ver. 66.

Thus have we seen our blessed Redeemer banged on the Cross, by his Enemies, on the Sixth Day of the Week; and on the same Day towards Evening, taken from the Cross, by his Friends, and laid into his Grave; where his Body remained, under the Treble Guard of the Stone, the Seal and the Watch, until the Morning of the First Day of the Week following. So that he was in the Grave two whole Nights, one whole Day, and two small Parts of two other Days: Which put together, with the help of a *Synechdoche* of Part for the Whole, is taken to make up the prefixed time of Three Days and Three Nights, Matt. 12. 40. It was most convenient, says *Cradock*, that he should rise the Third Day; and neither sooner nor later. Not sooner, that the Truth and Certainty of his Death might appear: nor later, that his Body might not be Corrupted in the Grave (as was foretold it should not, Psal. 16. 10.) and that by a longer Delay of his Resurrection, the Faith of his Disciples might not be too much shaken.

Let us now attend his Resurrection, which was thus: and thus discovered.

When the Sabbath was ended and past, and it began to dawn towards the First Day of the Week, very early in the Morning, and while it was yet dark, *Mary Magdalene*, and the other *Mary* (whom *Mark* calls the Mother of *James*) and *Salome*, and with these, certain others, (according to *Luke*) among whom *Joanna* is named for one, *Luke* 24. 1. and 10. taking with them the Spices they had bought, set forward towards the Sepulchre: but before they got thither, the Sun was risen, or rising. Mat. 28. Ver. 1. Mar. 16. Ver. 1. Luke 24. Ver. 1. Joh. 20. Ver. 1.

Though they had seen the Body laid into the Sepulchre, and the Stone rolled unto the Door thereof, yet they knew nothing of the Sealing the Stone, and setting the Watch to guard the Sepulchre; that having been done the Day after they had been there. So that their only Care at present seemed to be, whom they should get to roll away the Stone from the Door of the Sepulchre (for it was

Mat. 28. great) they that might go in, and perform the Service they intended, in anointing the Body of our Lord.

Ver. 2. But when they were come to the Place, they found that Difficulty removed: The Stone was rolled away. For there had been a great Earth-quake, occasioned by the Descending of the Angel of the Lord from Heaven, who came and rolled back the Stone from the Door, and sat upon it.

The Countenance of this Angel was like Lightning, and his Rayment white as Snow: and for Fear of him the Keepers (the Watchmen who were set to guard the Sepulchre) did shake, and became as dead Men. But they were either fled, and gone before the Women came, or else had hid themselves for fear.

Some Diversity there is among the four Evangelists, in the delivery of this Part of the Story, which Interpreters have strained hard to reconcile. But the Difference lying more in Circumstantials, than in the Substance; I, who pretend not to write either a direct Paraphrase, or a Comment, but an History, shall deliver the Matters of Fact, with as good Coherence as I can.

The Angel, observing the Women were surprized with Fear, said unto them, Fear not ye (for though the Guards had just cause to fear, and to fly too; ye have none) for I know that ye (with a devout and pious Mind and Affection) seek Jesus who was Crucified. But why seek ye the Living among the Dead? (that is, in the Grave or Sepulchre, the Place of the Dead) He is not here, for he is risen; as he said he should do. However, Come, see the Place where the Lord lay.

Mar. 16. They thereupon entring into the Sepulchre, saw there a Young
5. Man (that is, an Angel in the Appearance of a Young Man) sit-
Luke 24. ting on the right hand, clothed in a long white Garment; which
3. put them into a fresh Fright. But he said unto them, Be not af-
frighted; Ye seek Jesus of Nazareth, who was crucified: But he
is risen, he is not here: behold the Place where they laid him.
And remember how he told you, while he was yet in Galilee
with you; That the Son of Man must be delivered into the hands
of sinful Men, and be Crucified, and the third day rise again. Where-
fore go ye your way, and tell his Disciples, and Peter, that he
goeth before you into Galilee: there shall ye see him, as he said un-
to you, (Matt. 26. 32.)

Luke 24. They thereupon remembering his words, departed from the Se-
8. pulchre with Fear and great Joy (Fear, from the Vision they had
seen; Joy, from the good Tidings they had heard) and though
they said not a word of it to any Man as they went, for fear
the Priests and Pharisees should get hold of it: yet as soon as
they were come where the Disciples were, they told all things
unto them. But their words seemed to them as idle Tales, so that
they believed them not.

Joh. 20. Yet Peter (understanding perhaps, that he was especially taken
3. care of, and particularly named by the Angel) ran unto the Se-
pulchre, to see how Matters stood there: And with him ran also

John

John (who, according to his usual manner, covers himself under *Joh. 20.* the Character of the *other Disciple* whom *Jesus* loved.)

According to *John's* Relation of the Matter, this should have been upon *Mary Magdalene's* First sight of the Stone being rolled away, and before she had been in the Sepulchre, or been informed by the Angels of our Lord's Resurrection. For she told them, by way of Complaint, *They have taken away the Lord out of the Sepulchre, and we know not where they have laid him*: Which she could not have said, after the Angels had told her, *He was risen*. But that agrees not with the Account given by the other Three.

However therefore it was as to that, They set out together; and *John*, being it seems the best Foot-man, out-ran *Peter*; and came first *Ver. 4.* to the Sepulchre: but went not then in, only stooping down, he looked in, and saw the Linnen Clothes lying, in which the Body of our Lord had been wrapped.

But when *Simon Peter* came up to him, he made no more ado, but went into the Sepulchre: and saw not only the Linnen Clothes lie, but the Napkin also that had been about his Head, not lying with the other Linnen Clothes, but wrapped together in a place by it self.

Then went *John* in also, and he saw, and believed. So he says *Ver. 8.* himself; which words seem fairly to import, that he believed *Jesus was risen*. But Interpreters generally take it in another sense; namely, that upon sight of the Clothes, he believed *Mary's* Report, That they had taken away the Lord, &c. And indeed the following Words favour that Interpretation; which are, *For as yet they knew not the Scripture* (understood not the Prophecies, *Psal. 16. 10.*) that he must rise again from the Dead.

Peter and *John*, having seen and observed what they could, went home again: but *Mary Magdalene*, who followed them to the Sepulchre, stay'd there without the Sepulchre weeping. And as she wept, she stooped down, and looking into the Sepulchre, saw two Angels in white, sitting, the One at the Head, and the Other at the Feet, where the Body of *Jesus* had lain. They asking why she wept, she Answered, *Because they have taken away my Lord; and I know not where they have laid him*.

When she had thus said, turning her self back, she saw *Jesus* standing, but knew not that it was *Jesus*. He said unto her, Woman, *Why weepest thou? Whom seekest thou?* She, supposing him to be the Gardener (for it is likely her Eyes were with-holden from knowing him, as two Others of his Disciples soon after were, *Luke 24. 16.*) answered, *Sir, If thou hast born (or removed) him from hence (supposing he understood whom she meant) tell me where thou hast laid him, and I will take him away (out of thy way).* *Ver. 14.*

Jesus thereupon said unto her, *Mary!* Though she knew him not by Sight, she immediately knew his Voice, and turning her self again towards him, said unto him, *Rabboni!* which is to say Master; And, as it seems, hastning to lay hold on him, that she might embrace, though it were but his Feet (which she had, not long before,

Joh. 20. fore, anointed, and wiped with the Hair of her Head, *Joh. 12. 3.*) He stopt her, by saying, *Touch me not*; for I am not yet ascended to my Father. But go to my Brethren, said he (for by that endearing Compellation, he now, for their greater Comfort and Encouragement, called them) and say unto them, *I ascend up unto my Father and your Father* (My Father, by Nature, and Union; Yours, by Adoption) and to My God, and your God.

She thereupon, (post-poning her earnest Desire of enjoying the Presence of her long-lamented, and new-risen Lord, to her due Obedience to his Commands) went and told the Disciples (as they mourned and wept) that *she had seen the Lord*, and that *he had spoken these things unto her*. Yet they, though they had heard that he was alive, and had been seen by her, believed not.

Mar. 16. 11. But the other Women, who had been before with Mary at the Sepulchre, and had then heard what the Angels said unto her, concerning his being risen; now hearing Mary Magdalene so solemnly affirm, that *she had seen the Lord himself*, went back (as some think) to the Sepulchre again, in hopes probably, that they might have the Happiness to see the Lord also, as she had done; and being there again informed by the Angel, that *the Lord was risen*; and sent back in haste, to carry the Account thereof to his Disciples: were met by our Lord on the way, in their Return; who said unto them, *All Hail* (as much as to say, *Peace be unto you.*) Whereupon they came to him, and holding him by the Feet, worshipped him; though (it seems) not without some Tokens of Fear mixed with their Joy, which made Jesus say unto them, *Be not afraid.* But go tell my Brethren, that I would have them go into Galilee, and there they shall see me.

Mat. 28. 9. While these good Women were hast'ning on this good Errand, Behold, some of the Watch, who had been so terrified early in the Morning with the Earth-quake and Vision of Angels, came into the City, and gave an Account to the Chief Priests of all the things which they had seen done.

This so perplexed the Priests, that getting the Sanhedrin together, they consulted what to do in the Case, and brought it at length to this Conclusion, That they gave a large Summ of Money unto the Soldiers, that they should say, *His Disciples came by Night, and stole him away, while we slept.*

Ver. 12. And though they bribed high, to get the Soldiers to father this so notorious False-hood; yet would they hardly have prevailed with them to do it, had they not also given them Assurance, that if this should come to the Governor's Ears (to whom they, as Roman Soldiers, were accountable, and whom they knew to be a strict Observer and severe Exactor of Military Discipline) they would persuade him, and secure them. Upon which hopes, they took the Money, and did as they were taught, that is, told the Lie; but did not, it seems, keep their Master's Counsel, but in time divulged it; by which means this horrible Fraud (invented by the Chief Priests and Elders, on purpose to stifle the Resurrection of our Lord, and thereby

not

not shake only, but utterly destroy the Faith and Hope of all his Followers) was discovered. *Mat. 28.*

And indeed, as the Wickedness of this Contrivance of theirs was great, so the Folly of it was not small: For who could they think (not bereft of common Sense) would give Credit to a Relation, made by such as confessed they were all fast asleep, when the thing they related was pretended to be done? Yet this Account, which those sleepy Dreamers gave, the Evangelist tells us, was commonly reported among the Jews at the time when he wrote his History: which is supposed to be at least Eight Years after our Lord's Ascension.

To this Place and Time, may be referred that Eminent Passage, *Mat. 27.* which the Evangelist Matthew relates, of the Arising of the Bodies *52.* of many Saints that had slept (whose Graves had been opened, when the former Earth-quake was, at the Moment of our Lord's Death) who now, after his Resurrection, came out of the Graves (which were made without the City) and went into the Holy City, (so the Jews were wont to call Jerusalem, *Isa. 48. 2.* and *52. 1.* *Dan. 9. 24.*) and appeared unto Mary, as a Testimony of the Resurrection of Jesus. For who could doubt that he could rise from the Dead, who saw those, whom they knew to have been dead, rise out of their Graves, and walk about the Streets?

Thus was the Morning, or Fore-part of that Day spent, whereon our Lord arose.

In the Afternoon of the same Day, he appeared in another Form *Mar. 16.* (or Habit) unto Two of them, as they walked into the Country. *12.* Of these Two, one is named Cleophas by Luke, ver. 18. The other, not named at all, is variously guessed at by Interpreters, to little purpose. Some suppose it to be Luke himself, who writes it: But he, in the Proem to his Treatise, fairly disclaims it, distinguishing himself from those who were Eye-Witnesses, *Luke 1. 2.* as Grotius well observes. Others take it to be Nathanael, but without good Ground. Drusus, I think, is in the right; who though he gives the Conjectures of Others, says for himself, 'Non nominatur. Curiosum igitur, quærere ipsius Nomen. i. e. He is not named. 'Tis but a piece of Curiosity therefore to seek his Name. *Luke 24. 13.*

Be it therefore what it will, Cleophas and he went, that same Day, to a Village called Emmaus, which was from Jerusalem about Three-score Furlongs (which accompring Eight Furlongs to a Mile, makes seven Miles and an half, and is reckoned to be the work of Two Hours and an half for an ordinary Foot-man to walk.)

On the way, as they walked, they talked together (in a sorrowful Tone and Manner) of all the things which had hap'ned. And while they were Communing together, and Reasoning about it, Jesus himself drew near, and went with them, as a Stranger that was Travelling the same way (their Eyes being, by his Divine Power, withholden from knowing him) And observing their Discourse, he asked them, What manner of Conversations are these, which ye have one to another, and are sad? *Ver. 15.* *Ver. 17.*

Where-

Luke 24. Whereupon *Cleophas* (wond'ring that he, having heard their Discourse, should seem ignorant of the Subject they had talked of) *Ver. 18.* asked him, *Art thou only a Stranger in Jerusalem*, and do'st not know the things which are come to pass there in these Days? (which are now the *common Discourse* of all Men there?) *Ver. 19.* *What things*, said he? Concerning *Jesus of Nazareth*, replied They; who was a *Prophet*, mighty in Deed and Word before God, and all the People. And how the Chief *Priests* and our *Rulers* delivered him to be condemned to Death, and have *crucified* him (so *Peter* afterwards said to those Early Converts, *Acts 2. 36.* God hath made that same *Jesus* Lord and King, whom ye *crucified*, that is, prevailed with *Pilate* to crucify.)

Ver. 21. But, said they, We trusted that it had been *he* who should have *Redeemed* Israel (from the Roman Bondage: for as to a Redemption from the Bondage of *Sin* and *Satan*, the proper Work of the *Messiah*, they were too Worldly-minded, and too high in an Expectation of an *Earthly* Kingdom, as yet to understand it, as they might have done.) And besides all this, added They, This is the *Third* Day since these things were done (that is, since he was *Crucified*.)

Ver. 22. Yea, and certain *Women* also, of our Company (or Society, Followers of him) who were at the Sepulchre early *this* Morning, made us astonish'd, when they came and told us, Not only that they found not his Body there, but also that they had seen a *Vision* of *Angels*, who told them He was *alive*: Whereupon certain of them who were with us, went to the Sepulchre, and found it even as the *Women* had said; but *him they saw not*.

When thus far our Lord had patiently heard the *Ground* of their Grief, in that they had not yet an *Assurance* of his being *risen*, as, it seems, they expected (which probably was to have seen him come in *Royal Majesty*, with an *irresistible Power*, to take the *Kingdom* upon him: not to have the *bare Title*, as he had on the *Cross*, of *King of the Jews*, but to be *King of the Jews* actually and indeed.) he said unto them (with *Commiseration* of their Weakness) *O Ver. 24,* *Fools*, and *slow of Heart*, to believe all that the *Prophets* have spoken! (especially now, that ye have had the Advantage of Information, as your selves acknowledge, from such of your own as ye can confide in, that *Jesus* is *risen*, and is *alive*!) Hath there any thing yet hap'ned, which ye were not *fore-warned* of? or had not just Ground to expect? Ought not *Christ* to have *suffered these things*, and so to enter into his *Glory*? *25.*

Ver. 27. Then beginning at *Moses*, and going through the *Prophets*, he expounded unto them, in all the Scriptures, the things concerning himself; (that is, those *Prophecies*, and Passages, which more immediately related to his Sufferings, Death, and Resurrection, &c.)

This entertained them so long on the way, that by that time he had done, they drew nigh unto the Village, whither they were to go. To which when they were come, he made as if he would go farther: but they intending to tarry there, and being (from the

Pleasure

Pleasure they took in his Conversation and Discourse) desirous *Luke 14.* to have more of his Company; they, by a Friendly Invitation, did even constrain him to abide with them, urging the Unseasonableness of the time for going farther: for it is (said they) towards *Ver. 28.* Evening, and the Day is far spent.

He thereupon, yielding to their Importunity, went in to tarry with them. And it came to pass, as he sat at Meat with them, he took Bread (though properly he was their Guest, and it was the Manner of the Jews for the Master of the House, or of the Feast to bless the Bread: but he knew himself to be their Master, though they did not yet know themselves to be his Disciples; wherefore he took the Bread) and blessed it, and brake *Ver. 30.* it, and gave it to them.

Immediately thereupon their Eyes were opened (not that their Eyes had been closed before, but the Restraint which had been laid upon their Discerning Faculty, was taken off and now removed) and then they presently knew him. Whereupon he forthwith disappeared, or vanished out of their Sight. *Ver. 31.*

Then did they recollect, and impart one to the other, How it had been with them while he Discoursed them. Did not our Hearts, (said they one to another) burn within us, while he *Ver. 32.* talked with us by the way? and while he opened to us the Scriptures?

This unexpected Sight of their Lord altered their Purpose of tarrying there all Night, and made them resolve to return to Jerusalem, to impart this good Tidings to their Brethren there.

Wherefore, as full now of lightsome Joy, as they were before of heavy Sadness, they rose up forthwith, and got to Jerusalem timely enough (although it was late) to take the Apostles (and *Ver. 33.* others that were with them) together, before their Meeting was ended. Which probably might hold the longer, for the welcome Account Peter might have to give them, of the Lord's having appeared to him.

Of this Appearance of our Lord to Peter, we have no Scripture-Account, but that Touch which Paul gave afterwards to the Church at Corinth, 1 Cor. 15. 5. and what is said of it here in Luke. So that of the Place, Manner, or exact Time thereof, we cannot affirm any thing with Certainty. But as to time, it is supposed, it was this very Afternoon, a little before his Appearing to those Two that went to Emmaus; and that he being nearer at hand than they, had got in before them to the rest of the Disciples, and made Report thereof unto them; before the Two from Emmaus were come in.

For as soon as these came in, some of them that were there with the Eleven before (as this place is generally understood) welcomed them with this Joyful News, The Lord is risen in *Ver. 34.* deed, and hath appeared to Simon. Whereupon they as readily gave them an Account of their Country Journey, what they

Luk. 24. met with in the way, and how he was known of them in Breaking
35. of Bread.

Ver. 36. As they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. At which they were terrified and fright'ned, supposing they had seen a Spirit: for they could not conceive how a Man could come among them without their knowledge, and without Opening the Doors, which were shut for fear of the Jews.

Joh. 20. 19. Mark also mentions his Appearance unto the Eleven, Mar. 16. 14. But says it was As they sat at Meat; and that he upbraided them with their Unbelief and Hardness of Heart, because they believed not them, who had seen him after he was risen. The Circumstance of their being at Meat, when he came in among them, is neither very likely in it self (they being then under great Sorrow and Fear) nor agreeable with his asking them (Luke 24. 41.) If they had any Meat there. Nor doth either Luke or John mention his upbraiding them with Unbelief and Hardness of Heart: as Mark doth not of his shewing them his Hands, Feet and Side, or of his Eating with them.

Ver. 38. But Luke relates that, partly to blame their Fear, the Effect of Unbelief, and partly to Comfort them, he said unto them, Why are ye troubled? and why do Thoughts arise in your hearts? Behold my Hands and my Feet, that it is I my self. Handle me, and see: for a Spirit hath not Flesh and Bones, as ye see me have. And when he had thus spoken, he shewed them his Hands, his Feet, and his Side, Joh. 20. 20.

Though (in the common Proverb) Seeing is said to be Believing, because it is a rational Ground or Cause of Believing: yet, as they could not believe before, for Fear, so now could they hardly believe fully and steadily, for Joy and Wonder. Joy, to see him; Wonder, how he got in: Which they needed not have wond'ered at, if they indeed took him for a Spirit only.

Luke 24. 42. But he, pitying their Weakness, and willing to give them the utmost Satisfaction, asked them if they had any Meat there. Whereupon they giving him a Piece of a broiled Fish, and of an Honey-Comb, he took it of them, and did eat before them.

Ver. 44. Which when he had done, reminding them of what he had formerly said unto them, he now told them, These are the words, which I spake unto you, while I was yet with you, namely, That all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.

Ver. 45. Then opened he their Understanding, that they might understand the Scripture; And said unto them, Thus it is written, and thus it behoved Christ to Suffer and to Rise from the Dead the Third Day. (that is, It behoved Mankind, that Christ should

should suffer, &c. And that *Repentance* and *Remission* of Sins *Joh. 20.* should be preached in his *Name*, among all Nations, beginning at *Jerusalem*; And, added he, Ye are (and shall be) *Witnesses* of these things.

Then having said again unto them, *Peace be unto you*, he added, *As my Father hath sent me*, even so send I you. And when *Ver. 21.* he had said thus, he *breathed* on them, and said unto them, *Re-* *Ver. 22.* *ceive ye the Holy Ghost.* Then added, Whose soever Sins ye *Re-* *mit*, they are *Remitted* unto them: and whose soever Sins ye *Ver. 23.* *Retain*, they are *Retained*.

Which high *Power* they who now Pretend unto, had need be well assured in themselves, and give good *Evidence* unto those upon whom they undertake to Exercise it; That they are sent of Christ, as he was sent of his Father: And that they have received the Holy Ghost by his *immediate Breathing* on them (as he did on his Disciples) not by *their Breathing* on one another, or having been Breathed on by others (no better, perhaps, than themselves) upon any Pretence of *Delegation*, or *Deputation* thereunto from him.

These Words of Christ, concerning *Remitting* or *Retaining* Sins, being spoken to all his Disciples there assembled, are sufficient to evince, that what, of the like Sense and Tendency, he spake before to *Peter*, *Matt. 16. 19.* were not *peculiar*, or appropriate to him; but related to all his Faithful Brethren and Colleagues, *alike as to him.*

Although *Mark* and *Luke* mention the *Eleven*, as being together when *Jesus* came in: yet by *John* we are told that *Thomas* *Joh. 20.* *was not then with them.* *24.*

This *Thomas* is here called One of the *Twelve*, now that, since the Fall of *Judas*, there were but *Eleven* of them left; because he was one of that Number, which, when they were first chosen, was *Twelve*. So likewise, Now that they were reduced to *Eleven*; though one was absent, the rest bore the general Title of the *Eleven*.

Thomas was his *Syriac* or *Chaldaic* Name: His *Greek* Name was *Didymus*, which signifies a *Twin* (One of Two, born at one Birth) and thence he was called in Latin *Geminus*, or *Gemellus*.

He it seems was *Absent* before, when *Jesus* shewed himself *20.* *to the rest of the Eleven*: but when he came among them *Ver. 25.* again, they told him in short (but in likelihood more largely than *John* relates it) *We have seen the Lord.*

He not willing to take a Matter of that *Import* to himself, upon *Report* from others, and having, by his *Absence* before, missed the Advantage of hearing his Master blame the rest, for *not believing* them who had seen him, after he was risen, *Mark 16. 14.* now somewhat resolutely Answered; Except I shall see in his Hands the *Print* of the *Nails*, and put my *Finger* into the *Print* of the *Nails*, and thrust my *Hand* into his *Side* too, *I will not believe* (that he is risen, and that it is really he himself.)

Joh. 20. Great was the *Condescension* of our Lord to poor *Thomas* : who doubtless he knew would be, as a *slow*, so a *sure* Believer, when once he came to have a *satisfactory* ground for his *Faith* : and therefore would not let him go off for want of *rational Demonstration*. But after Eight days, when his Disciples were within, and *Thomas* with them; *Jesus* came in, the *Doors* being *shut*, and standing in the *midst*, first gave them his usual *Salutation*, by saying, *Peace be unto you*.

Then not staying for *backward* *Thomas* to come unto him, and view his Wounds; he calls him out before them all, saying, *Ver. 27.* *Thomas, Reach hither thy Finger*, and behold (search and try) my *Hands* : and reach hither thy *Hand*, and thrust it into my *Side*, and be not *Faithless*, but *Believing*.

That *Thomas*, for all his former *Resolution*, did put his *Hand* into the *Side* of our Lord, or his *Finger* into the *Print* of the *Nails*, is not (that I observe) express'd in the Text, so much as by *Implication*. He had, I suppose, no need now of those *External* Evidences. Though he *reached* not his *Hand* to the Lord's *Side*, the Lord, by the invisible *Hand* of his Divine *Power*, reached through his *Side* to his *Heart*, and touched him to the very *Quick*. He began with him in such a Manner, as must needs convince him of his *Omniscience* : for he let him see, that he not only knew what was in his *Heart* (the *Terms* on which he stood) but what had been in his *Tongue*, the *Expression* of his *Lips*. For as *Thomas* had said he would *not* believe, unless he *thrust* his *Hand* into his *Side* : so *Jesus* invites him to reach thither his *Hand* and *thrust* it into his *Side*. Nor did those other words of Christ reach the *Ear* of *Thomas*, or wrought on his natural Understanding *only* : but a Divine and Efficacious *Power*, no doubt, accompanied them, and set home upon the *Heart* of *Thomas* those words of his tender and merciful Lord, Be not *Faithless*, but *Believing*.

No longer now doth *Thomas* *stand out*, no longer *doubt* : but in a full Assurance that it was indeed his Lord (who had been *dead*, and was now, by the *Power* of his *God-head*, risen from the *Dead*) and in a full sense of his great Goodness to him, in his so gracious *Condescension* to his *Weakness*, Cries out, *Ver. 28.* *My Lord, and My God!* A *short*, but *full* Confession. Whereby, as he had before fallen *short*, and come *behind* all the rest of his Brethren, in *not Believing* that his Crucified Master was risen : he now *out-stripped* them all, not only by *owning* his Resurrection, in calling him *his Lord* (which he had been *before* he Suffered ; and could not have been *now*, if he had not *risen*) but also by Acknowledging his *Divinity*, in calling him *God* ; not forgetting withal to put in *his own Claim* of an Interest in him, in calling him *his God*.

His favourable Lord did not reject his Faith, because it was no sooner ; But only said unto him, *Thomas, Because thou hast seen me, thou hast believed* : Blessed are they that have *not seen*, and

and yet have believed. In which words Interpreters think there *Joh. 20.* is an *Enallagy* of time, the *Præterit Tense* being put for the *Future*: according to which they read it, Blessed, or Happy, are they that *shall* not see, and yet *shall* believe. And indeed, of those to whom our Lord had already appeared, we find not any who did believe, *until* they had seen, and some not very readily then.

The Evangelist *John*, going on, tells us that *Jesus* did many *Ver. 30.* other Signs, in the Presence of his Disciples, which are not written in that Book of his: but that these (*viz.* of his Coming into the Room amongst them when the Doors were shut, discoursing with some of them *undiscovered*, and then *vanishing* out of their sight) were written that we might Believe that *Jesus* is the Christ, the Son of God; and that believing, we might have Life through his Name.

Our Lord had, both *before* his Passion, *Matt. 26. 32.* and *after* his Resurrection, as well by his *Angels*, *Matt. 28. 7.* *Mark 16. 7.* as by *Himself*, *Matt. 28. 10.* directed his Disciples to go into *Galilee*; and promised them that they should see him there: but they, not giving Credit to the Report of them that brought the Message to them, *delayed* their going into *Galilee*, and continued still at *Jerusalem*. Our Lord therefore, out of his *super-abundant* Goodness, and *Condescension* to their Weakness, vouchsafed to visit them in *Jerusalem*, and give them Assurance of the *Certainty* of his *Resurrection*, by *indubitable* Proofs. Whereupon, being now well satisfied, that he was *really risen* from the Dead, they left *Jerusalem*, and went into *Galilee*: from whence we have the next Account of them thus.

After these things (*viz.* his Appearing to *Thomas* and the rest *Joh. 21. 1.* at *Jerusalem*) *Jesus* shewed himself again to the Disciples, at the *Sea of Tiberias* (which was in *Galilee*) and on this wise shewed he himself.

There were together *Simon Peter*, and *Thomas* called *Didymus*, *Ver. 2.* and *Nathanael* of *Cana* in *Galilee*; and the Sons of *Zebedee*, and Two others of his Disciples.

Peter told the rest, that he had a Mind to go a *Fishing*; and *Ver. 3.* they told him, that they also were willing to bear him Company. So forth they all went together, and entred into a Ship immediately: But that Night (though Night is accounted the best time for that sort of *Fishing*) they caught nothing.

When the *Morning* was come, *Jesus* stood on the Shore: But *Ver. 4.* the Disciples (*drowsy*, and tired with *Watching* and *Working*, and perhaps *dejected*, or out of *Humour*, for their ill Success) did not so much heed him, as to know that it was *Jesus*.

He, calling to them, asked them, Children, have ye any Meat? *Ver. 5.* and they Answering, No: he bid them cast the Net on the right side of the Ship. They thereupon Cast on that side: and now they were not able to draw it, for the Multitude of Fishes.

This

Job. 21. This was a very apt *Emblem* of their future Success, in the *spiritual Fishery*, who were hence-forth to become *Fishers of Men*, (*Matt. 4. 19.*) By which they might learn, that if they went to work of *themselves*, in their own *Will, Wisdom, Strength and Ability*, and *without him*, they would but *labour in vain*; take *Pains to no Purpose*; Cast the Net on the *wrong side*; *Toyl*, but take *Nothing*. Whereas, if they stay'd till *he Came*; took Counsel of *him*; Followed *his* Directions; Cast their Net where *he* bid them: they would not fail of good Success, but would have a plentiful Draught.

This so sudden Change in their Affairs, startled some of them; and the first that took it rightly in was *John*, the Disciple whom *Jesus* loved. He presently imparted his Sense to *Peter*, telling him, *It was the Lord.*

When *Simon Peter* heard that, he girt his Fisher's Coat unto him (for he was, says the Text, *Naked*, that is, *stripp'd* to his *under Garments*;) and being *not far* from Shore, but *so near*, that he might safely *wade* thither; not willing to stay so long from his Lord, as the Ship would be in coming to Land, he cast himself into the Sea: But the other Disciples came in a little Ship, dragging the Net with Fishes.

Ver. 9. As soon as they were come to Land, they saw a *Fire* of *Coals* there; and *Fish* laid thereon, and *Bread*. This they might well take for a great Miracle: for since they had been so long so near the Place, and in sight of it, they could Assure themselves *no Human Hand* had been there to do it.

Ver. 10. Then *Jesus* bidding them bring of the *Fish* which they had now caught, *Peter* went up, and drew the Net to Land, full of great Fishes, an *Hundred and Fifty and Three*. Under which Number it is supposed, some *Mystery* is couched. *Grotius* says, 'Notant quidam tot Piscium numerari Genera: eoque significari ex omni Hominum Genere Capturam fore. i. e. Some observe that there are *so many Kinds*, or *Sorts of Fishes*: and that thereby is signified, that of *every sort of Men* some shall be caught.

Clarins also (another of the Criticks) tells us, that *Oppianus* the Poet, who wrote of *Fishery*, observes that there are *One Hundred Fifty and Three* Sorts or Kinds of Fishes.

But that which *encreased* their Wonder, was, That although there were *so many*, and such great Fishes, yet was not the Net broken. Which *Grotius* takes to be a *Presage* of the admirable *Unity* of them, who by the Labour of the Apostles should be gathered in to the Church.

Ver. 12. When now this *Miraculous* Dinner was ready, *Jesus* called them to come and dine; and himself, as *Master* of the Feast, came and took *Bread*, and gave them, and *Fish* likewise. And none of the Disciples durst ask him, *Who art Thou?* knowing that it was the Lord; and being probably down in their Minds, partly from the

the Sense they might have of their own *Unworthiness*, in having *Joh. 21.* *Forſaken him in his greateſt Tryal and Exerciſe*: and partly alſo from the Conſideration of the great *Diſtance* that was now, more than formerly between him and them, ſince he, by his *Reſurrection* from the Dead, had put on *Immortality*, whereas they ſtill remained in a *mortal and low State*.

This Appearance of his now to them, is accounted the *Third* time that *Jeſus* ſhewed himſelf to his Diſciples, after that he was Riſen from the Dead. Which is to be underſtood of his ſhewing himſelf to them *ſo generally*; and to *ſo many* of them together. For otherwiſe, taking in *all* his Appearances to Particular Perſons, this is Reckoned the *Seventh* time of his being ſeen by ſome or other of them.

For on the *Fiſt* Day of his Reſurrection, he Appeared *Five* times. *Fiſt*, To *Mary Magdalene*, by her ſelf, *Joh. 20. 14.* *Secondly*, To the *Other Mary*, and other Women with her, *Matt. 28. 8.* *Thirdly*, To *Simon Peter* by himſelf, *Joh. 21. 34.* *Fourthly*, To *Cleophas*, and his Companion, at *Emmaus*, *ver. 31.* *Fifthly*, To the *Eleven*, *Thomas* being *abſent*. Then a Week after, To the *Eleven* again, when *Thomas* was *preſent*, *Joh. 20. 26.* which was his *Sixth* Appearance. And now *Seventhly*, To theſe at the Sea of *Tiberias*, where he Entertained them with a *double Miracle*.

When now they had dined, *Jeſus* ſingling out *Simon Peter*, put him to a *Threefold Acknowledgment* of his Love to him; and gave him thereupon a *Threefold Command*, or Exhortation to future *Diligence* and *Faithfulneſs*, in the Diſcharge of his Miniſterial Office, or Apoſtleſhip.

Simon, Son of Jonas (ſaid he) *Loveſt thou me more than theſe Ver. 15.* love me? *Peter* Answered, *Yea, Lord, Thou knoweſt that I love thee. Feed my Lambs* then, ſaid *Jeſus* to him.

Then again, he ſaith unto him the *ſecond* time, *Simon, Son of Ver. 16.* *Jonas, Loveſt thou me?* leaving out the *Comparative* [more than theſe.] *Yea, Lord*, replied *Peter*, as before, *Thou knoweſt that I love thee. Feed my Sheep*, ſaid *Jeſus*.

The *third* time he put him to it, in like manner, ſaying, *Si- Ver. 17.* *mon, Son of Jonas, Loveſt thou me?* At that *Peter* was grieved, as thinking his Lord put it too hard upon him; or queſtioned the *reality* of his Love: not Conſidering, or perhaps not at that inſtant Rememb'ring, that he had *Three times*, one after another, openly denied him; and that with *Circumſtances* of great Aggravation.

However, though it ſeems he took it hardly, to be ſo often purged upon the ſame Subject; he Answered, *Yea*: and Appealing to his Lord's *Omnſcience* (who, he found by Experience, knew him better than he knew himſelf) added, *Lord, Thou knoweſt all things; Thou knoweſt that I love thee. Feed my Sheep*, ſaid *Jeſus* thereupon again to him.

Then

Joh. 21. 18. Then fore-warning him what he must Expect to meet with, and undergo in his latter Age; he said unto him, Verily, verily, I say unto thee, When thou wast Young, thou Girdest thy self, and wentst whither thou wouldst: but when thou shalt be Old, thou shalt stretch forth thy Hands, and Another shall Gird thee, and carry thee whither thou wouldest not. This he spake, signifying unto Peter by what Death he should Glorify God. And when he had spoken this, he said unto him, Follow me.

Ver. 20. But as Peter turned himself about, he saw John also following. And since Jesus had been pleased to give him some Intimation, what should hereafter befall him: a Curiosity, it seems, arose in his Mind, to know also how it should Fare with John. Wherefore pointing to him, he said unto Jesus, Lord, And what shall this Man do?

Ver. 22. To check this busy and over-curious Mind in Peter, Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow Thou me. Mind Thou thine own Business; keep in thine own Station: and leave the rest of my Disciples to my Ordering.

This Saying getting abroad among the Brethren, a wrong Inference was quickly raised from it; which was, that That Disciple (John) should not die. Yet Jesus did not say, He shall not die: but, If I will that he tarry till I come, what is that to thee?

Now the Stile is changed from the Singular Number, in which it had all along run, unto the Plural: Not I, or He, as before, but We. This (says the Text, *ver. 24.*) is the Disciple which Testifieth of these things, and wrote these things; and we know that his Testimony is true. We! what We?

Ver. 24. This, with some other Passages at the Close of the 20th Chapter, hath caused some to question, Whether this 21st Chapter was written, and published by John, together with the rest of the Book: or added afterwards by some others, from Notes of his, found after his Death.

Grotius, on *Joh. 20. 30.* thus delivers his Sense of it. ‘Omnino arbitror quæ hic sequuntur Conclusionem esse totius Operis; & ibi finisse Johannem Librum quem edidit. At sicut Caput ultimum Pentateuchi, & Caput ultimum Josuæ, post Mosis & Josuæ Mortem additum est à Synedrio Hebræorum: ita & Caput quod sequitur, post Mortem Johannis additum ab Ecclesia Ephesina; hoc maxime sine, ut ostenderetur impletum quod de Longævitate, ac non violentâ Morte Johannis Dominus prædixerat. Cætera autem quæ in eo Capite narrantur, addita ad Demonstrandum Tempus, Locum & Occasionem illius Oraculi, Argumento est, quod in Fine Capitis, Clausula hujus Similis reperitur, & quidem hoc modo, Ὅδα μὲν ἐτι ἀλλ’ οὐκ εἶμι ἡ μαρτυρεῖ αὐτῶν: quibus verbis Ecclesia ostendit se de supra-positis à Johanne, & de his etiam quæ ex privatis ipsius Commentariis erant deprompta, minimè dubitare; cùm alioqui

‘ qui si Johannes hoc scripsisset, dicturus fuisset, ut supra, καὶ οὐδὲν ὅτι ἀλλοτρίον λέγει, c. 19. 35. i. e. [I am altogether of the Opinion, that those Words which here follow, are the Conclusion of the whole Work; and that there John finished the Book which he published. But that, as the last Chapter of the Pentateuch, and the last Chapter of Joshua, were added by the Sanhedrin of the Hebrews, after the Death of Moses and Joshua: so also the Chapter which follows (here, viz. the 21st of John) was added, after John's Death, by the Church of Ephesus; for this End chiefly, to shew that That was fulfilled, which the Lord had fore told, concerning the Long Life, and Natural (not Violent) Death of John. But that the other things, which are related in that Chapter, were added to demonstrate the Time, Place and Occasion of that Oracle, it is an Argument, because in the End of the Chapter, there is a Clause like this repeated, and that after this manner, *We know that his Testimony is true.* By which Words the Church shews, that she hath not the least doubt, concerning the things which John had set down before, and These also, which were taken out of his private Commentaries. Whereas otherwise, if John himself had written this, he would have said, as before, *And He knoweth that he saith true,* ch. 19. 35.] Thus far he.

And truly, When John had said (in ch. 20. ver. 30.) Many other Signs did Jesus in the Presence of his Disciples, which are not written in this Book; it may well administer ground to question, Whether those Signs which are mentioned after, in the Chapter following, were written by him, or inserted by some other Hand (but by the Direction of the same Spirit) after his Death. Which yet hath no Tendency to derogate any thing from the Authority of the Text, which depends not on the Person Writing, but on the Spirit Dictating to the Writer.

But as toward the End of the 20th Chapter (which all agree the Evangelist himself wrote) we are informed, That Jesus did many other Signs, in the Presence of his Disciples, which are not written in that Book: So in the last Verse of the last Chapter, and of the whole Book, we are told, That Jesus did many other things also; which if they should be written every one, the Pen-man supposed that even the World itself could not contain the Books which should be written.

Which wide Expression, divers have, divers ways, attempted to Explain, without a Figure. But doubtless they do it best, who fairly acknowledge it to be an Hyperbolic Speech; intended only to set forth the Abundance of our Lord's both Works and Sayings, which must needs require a Multitude of Books, to Express them all fully and at large in. Which sort of Figurative way of Speaking would sound, perhaps, less harsh to vulgar Ears, if they understood, and rightly Considered, that That

way of Expressing things to the *Heighth*, is both *very Common* in other Writings, and not altogether *Uncommon* in the Holy Writings: as we read, *Deut. 1. 28. of Cities Walled up to Heaven.*

I have now gone through the whole Book of *John*. Some little Parts remain yet of the other *Three* Evangelists; whereof that which, in Order of Time, comes next, is to be taken out of *Matthew*, who thus delivers it.

Mat. 28. 16. Then the *Eleven* Disciples went away into *Galilee*, into a Mountain, where *Jesus* had appointed them to come to him.

This the Evangelist immediately subjoyns to the Account he gave, of the *vile Combination* between the *Priests* and the *Souldiers*, to hinder the Belief of our Lord's *Resurrection*; without taking any Notice of his having appeared before to any, but the Women. [Which *Omission* is the more to be wond' red at, in as much as *Matthew* was himself *present*, when he appeared to the *Eleven*, without *Thomas*; and when afterwards he appeared to them *again*, with *Thomas*.

That he mentions not the Lord's Appearance to some of them at the *Sea of Tiberias*, so remarkable as it was, is the less to be wondered at; for that probably he was *not one* of them that were there; and in likelihood had not heard of it. For he relates their Going into the Mountain in *Galilee*, as if they had gone *directly* thither, by the Lord's Appointment, without making *any stop* or stay till they came there. Whereas they were *in Galilee*, when they were at the *Sea of Tiberias*, where they had that Memorable and Miraculous Draught of Fishes: and where our Lord put *Peter* to so close a Profession of his Love to him.

This *Mountain* they now went to, is supposed to be that on which our Lord made that *excellent Sermon* to his Disciples, recorded in the 5th, 6th, and 7th Chapters of *Matthew*, not far from *Capernaum*. And this Mountain being made choice of for the Place, and the *Meeting* here being appointed (as *Matthew* says) by *Jesus himself*, it is very likely, that to this Place his Disciples, Followers, and Favourers did *generally Flock* from all the adjacent Parts, to both see, and take their leave of their *Crucified* and *Risen* Master, before his *Ascension* to his Father: this Place being so *far distant* from *Jerusalem*, and out of the Reach of both *Pilate* and the *Council of Jerusalem*; that not only they who should come thither from *Jerusalem*, but all others from other Parts, might hope to be *in safety* there.

And as this seems to have been the *most general* Assembly, to which our Lord had shewed himself, since his *Resurrection*; it is most likely to be that which the Apostle *Paul* mentions, *1 Cor. 15. 6.* Where, re-counting the several Appearances of Christ after

ter his Resurrection (according as he had received Information *Mat. 28.* thereof himself from others, which differs much from the Accounts given by any, or all the Evangelists:) he says, He was seen of *above Five Hundred Brethren* at once.

Of this great Number, *Matthew* here mentions the *Eleven* Disciples only, and says, When they saw him, they worshipped him: yet adds, but *some doubted*. Which, unless it be understood of *some* of those *Five Hundred*, who had not seen him before, would sound somewhat *harshly* of any of the *Eleven*.

To prevent which, since *Matthew* mentions the *Eleven* only; some have thought fit to Change the Tense of the Doubting Verb, from the *Preter-imperfect* to the *Preter-plu-perfect*: so Reading it instead of *Some doubted*, *Some had doubted*; as indeed not only *Thomas*, but, for a while, *most of the Rest*, had done.

When they had paid their Adorations to Jesus, he coming to *Ver. 18.* them, and speaking to them, said, *All Power is given unto me in Heaven and in Earth.* Go ye therefore, and Teach all Nations, *Ver. 19.* Baptizing them into the Name of the Father, and of the Son, and of the *Ver. 20.* Holy Ghost. Teaching them to Observe all things, whatsoever I have Commanded you: and lo, I am with you always, even unto the End of the World.

Mark adds, He that Believeth, and is Baptized (which he certainly will be, if he Believe aright) shall be saved: but he that Believeth not (and consequently is not Baptized with this Spiritual Baptism) shall be Damned. *Mar. 16.*

And to shew what sort of Faith this was, to which Salvation was promised, he tells them what the Effects of it should be.

These Signs, said he, shall follow them that Believe. In *Ver. 17.* my Name (by my Power) they shall Cast out Devils; They shall speak with new Tongues; They shall take up Serpents (without Danger;) and if they drink any deadly Thing, it shall not hurt them; They shall lay hands on the Sick, and they shall Recover.

But nothing of this could they do of themselves; or without the Divine Power. Therefore *Luke* continues our Lord's Speech to them thus. And behold, I send the Promise of my Father *Luke 24.* upon you (which was the Pouring forth of the Holy Ghost upon them, *John 15. 26. Acts 1. 5. and 8.*) but Tarry ye in the City of Jerusalem, until ye be endued with Power from on high.

See here now a *golden Chain*, of many *precious Links*, depending one upon another.

1. The *Ground* of this *Commiffion*, from him to them, was the *Fulness* of *Power* given unto him. All *Power*, is Given unto me, in *Heaven* and in *Earth*: Go ye *therefore*, and *Teach*, &c.

2. Yet were they not to go upon this *Service*, about this fo *Important Business*, until they also had Received of the *same Power*: until they were *thoroughly furnished* with *Power*, effectually to carry on the *Work* they were sent to do. But *Tarry ye*,—until ye be *Indued* with *Power* from on high.

3. When thus *indued* with *Power* from on high, then were they to *Go forth* in that *Power*; and therein and thereby to *Teach* fo *powerfully*, as by their *Teaching* to *Baptize* those they *Taught*. Go ye *therefore*, and *Teach* all *Nations*, *Baptizing* them.

4. So that the *Baptizing* was the *Proper*, and *Genuine Effect* of the *Teaching*. For indeed, That *Teaching* was not a *bare verbal Preaching*, or *Speaking* to, the *Hearers Ears only*: but it was a *Speaking* to their *Hearts*, and begetting in them a *true and living Faith*. It was a *Discipling* them, or *making Disciples* of them.

5. The *Baptizing* was *into* the *Name* of the *Father*, &c. A putting them *under*, and in *subjection* to the *Name*, that is, the *Divine Power*, *Life* and *Virtue* of the *Father*, and of the *Son*, and of the *Holy Ghost*.

6. They who were thus, by the *powerful Preaching*, *Discipled*; and thereby *Baptized into the Name* of the *Father*, and of the *Son*, and of the *Holy Ghost*, should be *saved*. But they that *Believed not*, would be *Damned*: because *without this Baptism* they could *not* be *saved*; and *without Believing* they could *not* be thus *Baptized*.

7. They who by this *powerful, baptizing-Preaching*, should be brought unto this *living Faith*, should have their *Faith distinguished*, and *Confirmed* by those *extraordinary Signs*, which, in those *early Ages*, wherein the *Christian Religion* was to be *introduced*, and *settled* in the *World*, should follow them, for *convincing Evidences* thereof.

The Apostle *Paul* tells us, That, after this *General Meeting* on the Mountain in *Galilee*, where our Lord appeared to so many at once, he was seen of *James*. Which *Paul* sure must have from some *verbal Relation*: for none of the four Evangelists say any thing of it; nor He of the Time, Place, or Manner of it.

It is thought by some (and not without good Probability) that, when our Lord parted with his Disciples at the Mountain in *Galilee*, he ordered his Apostles to Return to *Jerusalem*, the Place where he had appointed them to wait for the Promise of the Father, the Pouring forth of the Holy Spirit upon them.

Whither being come, he appeared to them there again; and from thence led them forth as far as to *Bethany*: where having again Commanded them, that they should not Depart from *Jerusalem*, but wait there for the Promise of the Father, which they had heard of him: he gave them this Reason why they should tarry there, and not Enter forthwith upon their Baptizing Ministry. For *John* truly (said he) Baptized with Water; but ye shall be Baptized with the Holy Ghost, not many days hence. As if he had said, The Baptism with Water (which *John* Baptized with) ye are sufficiently qualified for already, and have already used: but ye are now to Enter upon an higher Ministration than that of *John*; the spiritual Baptism, the Baptism with the Holy Ghost: which before ye can Administer to others, ye must be Baptize with your selves. So that it is plain, that they were to Baptize with the same Baptism, which they themselves were shortly to be Baptized with; which was (not that with Water, which they had been Baptized with, and had Baptized others with, before; but) the Baptism of the Holy Ghost.

The Disciples, observing that now, since his Resurrection, the Lord had spoken more than ordinarily to them concerning Power; as not only that all Power, in Heaven and in Earth, was given unto him, but that they also should be endued with Power from on high: and being too apt to understand it all, in Favour of their Darling-Notion, of a Temporal Kingdom; made bold to ask him now at parting, Whether he would at this time Restore again the Kingdom to *Israel*?

To which he mildly Answered, It is not for you to know the Times or the Seasons, which the Father hath put into his own Power. But ye shall Receive Power (not to Reign in an Earthly Kingdom; but to Preach my Gospel, and suffer for it) after that the Holy Ghost is come upon you: and (by that Power ye shall be enabled to be, and) ye shall be Witnesses unto me, both in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the uttermost parts of the Earth. So comprehending all People, *Jews*, *Samaritans* and *Gentiles*.

When he had thus, in few and gentle words, Corrected their old Error; and reminded them of their new Service and Duty, he lifted up his Holy Hands, and Blessed them: And while he Blessed them, he was parted from them, and was taken up, and carried into Heaven, a Cloud receiving him out of their Sight.

Acts 1. 10. And while they looked stedfastly toward Heaven, as he went up, Behold, two (in the Appearance of) Men stood by them, in white Apparel; who said unto them, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus, who is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

Luke 24. 52. Then, when they had seen the Lord Ascend, and heard this Angelick Testimony concerning his Return, they Worshipped him: and Returning with great Joy from Mount Olivet (from whence he was taken up) unto Jerusalem; they were, for some time, continually (or daily) in the Temple, Praising and Blessing God. To whom be Glory and Dominion for ever and ever, Amen.

The End of the First PART.

Sacred

Sacred History.

PART II.

AFTER that the Evangelist *Luke* (whom the Apostle *Paul* calls the *beloved Physician*, Col. 4. 14.) had written his former *Treatise* (as himself calls it, *Acts* 1. 1.) wherein he briefly comprehended an Account of the Conception, Birth, Life, Travels, Doings, Sayings, Sufferings, Death, Resurrection and Ascension of our Blessed Lord and Saviour, *Jesus Christ*: He applied himself to compile an *History* of the Lives, Travels, Labours, Discourses, Miracles and Sufferings of the Apostles and Disciples of our Lord, more-especially of those Three Apostles, *Peter*, *John* and *Paul*; of the latter he was a steady Companion, bearing him company in most of his Travels and Services, in the Work of the Gospel.

That History, under the Title of *The Acts of the Apostles*, he dedicated to *Theophilus*: But whether that was the proper Name of some particular Person, then eminent in the Christian Church; or a common *Appellative* for any devout and pious Christian, who truly loved God, is a Question not yet determined, nor easily determinable, and perhaps not of the greatest Moment, if it were determined.

Having, by way of Introduction, delivered both the Manner of our Lord's Ascension; and (amongst other Passages, mentioned in the Close of the former Part of this Book) his Command to his Disciples to *tarry* (for some time) at *Jerusalem*, that they might there receive the Promise of his Father (the pouring forth of the Holy Spirit upon them:) He relates, that when they were come in, from the Mountain called *Olivet*, they went up into an upper Room, where abode both *Peter* and *James*, and *John*, and *Andrew*, *Philip* and *Thomas*, *Bartholomew* and *Matthew*, *James the Son of Alphaeus*, and *Simon Zelotes*, and *Judas the Brother of James*.

These, who were the *Eleven Apostles*, with divers others, not only the devout Women, who were wont to wait upon our Lord, while he was on Earth, and *Mary*, the Mother of our Lord (of whom this is the last mention we have:) But many also of his Brethren, or Kinsmen, to the Number in the whole of *One Hundred and Twenty*, continued together, for the Space of *Ten Days* time, with one Accord (in great Unity of Spirit, and Agreement of Mind) in Prayer and Supplication unto God, for the Accomplishment of his Gracious Promise unto, and upon them.

In which time, a Sense of the *Breach* made in the Apostolical Number, by the Defection of *Judas* the Traytor, coming (by Divine Direction, no doubt) upon the Mind of *Peter*; he stood up in the midst of the Disciples, and said, *Men and Brethren*, This Scripture must needs have been fulfilled (so the Text: But Dr. *Lightfoot* on it, says, it should be read, not *have been*, but *be* fulfilled) which the Holy Ghost, by the Mouth of *David*, spake before concerning *Judas*, who was *Guide* to them that took Jesus. For he was numbred with us (he was one of the Twelve;) and had obtained Part of this Ministry.

Ver. 16.
Acts 1.

Now this Man was the Means that a Field was purchased with the Reward of his *Iniquity*. Which when he had committed, falling *Headlong*, he burst asunder in the Midst, and all his Bowels gushed out.

Ver. 19.

It was a *known thing* unto all the Dwellers in *Jerusalem*; inasmuch as the Field (which was bought by the Priests with that Money which he had received of them, as the Price of his Master's Blood, and threw down to them again in the Temple, *Matth.* 27.) is called in their proper Tongue, *Aceldama*, that is to say, The Field of Blood. For it is written in the Book of *Psalms*, *Let his Habitation be desolate, and let no Man dwell therein*, *Psal.* 69. 25. and let another Man take his Charge, or Office, *Psal.* 109. 8.

These Words (which had long before been uttered by *David*, in the Bitterness of his Soul, and Anguish of his Mind, from the Extremity of his Hardships, against his cruel Enemies in *Saul's* Court, and especially, as some think, against *Doeg* the Edomite, chief Herdsman to King *Saul*, upon his having slain the Priests of the Lord, *1 Sam.* 22. 18.) the Apostle *Peter* here applies to *Judas*, and then going on, says.

Wherefore of these Men, who have accompanied with us all the time that the Lord Jesus was conversant among us, beginning from the Baptism of *John* (the time that he was baptized by *John*, which was before he had gathered any Disciples) unto that same Day that he was taken up from us, Must one be ordained to be a Witness with us of his Resurrection.

This was the great Care and Business of the Apostles and Disciples of our Lord in that Age, to give as frequent, full, and clear Evidence, as might be, of his Resurrection, as that which was a chief Article of the Christian Faith: Which, fairly evinced, and thoroughly believed, made an easie way for the Belief of all the rest; even his Divine and Miraculous Conception, which was not more above the Power of Nature, than his Resurrection was. And if Faith must recur to a Power above Nature, for the latter; it might there find sufficient Ground, for the former also.

This Proposition, for the Electing of a New Apostle into the Place of the Old Apostate, springing from a Divine Motion in one, found ready Entrance in all the rest: Wherefore they appointed Two; *Joseph*, called *Barsabas*, who was surnamed *Justus*, and *Matthias*.

Ver. 23.

And

And then, referring the Choice entirely to the Lord, they prayed, *Acts 1.* saying, Thou, Lord, who *knowest* the *Hearts* of all Men; shew whether of these Two thou *hast Chosen*, that he may take part of this Ministry and Apostleship, from which Judas, by Transgression, fell, that he might go to his own Place.

Then giving forth the Lots, the Lot fell upon *Matthias*; and he *Ver. 26.* was numbred with the *Eleven* Apostles: and so the Number *Twelve* was made up again.

This *needful* work being done; the Assembly did not thereupon Break up, the Company did not Scatter, or depart asunder, but continued together, according to their Lords Command: Intently waiting for the accomplishment of his Promise, the more plentiful *Pouring forth* of the Holy Ghost upon them; and Spent their time, (as may reasonably be supposed) for the most part, in *waiting on* the Lord, and in *Prayer* and *Supplication* to him, as He, by his Holy Spirit (a *Measure* of which they had received before) led them thereunto; until the *Ten* days were Expired, which remained between his *Ascension* and the Approaching Feast of *Pentecost*. For that Feast being (and taking its Name from its being) the *Fiftieth* day from the Feast day of the *Passeover* (on which day our Lord Arose:) and the day of his *Ascension* being the *Fortieth* day after his Resurrection: there remained *Ten* days from his Ascension to the Fiftieth day, or *Pentecost*.

And now, when the day of *Pentecost* was fully come, we find them *Acts 2.1.* all together in one Place, and with one Accord, or in one mind.

This is supposed to be the very day, on which the Law was given on Mount *Sinai*. And as the Delivery of it was then introduced, and attended with Thunders, Lightnings, Fire and smok; which caused Admiration, and Consternation in the Spectators and Hearers, *Exod. 19.* So now also was this great, and extraordinary work *Usbered* in (as I may say) with great, and extraordinary Attendance, to the Astonishment of the Beholders.

For on a sudden there came a *Sound* from Heaven, as of a rushing *Ver. 2.* mighty Wind; and it filled all the House where they were sitting: And there appeared unto them *Cloven Tongues*, like as of Fire, and it sat upon each of them. And they were *all* Filled with the Holy Ghost, And began to speak with *other Tongues*, as the Spirit gave them Utterance.

This was a *thorough* Baptism. They were now Baptized with the Holy Ghost *indeed*; and that in the *strict* and *proper* sense of the Word [*Baptize*] which signifies to *Dip*, *Plunge*, or *put under*: for they were truly dipped, or plunged *into* the Holy Spirit. They were brought wholly under it, and into *compleat* Subjection to it: so that it was not only *in* them, but *over* them; and did *Cover* them throughout.

And indeed, very wonderful, and withall very *significant* and *In-* *Acts 2.* *structive* was this divine Appearance to them.

The *Sound* which came from Heaven, and that so forcibly, as to be compared to the *Rushing* of a mighty Wind, might well instruct them,

them, that they were to *Publish* the Gospel of Salvation to Mankind, with an *Heavenly Sound*, and in that mighty Power, and Divine Efficacy, that it should *fill the World*, as this Sound had *filled all the House* where they were; which, in that respect, might then well pass for a *Type* of the World.

The *Cloven Tongues* might well set forth unto them the *Diversities*, both of *People* to whom, and *Languages* in which, they should sound forth this glad Tidings.

The Similitude of *Fire* upon those Tongues, betokened not only the *Brightness* which should accompany their Testimony; but the *warm Zeal*, which should be *kindled* in them, and through their Ministry in others, for the Propagation of the Glorious Gospel.

And its *Sitting*, or *Resting* upon *Each* of them, shewed it was not *peculiar* to some, not *appropriated* to the Apostles only, but was *Common* to *all* the Disciples there present; without any Distinction of Order, Age, Condition, or Sex. For the *Women* were there assembled together with the Men, *Acts* 1. 14. And they were *All* filled with the Holy Ghost, *chap.* 2. 4. *ALL* Apostles and Disciples; Men and Women; Old and Young; and began to speak with *other Tongues*, &c.

This rendred it the more *exactly* agreeable to the Prophecy of the Prophet *Joel* (to which the Apostle *Peter* expressly refers it, *Acts* 2. 16.) by whom the Lord had promised, that he would pour forth his Spirit, not only in general upon *all* Flesh (that is, upon *all* Mankind, without Distinction of Sex:) but particularly, and expressly, upon *Daughters* as well as *Sons*; upon the *Hand-maids* as well as the *Man-servants*, *Joel*, 2. 28, 29.

And since the *End* of this so plentiful Effusion of the Holy Spirit, at that time, on the Disciples, is on all Hands acknowledged to be, for the enabling them to *Preach* the Gospel: The imparting thereof *indifferently* to some of *each* Sex, and filling them *all* (both of one Sex and the other) with the Holy Ghost, is a fair Indication, that God intended to make use of his Servants of *either* Sex in that Service; and that *Women* are not *excluded* by God, and consequently ought not to be *debarred* by Men there-from, on the Account of their Sex only.

Nor let any, even of those who have the *least favourable* Thoughts of *Women*, think it strange, that so high and extraordinary Gifts, should be conferred on *that* Sex, which is accounted the *Weaker*. But let them consider, that *That* admirable Gift of Tongues, was not so in the *Power*, or at the *Command* of any of them, to whom it was given; that they could use it in their *own* Will, or time, when, and as they themselves *pleased*; but only when, and as the Spirit was pleased to give them Utterance.

This so wonderful Operation of the Spirit of God upon his Servants, could not long be contained within the Walls of that House wherein they were assembled; but quickly break forth, and was noised abroad. Whereupon the *Multitude* (not the meer *Mob*, but great Numbers of *Sober* and *Religious* People) came together.

For there were Dwelling (and at this time more especially, by reason of the Feast abiding) at Jerusalem, Jews, devout Men, out of every Nation under Heaven, which is an *Hyperbolic* Speech: *All* Nations being *Synecdochically* put for many; and perhaps there might then be Jews there from all the Nations under Heaven, in which any Jews did then dwell! But the Enumeration which comes after, of the particular Countries they were of, seems to restrain it, for the most part, to the *Eastern* World.

Now when the *Fame* of this so unprecedented a Miracle had drawn this Company together, they were amazed; because every Man of them heard the Disciples speak in his own Language.

And at this they being all confounded, marvelled, saying one to another, Behold! Are not all these who Speak, *Galileans*? (that is, Jews of *Galilee*, whose *Dialect* did somewhat differ from both that of *Jerusalem*, and from the several *Dialects* also of other Jews, living in other Parts of the World.)

How is it then, said they, that we hear every Man in our own Tongue, wherein we were born? viz. *Parthians*, and *Medes*, and *Elamites*, and the Dwellers in *Mesopotamia*, and in *Judea* and *Capadocia*, in *Pontus*, and *Asia*, *Phrygia*, and *Pamphilia*, in *Egypt*, and in the Parts of *Lybia* about *Cyrene*, and Strangers of *Rome*, *Crete*, and *Arabians* (but as Jews and *Proselytes*; that is, either Jews by Nation, or Jews by Religious Profession) we do hear them speak in our Tongues, the wonderful Works of God.

Some working Heads have apprehended, that the Disciples spake but in One Language, but that the Matter spoken was carried, by the Power of the Holy Spirit, to the Ear of every one of the Hearers in his proper Tongue: In which Mistake, so wise a Man as *Erasmus* seems to have been.

Against this Opinion, good Old *Castalio* (a Man of great both *Honesty* and *Learning*) in his Annotations on this Place, declames with more than usual *Vehemency*; as a *Notion*, that not only opposed the plain Text (which expressly says, they spake with other Tongues, ver. 4: *Act 2*) as the Spirit gave them Utterance;) but transferred the Miracle from the Tongues of the Divinely-inspired Speakers, to the Ears of the amazed and confounded Hearers: So turning the Gift of Tongues into a Gift of Ears.

Against this, *Grotius* also gives this Guarding Caution. "*Nolo tis credere, qui Miraculum in Auribus Audientium factum asserunt; i. e.* Believe not them, who assert that the Miracle was wrought in the Ears of the Hearers. And he enumerates many Texts of Holy Scripture against it.

Evident it is, that the Hearers admired the Miracle in the Speakers. We (said they) do hear them speak in our Tongues, &c. And they were amazed, and were in doubt; saying one to another, What meaneth this?

Yet in such a Multitude, there wanted not some, who through Ignorance, or Envy, or both, rather than confess to the Divine Power, chose to asperse the Disciples with Drunkenness, as having over-charged

Ver. 13. ed themselves with Drink. And these mockingly said, These Men are full of New Wine. Thereby at once discovering both their Malice, and their Folly: As if Wine, New or Old, could enable Men to speak in Languages they had never learned, nor understood before.

This Scandal however (how improbable soever) was fit to be removed, and Advantage thence taken to inform the Auditory of the Meaning of this so extraordinary, and to them amazing Work.

Ver. 14. Peter therefore, standing up with the Eleven, (as Co-witnesses with him to the Truth of what he should deliver) and lifting up his Voice (that he might the better be heard of all) said unto them; Ye Men of Judea, and all ye that dwell (or at this time abide) at Jerusalem, Harken to my Words: And be this known unto you, that these are not Drunken, (as some of you suppose them to be) seeing it is but the Third Hour of the Day. Which (bounding the Day within Twelve Hours, from Six in the Morning to Six at Night) will answer Nine in the Morning with us.

Had the Discourse related to these Countries and Times, the Argument taken from the Earliness in the Morning, would, I doubt, have been of little Force, to have acquitted them from the Suspicion of having drunk too liberally: But the Case there was otherwise.

Their Third Hour was the Time appointed, under the Mosaic Dispensation, for their Morning Sacrifice; unto which all such as pretended to any Degree of Devotion, were wont to come Fasting. And for the lewder, or looser Sort, such as take Liberty to Revel, and be Drunk in the Night, 1 Thess. 5. 7. they would, in all Likelihood, have slept themselves sober again, before that time of the Day.

Ver. 16. Having thus removed the Evil Suspicion of some, he goes on to improve the Opportunity, for the Information and Benefit of them all, thus:

But this is that, said he, (that is, This is agreeable to that, and is indeed a Performance, or Accomplishment of that) which was spoken by the Prophet Joel, chap. 2. 28. &c. viz. "And it shall come to pass in the last Days (saith God) I will pour out of my Spirit upon all Flesh; and your Sons, and your Daughters shall Prophecy; and your Young Men shall see Visions, and your Old Men shall dream Dreams: And on my Servants, and on my Hand-maidens will I pour out, in those Days, of my Spirit, and they shall Prophecy: And I will shew Wonders in Heaven above, and Signs in the Earth beneath; Blood and Fire, and Vapour of Smoke: So that the Sun shall be turned into Darkness, and the Moon into Blood, before that great, and notable Day of the Lord come: And yet, it shall come to pass, that whosoever shall call on the Name of Lord, shall be saved.

Thus far the Apostle recited the Prophet; yet rather according to his Sense, than his Syllables, as the Reader, that will compare the Places, may observe.

The chief Stress of the Prophet's Words (so far, at least, as concerned the Apostle's present Purpose) lay in the Prophetick Promise of the general, and plentiful pouring forth of the Holy Ghost, in those latter

latter Days, and the various Effects thereof, exprest in the Terms (agreeable to the Legal Dispensation, under which the Prophet lived, and wrote) of seeing Visions, dreaming Dreams, and Prophefying: Yet the Apostle followed the Prophet farther, into those minatory Denunciations of Judgments, metaphorically set forth by shewing Wonders in Heaven, and Signs in Earth, Blood, Fire and Smoke, turning the Sun into Darkness, and the Moon into Blood, &c. Emblems of great Calamities, and grievous Miseries, which should come upon that People, the Jews, before that great and notable, or terrible Day of the Lord, should ultimately come upon their City and them, to the utter Destruction of it, and final Dispersion of them. All which the Apostle ran through, probably that he might come to that comfortable Close; That notwithstanding all this, *Whosoever should call on the Name of the Lord* (that is, should worship him in Truth, and in Sincerity of Heart) *should be saved*, viz: from the Destruction of that horrible Day. *Acts 2.*

Having thus, by citing a Prophet of their Own, in good Esteem with them, removed any misconceived Prejudice, out of the Minds of his Hearers, and thereby conciliated their good Opinion; he proceeds to open to them the great Mystery of Christ's Resurrection, and the Effect thereof, in that wonderful Operation of the Holy Ghost upon them, which they themselves, to their Amazement, had seen: And also, the great Guilt which lay upon the Jewish Nation, for their Injustice and Cruelty to him, in putting him to Death: And thus he enters it.

Ye Men of Israel, hear these Words. Jesus of Nazareth (so he calls him, that they might the more readily understand whom he meant; because so he had been usually called by, and amongst the Jews:) A Man, added he, *approved of God among you*, by Miracles, Wonders and Signs, which God did by him in the midst of you; as ye your selves also know. *Ver. 22.*

With great Prudence did the Apostle insinuate to his Hearers, that the Person he was now about to speak of to them, was indeed a Man of God; one signally and eminently owned, and approved by God; and that in such a manner, by such wonderful and miraculous Works, wrought by God through him, as could leave no Room for any Doubt thereof, especially with them, amongst whom they were wrought; and which some, if not many, or most of them must needs have seen, and been Eye-witnesses of. And therefore, for the Truth and Certainty thereof, he durst Appeal to their own Knowledge.

By which Appeal having obliged them to an (at least, Tacit) Acknowledgment, that Jesus was really sent of God; he gives them then an Home-stroke, by telling them; Him, being delivered by the determinate Counsel, and Fore-knowledge of God, *Te* (that is, your Nation, your Rulers, and perhaps some of your selves also amongst the rest) *have taken, and by wicked Hands* (the Hands of the Romans, meer Infidels) *have Crucified, and Slain*. Which yet by reason of his Divine Nature, could not have been done by them, had not the Fore-knowledge, and determinate Counsel of God, delivered him unto them. *Ver. 23.*

them. Which Clause the Apostle probably might add, on purpose to assert, by Implication at least, *his Divinity*; which afterwards he more plainly handles.

Ver. 24. For going on, he tells them, God hath raised up this Jesus, having loosed the Pains (Cords, or Bands) of Death; because it was not possible that he should be holden of it.

Acts 2. To persuade this, he urges the Saying of David, which he applies Ver. 25. to Christ. For (saith he) David speaketh concerning him (Christ) when, in Psal. 16. 8, &c. he saith, *I foresaw the Lord always before my Face, For he is at my Right Hand, that I should not be moved: Therefore did my Heart rejoyce, and my Tongue was glad. Moreover also my Flesh shall rest in Hope: Because thou wilt not leave my Soul in Hell (in the Grave, or State of Death;) neither wilt thou suffer thy Holy One to see Corruption (to lie so long in the Grave, as to be corrupted.) Thou hast made known unto me the ways of Life: Thou shalt make me full of Joy with thy Countenance.*

Thus the Apostle delivered (or thus, at least, Luke hath given) the Sense, rather than the Words of the Psalmist; from which he varies not a little. Yet in the Main, retains enough to prove his Proposition, of the Resurrection of Jesus from the Dead. Which the better to Evince, he thus bespeaks their further Attention.

Ver. 29. Men and Brethren, Let me freely speak unto you of the Patriarch DAVID. This is a Title we do not find given to David, either before or after: and now probably to sweeten these Jewish Auditors.

Then he tells them concerning David, That he is both dead and buried, and his Sepulchre is with us unto this Day. Therefore being a Prophet, and knowing that God had Sworn with an Oath to him (Psal. 132. 11.) That of the Fruit of his Loins, according to the Flesh, he would Raise up Christ to sit on his Throne (so the Apostle Explains and Applies what was spoken indefinitely to David) He seeing this before, spake of the Resurrection of Christ; that his Soul was not left in Hell (or the Grave) neither did his Flesh corrupt. In which Words, he must needs be understood to speak of Christ, not of himself: because his own Flesh did see Corruption; Corrupt in the Grave, as other Mens do.

Having thus smoothed the Way, by the Testimony of so great a Man (and with them so venerable) as the Royal Prophet David; he now directly Asserts and Attests the Resurrection of Jesus, thus.

Ver. 32. This Jesus (said he) hath God Raised up, whereof we all are Witnesses.

Therefore (added he) being by the Right Hand of God exalted, and having Received of the Father the Promise of the Holy Ghost (of which see, John 14. 16, & 15. 16.) he hath shed forth this wonderful Operation thereof, which ye now both see and hear.

Which Exaltation, or Ascension of Christ into Heaven, he confirms to them by another Testimony of David, who they all knew was not himself personally Ascended into Heaven: and yet he himself says, Psal. 110. 1. *The Lord said unto my Lord (which could be none*

Ver. 39. *but Christ) Sit thou on my Right Hand, until I make thy Foes thy*
Foot-

Footstool. Which Words our Lord himself also had before urged to the Pharisees, in Proof of his Divinity, Matth. 22. 44.

Thus having fairly led his Auditors along, through the Life, Death, Resurrection and Ascension of our Lord, the Apostle closes his Discourse with this close and home Application; Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye the House of Israel have Crucified, both Lord and Christ; that is, King and Messiah. Ver. 36.

So clear and demonstrative was this Account concerning Christ, so powerfully delivered, and set so home by the Holy Spirit on the Hearts of many of the Hearers, that when they heard it, they were pricked in their Heart (struck with a sharp Sense of, and Remorse for what they had done:) and thereupon said unto Peter, Ver. 37. and to the rest of the Apostles, Men and Brethren, What shall we do?

In Answer whereunto, Peter said unto them, Repent (that is, Amend your Lives) and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins; and ye shall receive the Gift of the Holy Ghost. Ver. 38.

That the Baptism here mentioned, was the Baptism of John (still in use, among the Jewish-Christian Believers, or Converts from Judaism to Christianity more especially; who were naturally tenacious of Ceremonial Rites, and could not easily let them go) may be gathered from the Terms of it, Repentance and Remission of Sins, exactly agreeing with the Terms of John's Baptism, Mark 1. 4. And it is not into the Name of the Father, Son and Holy Ghost, as Christ's Baptism is exprest to be, Matth. 28, 29. But in the Name of Jesus Christ only. Which Form John is supposed to have used in his Baptism. For Paul told the Ephesian Disciples (who had not so much as heard, Whether there was an Holy Ghost, though they had been Baptized into John's Baptism) that John Baptized with the Baptism of Repentance, Saying unto the People, that they should Believe on him that should come after him, that is, on Jesus Christ, Acts 19. 4. But the Baptism of Christ, the Spiritual Baptism, which the Apostles and Disciples had now been so eminently Baptized with, was yet to come: And ye shall receive the Gift of the Holy Ghost.

For the Promise (said Peter unto them) is unto you, as well as to us, and to your Children (if they also come to Believe) and to as many as are afar off (either in Place, or Time; Jews or Gentiles) even as many as the Lord our God shall Call (or, as shall Answer the Call of God.) And with many other Words did he Testify, and Exhort them; Concluding with this Saying, Save yourselves from this untoward Generation. Ver. 39. Acts 2.

Then they that gladly received his Words, were Baptized; and the same Day there were added unto them about Three Thousand Souls, who continued stedfast in the Apostles Doctrine and Fellowship, and in Breaking of Bread, and in Prayers. And Fear came upon every one, because of the many Wonders and Signs, which were done by the Apostles. Ver. 41.

Ver. 44. And all that believed were *together* (as one Family) and had *all things common*: For they sold their Possessions and Goods; and parted them to and amongst their Company, as every one had need. And they continued *daily* (at certain times in the Day) with one Accord (or unanimously) in the Temple; and at other times, breaking Bread *from House to House* (that is, Feeding at a common Table together) sometimes at one House, sometimes at another; and in that manner did eat their Meat with Gladness and Singleness of Heart; Praising God, who gave them *Favour* with all the (unprejudiced) People. And the Lord added to the Church daily such (says our *English Version*) *as should be saved*. Those (says Dr. Gell on the Place, Remains, p. 696.) *who were saved*. Those, who following the Apostle's Counsel, to *save themselves* from that untoward Generation, *ver. 40.* did (as *Vatablus* words it) *separate themselves* from the *perverse* Men of that Age, who denied Jesus to be Christ; and so received the Christian Faith.

Acts 3.1. Soon after this, *Peter* and *John* went up together into the Temple, at the Hour of *Evening-Prayer* (which was the *Ninth* Hour with them, the *Third* in the Afternoon with us.) And a certain Man *Lame* from his Mother's Womb, who was carried, and laid every Day at the Gate of the Temple, which was called *Beautiful*, to ask *Alms* of them that went into the Temple, When he saw *Peter* and *John* about to go into the Temple; Asked an *Alms*. And *Peter* thereupon fastening his Eyes upon him, as did *John* also, said unto him, *Look on us*. That made him give the *more Heed* unto them, expecting to receive something from them.

Ver. 6. Then said *Peter* to him, Silver and Gold have I none; but such as I have, give I thee. *In the Name* (that is, *Power* and *Vertue*) of *Jesus of Nazareth*, *Rise up*, and *walk*. And taking him withal by the Right Hand, he lift him up: and immediately the Feet and Ankle-Bones of the Cripple *received Strength*; so that leaping up, he *stood* and *walked*, and entred with them into the Temple, *walking* and *leaping*, and praising God.

Ver. 9. The People thereupon, who saw him now walking, and praising; and knew that it was he who had used to sit for Alms at the Beautiful Gate of the Temple, were filled with Wonder and Amazement at that which had happened unto him. Wherefore, as the Man, who had been *lame*, and was healed, held *Peter* and *John* (probably, through *grateful Affection* for the Benefit received, and perhaps too for *Fear*, lest if they should go from him, his Lameness might return:) the People ran together, and flocked unto them, in the *Porch* which was called *Solomon's*; greatly wondering: which when *Peter* saw, he thus addressed himself unto the People.

Ver. 13. Ye Men of Israel, *Why marvel ye at this?* and *Why look ye so earnestly on us*, as though we, by our own *Power* or *Holiness*, had made *this Man to walk?* Ye mistake the Case; which is far otherwise. And thus it is.

The God of Abraham, and of Isaac, and of Jacob; the God of our Fathers hath glorified his Son *Jesus*; whom ye delivered up, and denied him

him in the Presence of *Pilate*, when he was determined to let him go. Ye I say, *denied the Holy One*, and the *Just*; and desired (an *Unholy* and *Unjust* one) a *Murderer* to be granted unto you, instead of him: And ye have killed the *Prince of Life*, whom notwithstanding *God hath raised from the Dead*, which we are Witnesses of.

Now, said he, It is *his Name* (his *Vertue* and *Power*) through *Faith* therein, which hath made this Man *strong*, whom ye see to be now strong, and know to have been altogether *Impotent*. Yea, the *Faith* which is by him (which is wrought by *Jesus*, the Author of *Faith*) hath given that poor Cripple this perfect Soundness, in the Presence of you all.

This was *hard Rubbing*, and might be likely to *Gall* some, and perhaps make them *wince*. Wherefore the Apostle, *tempering his Style*, added, And now Brethren, I reckon that *through Ignorance ye did it*, as did also your *Rulers*. But those things which God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath *thus fulfilled*.

Repent ye therefore, and be *Converted* (from your *Jewish Hardness* and *Obstinacy*, to the Christian Faith) *that your Sins may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord*. Others read it, *That the Times of Refreshing* (the Gospel-Times) *may come from the Presence of the Lord* (upon you also; as they are come, and more and more coming, upon us, who have believed in him.) And he shall send *Jesus Christ* (in this his *Spiritual* Ministration and Appearance) *who before was preached unto you*: and whom (with respect to his outward Person, or Manhood) the *Heaven must receive, until the Times of Restitution of all things*, which God hath spoke by the Mouth of all his Holy Prophets, since the World began.

For *Moses* truly said unto the Fathers, A *Prophet* shall the Lord your God *raise up* unto you, of your Brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every Soul that *will not hear* that Prophet, shall be *destroyed* from among the People, *Deut. 18. 15*. Yea, and all the Prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise *foretold* of these Days (the refreshing Times of the Gospel.) And because ye are the *Children of the Promise*, and of the *Covenant* which God made with our Fathers, when he said unto *Abraham*,—And in thy Seed shall all the *Nations of the Earth* be blessed: Therefore God, having raised up his Son *Jesus*, hath sent him unto you first, to *Bless* you, in turning away every one of you from his *Iniquities*. Not only Turning their Iniquities from them, by a *Non-Imputation* of them to them, but *Turning them from their Iniquities*: which doubtless is one of the highest Blessings.

As thus the Apostles were Preaching to the People, the *envious Priests* having got the *Sadduces* to join with them, and the *Captain* of the Temple to assist them, came rushing upon them, being *angrily grieved* that they Taught the People; and preached, through *Jesus*, the *Resurrection* of the Dead.

As

As these were Persons of *different Factions* and Interests: So their Dislike to the Apostles Preaching proceeded from *different Grounds*.

The *Captain* of the Temple (whose Charge was to Guard the *Porches* and *Avenues* of the Temple, to prevent *Sedition*, or *Tumult*, by the frequent and great *Confluences* of the *Jews* thither;) might perhaps Fear, lest some *Disturbance* might arise, to the Breach of the publick *Peace*, from the Apostles Preaching; whereby such great Numbers of People were drawn together.

The *Sadduces*, no doubt, were Offended, that a *Resurrection* was Preached *at all*; which was utterly denied by *all* of their Sect.

The *Priests* (though not disliking that the Resurrection should be preached, yet) took a *double Offence*. One, that the *Resurrection* was Preached *through Jesus*, Him whom they *hated*; Him whom they had, with the utmost Scorn and Contempt, rejected, and put to the most ignominious Death. The other, that the Apostles, being *not* of the *Priesthood* (not in *Holy Orders*, as the Phrase now is:) but private Persons, mere *Lay-men*, should Teach the People *at all*.

Thus, though on different Grounds, Engaged; they laid Hands on the Apostles (*Peter* and *John*) and put them *in Hold* (thrust them into Prison) until the next Day; because it was now towards Night.

By this means, probably, they thought to prevent the spreading of the Christian Doctrine; But in that they were greatly mistaken. For *many*, of them who heard the Word, *believed*: So that the Number of the Men was now about *Five Thousand*. Some are willing to think, that there were about Five Thousand Converted *now*. But others, with better Reason, conclude, that the Converts *now added*, made the *Three Thousand* that were Converted *before*, chap. 2. 41. with the one Hundred and Twenty of the First Stock, to be about *Five Thousand now in all*.

Ver. 5. On the next day, a kind of *general Muster* was made: Their *Rulers*, and *Elders*, and *Scribes*, and *Annas* the High Priest, and *Caiphas*, and *John* and *Alexander*, and (to make the greater shew; or, if need should be, to strengthen the Interest of the *Priesthood* by numbers) as many as were of the *Kindred* of the High Priest, were Gathered together in Common Council at Jerusalem.

And when they had set the Apostles in the midst, they asked them, *By what Power*, or *by what Name* have ye done this? where we may observe they make *Name* and *Power* to be *Synonymous*; Terms of one and the same Signification.

Ver. 8. Then *Peter*, filled with the Holy Ghost, said unto them, Ye *Rulers* of the People, and *Elders* of Israel; *If we this day be examined* concerning the good deed done to the *Impotent Man*: that is, by what means he is made whole; Be it known unto you all, and to all the People of Israel, that *by the Name* (that is, the *Power*) of *Jesus Christ of Nazareth*, whom ye Crucified, and whom God Raised from the Dead; even by him doth this man stand here before you whole.

*

Then

Then by an *elegant* Metaphor, taken from *Architecture*, he added, This is the *Stone*, which was *set at nought* by you *Builders*; which is become the *Head of the Corner*: Neither is there Salvation in any other. For there is *none other Name* under Heaven given among (or to) men, whereby we must be *saved*.

Now did the Apostles begin to *Experience* the *fulfilling* of that *Promise* of the Lord unto them; when warning them not to take Thought, or *premeditate* what Answer to make, when they should be brought before Rulers, Kings, or Councils, for his sake: He assured them, that the Holy Ghost should Teach them *in that Hour* (or Instant) *what they should say*; and that it should not be *they*, as men, that should then speak but the Holy Ghost *in them*, Mark 13. 9, 10, 11, & Luke 12. 11, 12. For now did *Peter*, being filled with the Holy Ghost, speak so to this great Council, as filled them with Wonder.

For when they saw the *Boldness* of *Peter* and *John* (that they *Ver. 13* were not at all *daunted* at the State and Grandure of so great an Assembly) the *Freedom* of Speech they used (without *Fear* of what the Council could do unto them;) and withall perceived that they were *unlearned* and ignorant Men (that is, *not bred up in their Schools*, not versed in the *School-Divinity* of those Times; though otherwise *well versed* in the Holy Scriptures, then Extant, as appears by their *ready* Citing, and *apt* Applying of the Holy Text of the Old Testament, to the several Purposes they were upon:) They *marvell'd*, and took Knowledge of them (either from *Information* of others, or the *Observation* of some of themselves; who might have been of those that Attacked Jesus in the Temple, *Matth. 21. 23.* and might there have seen these Disciples of his with him, and from thence remember) that *they had been with Jesus*.

And beholding the Man that was Healed standing with them *Ver. 14* (for he, like an honest *true* Man, seeing the Apostles were brought in Trouble and Danger for *his sake*, would not *forsake them*; but gratefully *stood by* them, who had so beneficially to him, *stood by* him;) the Matter of Fact was so plain, that they could say nothing against it.

This put them to a stand; so that they knew not well how to proceed; or what to do, or say unto the Apostles. Wherefore they commanded them to go *aside* out of the Council; and then Confering among themselves about them, they said, *What shall we do to* *Ver. 16* *these Men*? For that indeed, a *Notable Miracle* hath been done by them, is *manifest* to all that dwell in *Jerusalem*; and *we our selves cannot deny it*. However, that it spread not farther among the People, let us straitly threaten them, that they speak henceforth to no Man in this Name.

When they had thus concluded, they called them in, and Com- *Ver. 18* manded them, that *they should not Teach*; no, nor so much as speak at all, publicly, or privately, *in the Name of Jesus*.

But *Peter* and *John* *boldly* Answered, *Whether it be right in the Sight* *Ver. 19* *of God, to hearken unto you more than unto God, judge ye*. But what

ever your Judgment therein may be; yet *we cannot but speak the things, which we have both seen and heard.*

The Council wanted not *Will*, to have handled them *more severely*, but they saw the *Cause would not bear it.* Wherefore, when they had farther Threatned them, they let them go; not finding any way how they might punish them, because of the People. For *all Men glorified God for that which was done*, (That is, they ascribed the Miracle to God, as wrought by his immediate Power) and that the rather, because the Man was *above Forty Years Old*, on whom this Miracle of Healing was shewed.

Ver. 23. The Apostles thus dismissed, went to *their own Company* (whether to the rest of the Twelve *only*, or to the Hundred and Twenty Disciples of the first Stock, or to the whole Body of the Believers, is uncertain) and made Report to them of all that the Chief-Priests and Elders had said unto them.

Which when they heard (who probably were then assembled to supplicate God for their Deliverance) they lifted up their Voice to God with one accord, and said, "Lord, Thou art God, who hast made Heaven and Earth, and the Sea, and all that in them is; who by the Mouth of thy Servant *David* hast said, Why did the *Heathen Rage*, and the People imagine *vain things*? The *Kings of the Earth stood up*, and the *Rulers* were gathered together, to do whatsoever thy Hand and thy Counsel determined before to be done. And now Lord, Behold their *Threatnings*, and grant unto thy Servants, that with *all Boldness*, they may speak thy Word, by stretching forth thy *Hand* (thy *Power*) to *Heal*; and that Signs and Wonders may be done by the *Name* (the *Power*) of thy Holy Child *Jesus*.

Ver. 31. When they had thus offered up their Prayers to God, the Place, wherein they were Assembled together, was *shaken*, by the wonderful Power of the Holy Spirit, with which they were *all filled*, and by which they were enabled to speak the Word of God with Boldness.

And with great *Power* did the Apostles bear Witness of the *Resurrection* of the Lord *Jesus*; and great *Grace* was upon them all. By which Word [*Grace*] some understand [*Favour*] from the People: Others [*Liberality*] or Open-heartedness one towards another; which answers well both to what went next before, and to what follows next after.

Ver. 32. For the Multitude of them that Believed were of *one Heart*; and of one Soul: Neither did any of them say, that ought of the things which he possessed, was *so* his own, that it should not be communicated to the Necessities of his Brethren. By which means Matters were so well managed, with that *Indifferency* and *Equality*, that there was *not any* amongst them that *lacked*. For as many as were

Ver. 34. possessed of *Lands*, or *Houses*, sold them, and brought the *Prices* of the things that were sold, and laid them down at the Apostles Feet: out of which *Distribution* was made unto every Man, according as he had need.

Ver. 36. Of which sort of *liberal Community* a particular Instance was in *Joses*, who by the Apostles was surnamed *Barnabas*. He, though he

he was a *Levite*, had Land (perhaps, in the Country of *Cyprus*, whereof he was) which he sold, and bringing the Money, laid it at the Apostles Feet; who, it seems, were then the common *Treasurers*, or Receivers of the Churches common Stock. And herein *Barnabas* answered well his Name, which signifies *A Son of Consolation*: for by casting his Estate into the common Stock or Treasury, for the common Relief of all, he administered *Consolation* to many.

Some think *Barnabas* might be possessed of this Land, in right of his *Wife*. However, had he held it as a *Levite*, he could not have sold it: for the *Levites* might not alienate what they possessed as *Levites*. And indeed, had it been of that *Tenure*, as he might not, as a *Levite*, have sold it; so neither could he, as a *Christian*, hold it.

This Community, some say, was not of all their Goods: but of some part, and that part which every one would voluntarily Consecrate for the Publick, or Particular Necessities of the Saints; as appears, from what *Peter* said afterwards to *Ananias*, *Acts* 5. 4. And as it was used only in *Jerusalem*, and in those first Beginnings only of Christianity: So we do not read that it was made a *President* for after times, or other Places. See *Cradock's Apostolical History*, chap. 1. Sect. 4. p. 11. *Marg.*

“*Videtur* (says *Streso*, in *Cradock*, *Ubi supra*) *ipsis jam tum re-*
“*velata fuisse futura Destructio Terræ & Urbis Judaicæ; & neces-*
“*sitas Exulandi.* *Uti igitur sunt Prudentiâ: maluerunt Bonis suis*
“*Ecclesiæ consulere, quam Omnia perdere. Quod fecerunt, non*
“*fecerunt ex Præcepto, sed libere, i. e.* It seems, the Destruction of the Land, and of the City of *Jerusalem*, and the Necessity of their leaving their Country, was even then already revealed to them. Therefore using *Prudence*, they had rather provide for the Church with their Goods, than lose them all. What they did, in this Case, they did not by *Command*, but freely.

Such was (says another) the State of the Church at that time, as was never like to be again. It was but newly born. It was all in one City. The most of the People far from their own Homes (by their Coming up at that time to *Jerusalem* to the Feast of Pentecost,) and all in a Possibility (nay more, I may add a Probability) to be soon scattered by Persecution. Therefore this Example cannot be a Copy, for after times to follow, as a *Command*; or to imitate, as a *Perfection*. *Lightfoot*, on the Place, in *Cradock's Apost. Hist.* p. 20.

But as *Barnabas*, and many others, did thus give up their Estates, for the common Support of the Christian Brethren that wanted, and that in great *Sincerity*, no doubt, and *Devotion* to God: So there wanted not some, who out of an *Ambition* to be well thought of, and to be accounted some Body among them, sold their Estate as the others did; but with an *insincere* and *fraudulent* Mind.

Of this an Instance now follows, in the deplorable Story of *Ananias*, *Acts* 5. 1. and *Saphira* his Wife.

This Man having a Possession, sold it, but kept back to himself part of the Price: his *Wife* also being privy to it. And whereas others brought the whole Price of what they had sold; he brought

a *Part only* of it, and laid that at the Apostles Feet, as if it had been the Whole.

This was a *very high* Offence: a *Complication* of many grievous Sins together. *First*, There was great *Hypocrisy* in it; a Desire to be *thought* godly, devout, charitable; without any Regard to *real* Godliness, Devotion or Charity. *Secondly*, There was great *Falseness* in it. It carried in it the *Nature* of a *Lye*, and was contrived to *Deceive*. *Thirdly*, It spake a great *Contempt* of God; and tended to divest him of Two most Excellent *Attributes* of his, *Omni-science* and *Justice*: as if he either *could not know* it, *could not find* it out; or knowing it, *would not punish* it.

Such *Indignities* the Divine Majesty will not bear. Wherefore he immediately opened this *foul Fraud* to his Servant *Peter*. And he thereupon, *without any Compliment*, or Ceremonious Speech, falling
 Ver. 3. down right upon the Man, said, *Ananias, why hath Satan filled* (or why hast thou joined with *Satan*, that he should fill) *thine Heart, to Lye to the Holy Ghost*, in fraudulently keeping back part of the Price of the Land? What need hadst thou to do this? *While it remained* unfold, *was it not thine own*? It was altogether in thine own Choice, whether thou wouldst have sold it, or no. And *after it was sold*, *was it not in thine own Power*? Thou might'st even then have chose, whether thou would'st have brought any part of it, or no. Both Selling, and Bringing was *wholly arbitrary*, and at thy own Dispose: None did, none could Require it of thee. *Why then hast thou Conceived this thing in thine Heart*? Thou hast not Lied unto Men (only,) but unto God.

No more said *Peter*, nor needed: For *Ananias* hearing these Words (which he too well knew to be true) and Divine *Vengeance*
 Ver. 5. striking them home upon him; he fell down, and immediately gave up the Ghost: And great Fear thereupon came, as well it might, on all them that heard these things.

It was, surely, a *strange State* that things were then in. For no sooner was the Man dead, but (without sending for a *Coroner*, to Enquire how he came by his Death; or for his *Wife* to come and Lay him out, and take Care of his Funeral; or Tarrying till the Corps was cold, to see whether he might come to Life again;) certain Young Men arose, wound him up, carried him out, and without more ado, buried him.

About three Hours after, came in his *Wife*, little thinking she was his *Widow*: for she knew nothing of what had befallen her Husband; but probably was big with Expectation of Praise, or Commendation for what they had done.
 Ver. 7.

What she said to *Peter*, or the Company is not exprest; nor whether she said any thing, though it may be supposed she did; and that what she said, related to their Sale. For the Text says, *Peter Answered* unto her, and his Answer was, a farther Enquiry about the Sale.

Tell me (said he) whether ye sold the Land for just so much (naming the Sum her Husband had brought) To which she replied, *yea, for so much*; which must be understood, and no more.

*

Then

Then said Peter to her, *How is it that ye have agreed together, to* *Acts 3.*
Tempt the Spirit of the Lord (to try whether it be a discerning Spi- *Ver. 9.*
 rit, or no.) Behold, *the Feet of them that have Buried thy Husband,*
are at the door; and shall carry thee out.

So heavy a stroke as this was, and coming so unexpected; To hear of her Husband's being buried (and she knew nothing of it) who she knew within three or four Hours before, was alive and well, was enough to strike down any one: and so it did her. For *Ver. 10.*
she fell down straitway at his Feet; and yielded up the Ghost: and the Young men, who had newly buried her Husband, coming in, and finding her dead, carried her forth, and buried her by her Husband.

This Second Judgment, coming so close at the Heels of the former, set home the Terror which the former had raised: for hereupon great fear came upon all the Church, and upon as many others also, as heard thereof.

But, as in these Instances, the Lord was pleased to signalize his Justice, in a due Punishment on these, and for a Terror to all such Hypocrites, (And so good Effect it had, that of the Rest of such like hollow Pretenders, whose Hearts were not sincerely and entirely given up to God, no man durst joyn himself to the Christian Society, for fear, probably, of Ananias his Fate:) So after this necessary Execution was done, he was pleased to let forth his Mercy in Beneficiary and Healing Operations. So that many Signs and wonders were wrought among the People, by the divine Power and Virtue, manifesting it self through the Apostles; which made the People magnifie them.

Insomuch that they brought forth the Sick into the Streets, and laid them on Beds and Couches: that at least the shadow of Peter, *Ver. 15.*
 as he passed by, might overshadow some of them.

Besides which, there came also a Multitude out of the Cities round about, to Jerusalem, bringing Sick folks, and them who were vexed with unclean Spirits: and they were Healed every one. And by this means, Believers were the more added to the Lord; Multitudes both of Men and Women

But as they who cannot, or will not do good themselves, are most apt to be offended with them that can and do; especially if they apprehend, the Good done by Others, may be likely to diminish their own Power or Fame: So in this case, the High Priest, and all they that were with him, were filled with Indignation against the Apostles; and that the rather, for that the Apostles took all Occasions *Ver. 17.*
 to Preach up the Resurrection of Jesus; which to these (who were, most of them at least, of the Sadduces, who denied any Resurrection at all) was the most offensive thing that could be. These therefore, rising up against the Apostles, who were all with one accord in Solomon's Porch, laid hands on them, and put them into the Comm n Jayl.

But in the Night, the Angel of the Lord, opening the Prison *Ver. 19.*
 Doors, brought them forth, and said, Go, stand and speak in the Temple, to the People, all the words of this Life (Not this Natural life;
 X x

Acts 3. Life; but that *Spiritual* and Heavenly Life, for Preaching which ye have been put in Prison.) As if he had said, Go Preach to the People the Doctrines of the Gospel, which lead to Eternal Life.

The Apostles, thus both *Delivered, Commissionated and Encouraged*, by a Messenger from Heaven, entred into the Temple early in the Morning, and Taught.

Ver. 21. Mean while the *High-Priest*, and they that were with him (they that were of his *Faction*) having called the *Council* together, and all the Senate of the Children of *Israel* (not those only, who were of the Council in *Jerusalem*; but any others also, of other Cities, or Places of *Israel*, who at that time, by reason of the Feast, or otherwise, were at *Jerusalem*) sent to the Prison, to have the Apostles brought before them.

Ver. 23. But when the Officers came, and found them *not* in the Prison, they returned, and said, *The Prison truly found we shut, with all safety; and the Keepers standing without before the Doors* (which it seems, was the manner then used, for the greater Security:) but, added they, *When we had opened, we found no Man within.* So that the *Keepers*, it seems, though they stood *before* the Prison Doors, did not see when they were opened, nor knew that the Prisoners were brought forth: the Doors being shut again, as well as opened, without their Privy.

Ver. 24. Now when the *High-Priest*, and the *Captain* of the Temple, and the *Chief-Priests* heard those things, they doubted of them, whereunto this would grow.

Ver. 25. But while they were in their *Dumps* about it, in came one, and told them, Behold, *the Men whom ye put in Prison, are standing in the Temple, and Teaching the People.*

The *Captain* thereupon with the other *Officers*, went to them, and by gentle *Persuasion* brought them, without Violence; which they durst not use towards them; for fear, if they should, the People would have stoned them.

Ver. 28. And when they were brought, and set before the Council; the *High-Priest* (not charging them with having *broken Prison*, and made an *Escape*; nor taking any Notice that they had been in Prison, that they might not be forced to hear how they came out) only asked them, *Did not we straitly Command you, that ye should not Teach in this Name? And yet behold, ye have filled Jerusalem with your Doctrine; and intend to bring this Man's Blood upon us.*

Ay, might the Apostles very well have answered, upon whom else should it be brought, but upon you, who, by a direful *Imprecation*, took it upon your selves; when ye said, *His Blood be on us, and on our Children*, *Matth. 27. 25.*

Ver. 29. But *Peter*, and the other Apostles (willing to wipe off the Charge of *Disobedience to Magistracy*) answered, *We ought to obey God, rather than Men* (and so we told you then, *Acts 4. 19.*) And that ye may know that what we have done, in Teaching in his Name, is by the Command of God; we now tell you again, That the God of our

Ver. 30. Fathers hath Raised up Jesus whom ye slew, and Hanged on a Tree.

Him

Him hath God *Exalted* with his Right Hand (his mighty Power) *Acts 5.* to be a *Prince* and a *Saviour*, to give *Repentance* to Israel, and *Forgiveness* of Sins (which depends upon Repentance.) And of these things we are his Witnesses, and so is also the *Holy Ghost*, whom God hath given to *them that obey him*.

When they heard that, they were *Cut to the Heart* (with Anger and Rage,) and Consulted how they might slay them.

But there being one in the Council, whose Name was *Gamaliel*, a *Ver. 34.* *Pharisee*, and a *Doctor* of the Law, had in Reputation among all the People. He (seeing the Council *run so high*, and fearing the Effects of *rash* and *precipitate* Counsels) commanded that the Apostles should be put forth a little while: and then thus bespake the Council.

Ye Men of Israel, “*Take heed to your selves, what ye intend to do,*
“*as touching these Men.* For before these Days, rose up *Theudas*,
“*Boasting himself to be some-body;* to whom a Number of Men,
“*about Four Hundred* joined themselves: But he was slain, and
“*all, as many as obeyed him, were scattered, and brought to*
“*nought.*

“*After this Man rose up Judas of Galilee, in the Days of the*
“*Taxing, and drew away much People after him:* But he also per-
“*ished and all, even as many as obeyed him, were dispersed.*

“*And now, I say unto you, Refrain from these Men, and let them Ver. 38.*
“*alone:* For if this Counsel, or this Work, be of Men, it will
“*come to nought* (of itself.) But if it be of God, ye cannot ever-
“*throw it.* Therefore beware what ye do, *lest haply ye be found to*
“*Fight even against God.*

This good Counsellor's Name, *Gamaliel*, imports, *God's Reward.* And as it may well be supposed he spake this by a *Divine Motion*, or Impulse from God: So we need not doubt, but that he had *God's Reward*, or a Reward from God for it.

He is supposed to be the Son of that Good Man, *Simeon*, who Embraced *Christ* in his Arms, when he was an Infant, and spake those blessed things of him, which are recorded in *Luke 2. 28, &c.* he was the *Master*, *Instructor*, or *Tutor* of that afterwards eminent Apostle, *Paul*, *Acts 22. 3.*

To this *grave Doctor's good Advice* they all *so far* agreed, *as to Ver. 40.* let fall their *Sanguinary Thoughts*, of putting the Apostles to Death: Yet they exceeded his Counsel. For he wished them to *refrain from them* (from doing *any thing* to them, or inflicting any Punishment at all on them) and *let them* (wholly) *alone.* But instead of that, these *Sharp-set Sadduces*, when they had called the Apostles in, caused them to be *Beaten:* and then Commanding them that they should not speak in the Name of *Jesus*, let them go.

But O the *Jay*, which thereupon filled their Hearts, and the Increase of *Courage*, which they received from God! For they departed from the Presence of the Council, Rejoycing that they were counted *worthy* to suffer (not only *Pain*, but) *Shame* for his Name. And so far were they from observing the Council's Command, not to speak in that Name, That daily in the Temple, and in every House,

Acts 5. House, or Family (where they had Occasion to come) they ceased
Ver. 42. not to Teach and Preach Jesus Christ.

The Christian Church was, by this time, grown somewhat *Bulky*, by the plentiful Accession of Converts to it. The *Gospel-Net*, at the *first Draught*, caught *Three Thousand*, *Acts 2. 41.* The *next Draught*, caught *Five Thousand*, *chap. 4. 4.* And now we read of *Multitudes*, both Men and Women, *chap. 5. 14.*

So great a Number of Persons, of *different* Sorts and Sizes, Conditions, Qualities, Dispositions and Tempers, being altogether in *one Place* (one City, *Jerusalem*) though they Accorded well *in the Main*, Yet it is not to be wondered at, if some *little Grumbings*, on particular Occasions, might arise among them.

They had cast themselves, in their own Zeal, into such a Form and Way of Living, as *one Household* or Family, in such a sort of *Community*, that they did all either Eat together, at *common Tables*, furnished at the *common Charge*; or had (the *poorer* Sort, at least) a daily Allowance out of the *common Treasury*, answerable to their particular Occasions.

And though they were generally *Jews*, Yet the *Jews* (since they had been Conquered by the *Romans*) being many of them *dispersed* through *Greece*, and living *promiscuously* among the *Greeks*, not only *disused*, and forgot their *Native Language*, and used the *Greek Tongue*; But were, by the *Jews* that lived in *Judea*, but *indifferently* accounted of, and distinguished from them by the Name of (not *Hellen*, or *Greeks*, but) *Hellenists*, or *Grecians*, whereas they called themselves *Hebrews*.

Acts 6. 1. Among these, there now arose a *Murmuring*, *viz.* of the *Believing Grecians* against the *Believing Hebrews*. The Ground of which was, because the *Widows* of the *Grecians* were, it seems, *neglected* in the daily *Ministration*; or at least they apprehended so. Various Conjectures Interpreters have raised, about this *Neglect* in the *daily Ministration*. Some think the Ground of the Offence to be, That those *Grecian Widows* were *slightly overlooked*, and not admitted *equally* with the *Judean Widows*, to wait in Person upon the Apostles, and serve them in Ministerial Offices: but that the *Judean Widows* ingrossed this more honourable Employment to themselves.

Others suppose, that the *Grecian Widows*, were put upon the *meanest, hardest, and most base and servile* Employments in the Family, and that That gave the Ground of Distaste.

But they doubtless are in the Right who conclude, that (as *Grotius* expresses it) the *Grecian Widows*, who were either *Sick*, or *Weak*, or *over-charged* with *Children*; received *less* from the common Stock, than the Widows that were born in *Judea*. And this, he thinks, happened by the Apostles making use (as he supposes they did) of *Jews* born in *Judea*, to make the Distribution.

However it was as to that; that this *Murmur* (which at present seemed to be but light) might not run to a *worse* Matter: The Apostles (willing *Principiis obstare*, to *Crush* it in the Bud) called unto them the *Multitude* of the Disciples (some think, the *Hundred and Eight* only, who were of the *First Stock*, *Acts 1. 15.* and said unto them, *It is not reason, that we should leave the Word of God* (the

Preaching

Preaching of *Christ Jesus* to be the *Word*) and *serve Tables* (take *Acts 6.* upon us the particular Care and Service of providing Necessaries, and distributing them to the whole Community.) Which Word [*serve Tables*] sufficiently shews, whence the *Grecian* Murmur rose.

Wherefore Brethren, added they (that we may avoid the *Censure* of *Partiality* in this Case, we leave it to you to make *Choice* of the Men) *Look ye out, among your selves, Seven Men of honest Report, full of the Holy Ghost, and of Wisdom, whom we may appoint to this Business.* But as for our Parts, we will give our selves continually to *Prayer*, and to the *Ministry of the Word*, viz. of Preaching *Christ*.

It may be worth the Reader's While to stop a little here, and to consider the *Qualifications* required by the Apostles, in those Men who should be chosen into this so low an Office, as *serving Tables*, or (as the modern Phrase is) of being *Over-seers of the Poor*.

They were to be Men of *honest Report*, well reported of for their *Honesty*; that there might be no Room for Suspicion of their *Imbezelling*, or *mis-employing* the Churches Stock. They must be free from *Scandal*, of an *unspotted Reputation*.

They were also to be such as were *full of the Holy Ghost*. Not such as would *Laugh*, and *Mock* at the mention of the Holy Ghost, and would *deride* them that professed to be *led by it*: But such as by the Holy Ghost could *discern*, and distinguish between *False Pretenders*, and *faithful Believers*. Which Gift had not the Apostles had, they might have been Imposed upon by *Ananias*.

Together with these excellent Qualifications, they were also to be well *indued with Wisdom*, that they might carry themselves *discreetly* in their Office: and might know how prudently to *prevent* and keep down, or wisely to stop and *Compose* any little *Pets* or Discontents, which in so numerous a Family (like *Humours* in a gross and *Plethorick* Body) might be apt, at some time or other, to break forth.

So well did this Proposal please the whole Multitude (of them to *Ver. 5.* whom it was made) that thereupon they made their *Choice*; fixing upon *Stephen* (a Man full of Faith, and of the Holy Ghost) and *Philip*, and *Prochorus*, and *Nicanor*, and *Timon*, and *Parmenas*, and *Nicholas*; who being of *Antioch*, was first a *Profelyte* to Judaism, and thence a Convert to Christianity.

These they presented before the Apostles: who, when they had *Ver. 6.* Prayed, *laid their Hands* on them: Which was a *Jewish Ceremony*, importing that the Person on whom Hands were so laid, was *approved*, and appointed to the Office, or Charge he was chosen to, and thereby distinguishing him from others.

Of this *Imposition of Hands*, the Bible-Note on this Place says, 'This Ceremony the Jews observed in solemn *Sacrifices*, *Levit. 3. 2.* and also in *Prayer*, and private *Blessings*, *Gen. 48. 14.* And likewise in the Primitive Church it was used, either when they made *Ministers*, or gave the *Gifts* of the Holy Ghost. Which Gifts being now taken away, the Ceremony must cease. If so, Why then do they use it still?

As this Choice of *Deacons* was made, to free the Apostles from that *Family-Care* (if I may so call it,) that they might be the more

Acts 6. at Liberty to Preach the Gospel: So it is very likely that they did so, with greater *Affiduity*, than they could before; and that from thence proceeded that *Affluence* of Converts to the Christian Faith, which is taken Notice of in the next Verse, where we read; *And the Word of God increased* (the Preaching of the Gospel was more frequent and constant) and the Number of the Disciples Multiplied in *Jerusalem* greatly. Which it is not so likely it should do merely upon the Choosing of those Deacons, which was a private Act of the Church within it self, to which they that were without were not privy.

Ver. 7. But it seems not a little to have puzzled Interpreters, that in the Text it follows, *And a great Company of the Priests were obedient to the Faith*: So little of good Opinion had some of them, of those Priests; though they were, many of them, Priests themselves.

Isaac Casanbon is so hard of Belief, that a great Company of the *Jewish* Priests should be obedient to the Faith, that he is willing to thrust in the Word [*some*] into the Text: and read it thus. *A great Company were obedient to the Faith* (that is, Believed) and *some even of the Priests*. And *Beza* (as *Dr. Lightfoot* charges him) would rather suspect the Truth and Purity of the Text, than believe the Story, that so many Priests should believe: For which the Doctor spares not to lash him severely.

Of these Seven Deacons, *Stephen* only and *Philip* afford us Matter of *Historical* Remark. The other Five are scarce remembred in the Holy Scripture any more: not but that we may well suppose they were *useful*, and *faithful* in their *Diaconary* Office.

From *Nicholas* it is supposed, and pretty generally concluded, That *brutish* Sect, called the *Nicolaitans*, *Rev. 2. 6. & 15.* took their Name, as well as their Error: But whether *in his time*, and with *his Approbation*, is uncertain. Most probable it is, and most agreeable to *Charity*, that they rose not as a Sect, until *after he was dead*. For we hear nothing of them, till *John* wrote his *Revelation*, which is held to be after all the *Apostolical Epistles* were written. Whereas, had any thing of this Sect, either in Name or Notion, put up its Head, while any of those other Apostles, whose Writings we have, were living, it is scarce supposable, it could have escaped a Stroke from some of their Pens; especially, since the Apostle *Paul* directed one of his Epistles to that very Church, at *Ephesus*; to which *John* mentions the Deeds of those *Nicolaitans*; as well known to, though hated by them, *Rev. 2. 6.*

For my own part, I am not forward to entertain so ill an Opinion of *Deacon Nicholas* himself, as to think that he (who is not taxed in the Holy Scriptures with any Fault) did so far degenerate from the Purity of the Christian Religion, as to Practise or Patronize any such Immorality, as those who abused his Name were guilty of.

I know there goes a Story of him (*Apocryphal*, I had like to have called it) to this purpose. That having a very Beautiful Wife, and being taxed with Jealousy, because he express'd his Dislike of that Custom, then in use among them, of the Men and Women promiscuously Kissing one another, though with an Holy Kiss, or Kiss of Charity, as it was then called, *Rom. 16. 16. 1 Pet. 5. 14.* He there-

upon

upon brought forth his *fair* Wife among them; and to clear himself *Acts 6.* from the Suspicion of being a *Jealous-headed* Husband, told them to this Effect, That if the Christian Religion would allow it, he could (as fair as she was) *relinquish her*, and give way for *another to marry her*. Which *unnary* Expression of his (if, at least, it was his) was afterwards *abused* to an evil Purpose by others, who alledged it to Countenance their *vile* both Doctrine and Practice, of a *Community of Wives*, as well as of Goods. But of this perhaps enough; if not too much.

I observed before, that of the Seven Deacons, *Stephen* only and *Philip* furnished Matter of Historical Remark. What we have of *Philip*, will come hereafter, in *its place*. That of *Stephen* comes now, in *this place*.

He being full of *Faith and of Power* (through the Holy Ghost, *Ver. 8.* which he was full of when he was chosen, *ver. 5.*) did great Wonders and Miracles among the People; and that procured him much *Envy*, and many Opposers. For certain of the *Synagogue*, which was called the *Synagogue of the Libertines*, were against him.

These *Libertines* were the Sons of those *Jews*, who (when *Judea* was Conquered by *Pompey*, and made *Tributary* to the *Romans*) were sold for *Bond-men*; and afterwards being made free by the Emperor *Tiberius*, had a Part of the City granted them to dwell in. And such a *Jew*, who was so set free, was by the *Romans* called *Libertus*, a Freeman: but the Son of such an one was called *Libertinus*, a *Libertine*. Four Thousand of these, *Grotius*, from *Tacitus*, tells us, were sent into *Sardinia*. And that this *Synagogue* at *Jerusalem*, was built at the Charge of these *Libertines*, who placed in them Learned Men, for Masters.

These *Libertines*, together with *Cyrenians* and *Alexandrians*, and of them of *Cilicia*, and of *Asia*, rose up against *Stephen*, and disputed with him. But when they were not able to Resist the Wisdom, and *Ver. 10.* the Spirit by which he spake (or which spake in him) they suborned Men, who said, We have heard him speak blasphemous Words against *Moses*, and against God.

By these false Accusations having stirred up the People, with the Elders, and the Scribes, they came upon him, and caught him, and brought him to the Council, or Sanhedrin: before whom they set up false Witnesses, who said, This Man ceaseth not to speak Blasphemous Words against this Holy Place (meaning either the Temple more especially, or more generally, the City) and the Law. For we have heard him say, That this *Jesus of Nazareth* shall destroy this Place, and shall Change the Customs which *Moses* delivered us.

Though it is certain *Stephen* said not this, because the Witnesses that said he did say so, are Charged with Falshood: yet very well he might have said it, without being thereby guilty of *Blasphemy*.

Yet some, I perceive, incline to think, that though *Stephen* did not speak those Words in *Terminus*: Yet it is probable he spake something of that Import. For *Cradock* has a Marginal-Note on the Place (in his *Apost. Hist.* p. 31.) which says, *Stephen* might speak of the Desolation of the City, and Destruction of the Temple,

Acts 6. Temple, from *Dan.* 9. 26, 27. and from Christ's own Prediction, *Luke* 19. 43, 44. *Matth.* 23. 37. He might speak, that the Ceremonies and Shadows must vanish, now the Substance is come; and of the Disanulling of the Mosaical Rites, to give way to a more excellent Spiritual Worship: and yet not speak these things with any Abomination of the Temple, or the Service thereof; as they possibly suggested.

But if he touched though never so little, or so lightly, upon Changing the Customs, or any of the Ceremonies, delivered by Moses, it is no wonder if it drew those bigotted Jews about his Ears.

For as one, on this Place, Notes; 'Unde Observamus quam facile Corda hominum externis Ceremoniis adhæreant in Cultu. 'Nulla acrior Contentio Ecclesiam exercuit, quam quæ est de Sacramentis, & externis Ceremoniis. Ratio est, quia homines ad verum, internum, & Spiritualem cultum minimè proclives sunt. 'Tamen ad Colendum Deum obligati, in externo Ceremoniarum Cultu, qui Corporalis est, & animalis, adeoq; Naturali homini possibilis & facilis, acquiescunt, & in eo fiduciam ponunt. *Streso*, as cited in *Cradock's* Apost. Hist. p. 31. i. e. We hence observe, how easily the Hearts of Men cleave to outward Ceremonies in Worship. So that, No sharper Contention hath ever exercised the Church, than that which is concerning Sacraments, and external Ceremonies. The Reason is, because Men are not at all prone, or inclinable to true, inward and spiritual Worship: and yet being obliged to Worship God, they take up their Rest in the outward part of Worship, which consists in Ceremonies, which is bodily and animal; or natural, and so is both possible and easy to the natural Man: and in that they place their Confidence.

Stephen, thus set before the Sanhedrin, plainly discovered by the Clearness, and Cheerfulness of his Countenance, the Innocency of his Heart, and the easiness of his Mind, at Rest, and in perfect Peace with God, notwithstanding the imminent Danger he was in; which was so Evident, that it was taken Notice of by his Persecutors.

Ver. 15. And all that sat in the Council, looking stedfastly on him (to try if they could dash him out of Countenance) saw his Face, as it had been the Face of an Holy Angel.

Acts 7.1. When they had heard the Charge; the High Priest said, Are these things so? This we may suppose he spake to *Stephen*. And it imported as much, as if he had said, Art thou Guilty or not Guilty?

Stephen accordingly thereupon put in, and began to make his Defence: to which he thus bespake their Attention. Men, Brethren and Fathers, hearken. By which comprehensive Terms, having Engaged the whole Court (not only the Senators, but the Under-Officers, and all the People that were there, as Spectators,) not Tying himself strictly to the Particulars of the Charge, exhibited against him, so as directly to either confess, or deny it: But Eying the more general Service he had before him, to shew them how greatly they Erred, in thinking God had so tyed himself to their Temple, and Temple-Worship, and took so great Delight therein, that he could not be worshipped acceptably in any other Place, or Manner; he made a short Recital, or Recapitulation of many, if not most, of the Principal Pas-

Passages in the Old Testament, from *Abraham* down to *David*. *Acts* 7. Therein not only briefly touching the gracious Dealings of God both to *Abraham* himself, and to his *Seed* after him, and their *Unfaithfulness* to him : but *closely* shewing for how many Ages, *Abraham*, and his *Posterity*, the Holy *Patriarchs*, did worship God, with good Acceptance, *before they had any set or fixed*, either *Place* or *Form* to worship him in. For which I refer the Reader to the Account it self given by *Stephen* in this 7th *Chapter* of the *Acts*.

Wherein, there is not only pretty much *Variation* from the Account given by *Moses*, which Interpreters impute to *Stephen's* following the Translation of the *Seventy*, which (they say) differs not a little from the *Hebrew Text* of *Moses*; but some Passages wherein they differ have not a little *puzz'led* Interpreters to *Reconcile*. Which I think it not *Prudence*, for me to *Intangle* my self in; especially since it is *beside* the Scope of my present Undertaking, which is to *Collect*, and *Digest* the *History*; not to play the *Critic* upon the Text.

Passing over therefore the former Parts of *Stephen's* Oration, I shall only for the Present observe, that when he had drawn down his Account of those things, to the *Building* of the *Temple* by *Solomon*, he *Ver. 48.* gives their *Temple* a *shrew'd Shake*, by saying, *Howbeit the Most High dwelleth not in Temples made with Hands.*

Which, that it might not too much *startle* or offend them, he *Confirms* by the Testimony of God himself, who by his Prophet *Isaiah* *Ver. 49.* said, *Heaven is my Throne, and Earth is my Footstool, what House will ye build me, saith the Lord? Or what is the place of my Rest? Hath not my Hand made all these things? Isa. 66. 1, 2.*

This, one would think, was enough to have *Convinced* any (not *Judicially hardened*) how *little* Regard God had, even then, to the *meer outside* of Religious Worship, whether with Respect to *place*, or *manner* of Performance. So that *Origen* (according to the Account *Grotius* gives of him) seems to have had a right Notion of the Matter; For thus *Grotius* speaks of him.

‘ Sensit Origines Deum, cum Templum sibi fieri permisit à Solomone, pari id fecisse Proposito, quo & Altare & Victimæ indulgit; nempe ut se Populi Genio aptaret, ac eos Ritus sibi vindicaret, quos alioqui Populus falsis Diis erat impensurus. i. e. *Origen* was of Opinion that God, when he permitted *Solomon* to make him a Temple, did it with the like purpose, as he gave way to Altars and Sacrifices, namely, that he might accommodate himself to the Genius of the People, and claim those *Rites* to himself, which otherwise the People would bestow on false Gods.

How *warily* soever *Stephen* Express'd himself, and how *strongly* soever he Backed what he said with the *Divine* Testimony; Yet his saying, *God dwells not in Temples made with Hands*, seems to have highly *displeased* the Council, as *Bearing too hard* (in their *partial* Apprehensions) upon their Temple. I call it *theirs*, because it ceased now to be Gods. And upon this, it is (not without good Probability) supposed, that they *Opposed* him, and would not suffer him to go on. Which might make him, in a *warm*, but *true* Zeal, against their *blind* Zeal, Cry out thus.

Acts 7. ' Ye stiff-necked, and uncircumcised in Heart and Ears (who,
Ver. 51. ' though ye glory so much in the *Circumcision* of your Foreskins,
 ' have yet neither *Hearts* to *Receive*, nor so much as *Ears*, patiently
 ' and quietly to *Hear* me out :) *Ye do always Resist the Holy Ghost* ;
 ' As your Fathers did, so do ye. *Which of the Prophets have not*
 ' *your Fathers persecuted?* And they have *slain* them, who fore-shew-
 ' ed the Coming of the *Just One* (Jesus Christ,) of whom ye have
 ' been now the *Eetrayers* and *Murtherers* ; who have received the
 ' Law by the Disposition of Angels, and have not kept it.

Well was it for *Stephen*, that he got time to Clear himself of them thus far. For no sooner had they heard these things, but, being *Cut to the Heart*, they (for meer Rage) *Gnashed* on him with their *Teeth*.

Which he *not Regarding*, but being full of the Holy Ghost, looked up stedfastly into Heaven ; and seeing there the Glory of God, and Jesus standing on the Right Hand of God ; he Cried out amongst
Ver. 55. them, Behold, *I see the Heavens opened*, and *the Son of Man standing on the Right Hand of God*.

This raised their *Rage* to *Madness*. So that *Crying out* with a loud Voice, and *stopping their Ears* (that they might hear no more such
Ver. 57. *Blasphemies* from him, as they took that to be) they *Ran* upon him with one accord ; and having *Cast him out* of the City, they *stoned him* to Death : The *Witnesses* laying down their Clothes, at the Feet of a *Young Man*, whose Name was *Saul* ; who also was *Consenting with them* unto the Death of this Holy Man.

Thus they barbarously murdered good *Stephen*, Calling upon the Name of the Lord, and saying, *Lord Jesus, Receive my Spirit*.

And as his Lord (and ours) when he was upon the Cross, *prayed for his Enemies* (probably many of them these self-same Men) saying, Father, *FORGIVE THEM*, for *they know not what they do*,
Luke 23. 34. So this good Man, while the *Stones flew on him*, from the Hands of his *stony hearted* Persecutors, kneeling down, Cried

Ver. 60. with a loud Voice, Lord, *Lay not this Sin to their Charge*.

Thus did holy *Stephen*, whose Name signifies a *Crown*, or *Crowned*,
Acts 8. receive the Crown of Martyrdom, being the *first Martyr* in the Christian Church ; whom, being dead, devout Men carried to his
Ver. 2. Burial, and made great Lamentation over him.

Though this *Storm* arose upon *Stephen* only, yet it fell not with him. His *innocent Blood* was so far from *Quenching the Flame* that was kindled in those *fiery Zelots* for the Temple and Temple-Worship, that it rather increased it. And they, being *more hardened* by the Guilt of shedding his Blood, went on *more furiously* ; carrying on the Persecution they had now begun, against the whole Church, or Congregation of the Christian Profession which was at *Jerusalem*.

Ver. 3. For that confident and forward Youth, *Saul* (who had testified his Consent to holy *Stephen's* Death, by taking upon him the Charge and Care of the *Clothes*, of those *suborned* and *perjured* Witnesses who stoned him) thrusting himself boldly into this *mischievous* Work, made *Havock* of the Church : not only molesting them in their publick Meetings, but even *following them Home*, and Entering into every

every House, *haled out* both Men and Women, and Committed them *Acts 8.* to Prison.

And to that Height they carried it, that many, or most of them *Ver. 1.* that Believed, and who were not yet imprisoned (of whom many were but *Young* in the Knowledge and Profession of Christianity, and *weak* in the Faith) betook themselves to Flight; and were *all scattered* throughout the Regions of *Judea* and *Samaria*; except the *Apostles*, who continued still at *Jerusalem*, to *bear up the Testimony* of Christianity there; and for ought appears, were preserved out of the Hands of the Persecutors for that time.

But though *Fear*, no doubt, prevailed on many, to quit the Place, and *shun the Suffering*: Yet was it not *only Fear*, that wrought upon all: For some, without Question, had *other Motives* on their Minds, and felt Divine *Drawings* of their Spirits, at that time, to leave *Jerusalem*, and visit *other Places*, as well *without Judea*, as *within* it, for a Service which God had for them to do; though they themselves, perhaps, might not then *distinctly* understand it.

For God, who often brings *Good* out of *Evil*, and makes sometimes the Designs of his Enemies subservient to his *own Ends*, to promote and carry on the Work he has in Hand; did now take Advantage from the Fierceness of the *Jews*, who by this Persecution drove many of his People from *Jerusalem*, to draw out some among the rest; who by that means should have Opportunity to *Preach the Gospel*, and spread the Christian Doctrine both *sooner*, and *farther* than otherwise they were likely to have done.

Among those who were thus, on this Occasion, scattered, some, we find, went to *Damascus*; of whom *Ananias* was one, whom we shall hear of hereafter, at *Acts 9. 10.* Others, as it may be supposed, went then to *Rome*, and among them, *Andronicus* and *Junia*, whom *Persecuting Saul*, being Changed to *Preaching Paul*, in his Epistle to the Saints at *Rome*, Salutes, and acknowledges to be not only his Kinsfolks (or of his Kindred, rather than *Kinsmen*; if *Junia* was a *Woman* (as *Drusus* is positive she was) and the *Wife* of *Andronicus*, as *Grotius* delivers; but that they were *in Christ* before him, and of *Note* among the Apostles, *Rom. 16. 7.*

Others, it is evident from *Acts 11. 19.* upon this *Dispersion* travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the Word to the *Jews* there, and at first to *them only*. For as the *Christians* were now scattered by this Storm, raised by the *Jews* against them, on the Account of *Religion*: So the *Jews* themselves had long before been scattered by a *Civil Storm* (if I may so term it) when they were first brought into Subjection to the *Romans* by *Pompey*. Which gave Occasion to the Apostles (both *James* and *Peter*) to inscribe their Epistles, the One, *To the scattered Tribes*: the Other, *To the Strangers scattered* through out *Pontus*, &c. *James 1. 1. & 1 Pet. 1. 1.*

Of them that, at this time, went to *Samaria*, *Philip* (not the Apostle, but) the *Deacon*, was one. And as they that were scattered abroad, went every where *Preaching the Word* (For it seems, upon this Dispersion, *they were all made Ministers*; they who were *Hearers* before, being *Preachers* now:) So *Philip* going down into *Ver. 5.*
the

Acts 8. the City of *Samarina*, Preached Christ unto the *Samaritans*. For *Jews* among them we are not to expect; the inveterate Enmity between *Samaritans* and *Jews*, not admitting any *Intercourse* of so much as Neighbourly Conversation, until now.

But now that *Philip* was come unto them, and not only Preached, but wrought many great and wonderful *Miracles*, in Casting out *Unclean Spirits*, and Healing the Diseased among them (For *Unclean Spirits*, Crying with loud Voices, came out of many that were possessed with them: and many taken with *Palsies*, and that were *Lame*, were Healed) it not only filled the City with Joy, but had that good Effect upon the People, that with one Accord they gave heed unto those things which *Philip* spake.

Ver. 9. There was at that time a certain Man there, called *Simon*, who in former times had used *Sorcery* in that City, and had thereby so Bewitched the People of *Samarina*, giving out that himself was some Great One: That they All, from the Least to the Greatest, gave heed to him, and said, *This Man is the Great Power of God*; which was the very thing he boasted of himself, and laboured that others might Believe of him.

But although, by reason of the *Sorceries* wherewith this wicked Man had of a long time bewitched these *Samaritans*, they had too great
Ver. 12. Regard unto him: Yet when they heard *Philip* Preach the things which concerned the Kingdom of God, and that in the Name (that is, the Authority and Power) of Jesus Christ, they Believed, and were Baptized, both Men and Women.

Which when *Simon* saw (fearing, perhaps, that he might lose his Place, and Interest which he had got among them, if he did not fall in, and swim with the Stream) he himself believed also (or, at least, made as if he did) and was Baptized too. And being thus got in
Ver. 13. with them; he, who went for some-body before, would fain go for some-body still: And therefore he kept close to *Philip*, associating himself with him more especially. And when he beheld the Miracles and Signs which were done, they had no better Effect upon him, than to fill him with Wonder: not to bring down, and bow his Spirit into a true Subjection to that Divine Power, by which they were wrought.

Yet some, I know, there have been, who have had more favourable Thoughts of *Simon*. One whereof hath thus said of him.
 ' Non puto Fidem *Simonis* fuisse meram Simulationem, sed Fidem
 ' Historicam, quâ verè convictus Credidit Jesum Christum (in cu-
 ' jus nomine *Philippus* prædicabat, & Miracula faciebat) esse Deum;
 ' & se, ac Diabolo (cujus vi ipse suas edebat Præstigias) majorem.
 ' i. e. I do not think that *Simon's* Faith was meer Dissimulation;
 but an Historical Faith; whereby, being truly Convinced, he Be-
 lieved that Jesus Christ (in whose Name *Philip* did Preach, and
 work Miracles) was God; and was Greater than himself, and than
 the Devil too (by whose Power he himself wrought his Jugling
 Tricks.) See *Streso*, in *Gradock's* Apost. Hist. p. 43 Margin.

Which favourable Opinion (though I think it has not many Pa-
 trons) I am the rather willing should pass, for *Philip's* Credit;
 who,

who, no doubt, admitted him, in the Judgment of *Charity*, upon *Acts 8.* his *open Profession* of the Faith; leaving his *Sincerity* in that Profession, to the *Searcher of Hearts* to discover, which it was not long before he did.

For as soon as the Notice of this great Work (that *Samaria* had Received the Word of God) came to the Apostles at *Jerusalem*; *Ver. 14.* they sent unto them *Peter* and *John*, which was no great Sign of *Peter's Primacy*, if he was deputed by the rest.

When these two Apostles were come down among them, they Prayed for them, That they might *Receive the Holy Ghost*; that is, in those *Miraculous Gifts* of Tongues and Healings, wherein the Holy Ghost did *Exert* himself, in those *early times*, for the better fitting, and qualifying of some Persons in the Church, for the publick Services of the Church. For as yet the Holy Ghost was not fallen, in this *extraordinary* manner, upon any of them; only they were Baptized in the Name of the Lord Jesus. When therefore the Apostles had Prayed for them, they laid their *Hands* on them, and then they received the Holy Ghost, *viz.* in that extraordinary manner of working Miracles, &c.

This *Tickled Simon*. He wanted to be at *this Work*. And two Reasons more especially might probably induce him to desire it. One, that he might *keep* (or Recover) that Credit by working *true Miracles*, which he had before gained by his Playing the *Jugler*. The other, that, if need should be, he might *get a Penny* by it.

Wherefore when he saw, that through Laying on of the Apostle's Hands, the Holy Ghost was given, he *offered them Money*; saying, *Ver. 18.* *Give me also this Power*, that on whomsoever I lay Hands, he may *Receive the Holy Ghost*.

This he thought would be a pretty way of *Merchandize*, and might turn to good *Account*: For no doubt, he that would have *Given Money* for it, did not intend to part with it again, *without Money*.

Now was *Simon's Heart* laid open, and his *Hypocrisy* discovered. The *Boyl* of his Profession brake, and shewed the *Corruption*, which lay hidden under it: Which *Peter* being sensible of, and Inflamed with Zeal against both it, and him for it; brake out thus upon him.

Thy Money perish with thee (thou and thy Money perish together) *Ver. 20.* *because thou hast thought, that the Gift of God may be purchased with Money.* As for thee, Thou hast neither *Part* nor *Lot* in this matter (this Divine Gift, or this Gospel of *Salvation*, which we Preach:) for *thy Heart is not right* in the Sight of God. *Repent therefore of this thy Wickedness*, and pray God, if perhaps the Thought of thy Heart may be *Forgiven thee*. For I perceive, that thou art in the Gall of *Bitterness*, and in the Bond of *Iniquity*.

Simon, thus disappointed of the advantageous Bargain he hoped to have got, takes Thought now only how he might come off *without Loss*. Whether he had heard what befell *Ananias*, is uncertain: But he seemed to be in Fear of some eminent Judgments falling upon himself.

Acts 8. The Apostles (for it is probable from his Answer, that *John* also had spoken to him, as well as *Peter*) had exhorted him to Repent; and Advised him to Pray unto God for Forgiveness. He ne'er Heeded that; but Replied, Pray ye to the Lord for me, that none of these things which ye have spoken (of my Perishing, as well as my Money) come upon me.

That they did so, we do not find: But this we find, That when they had Testified (perhaps, against him) and Preached the Word of the Lord (to others, in *Samarita*;) they Returned to *Jerusalem*: And (in the way) Preached the Gospel in many Villages of the *Samaritans*.

Ver. 26. *Philip*, mean while, was sent another way, upon another Service. For the Angel of the Lord said unto him, Arise, and Go TOWARD THE SOUTH; unto the way that goeth down from *Jerusalem* to *Gaza*, which is Desert.

Philip thereupon arose, and went: And in his way, Behold, an *Ethiopian*, an Eunuch of great Authority under *Candace* Queen of the *Ethiopians*, who had the Charge of all her Treasure, and had come to *Jerusalem* to Worship (at the late great Feast of Pentecost) was Returning home; And as he sat in his Chariot, he was reading in the Book of *Isaias* the Prophet.

Thither had *Philip* been directed by the Angel of the Lord: But being now come to the Place where his Service lay, he is farther directed by the Spirit of God in himself. The Spirit then said unto *Philip*, Go near, and join thy self to this Chariot.

Philip thereupon ran thither to him, and Hearing him read the Prophet *Isaias*, made bold to Ask him, If he understood what he read.

This might look like a busy Intrusion, and a bold Question, from such a Man as *Philip* (a Stranger, a Traveller, and probably, in outward Appearance, under but mean Circumstances) to a Person of the Eunuch's Quality.

But so far was this great Courtier from taking it for an Affront, or being offended with *Philip* for it, That with great Humility and Modesty, he Answered, How can I (how is it likely I should understand it) Except I had some Man to guide me, by opening the Sense thereof to my Understanding?

And since *Philip* had used such friendly Freedom towards him, as un-asked, to Concern himself in a Matter of that Importance to him: he now, with great Courtesy intreats *Philip*, that he would come up into his Chariot, and sit with him, to Instruct him.

A Devout Man, no doubt, he was; and a Profelyte to the Jewish Religion: But he had need of a farther *Intlightening*, and a more particular Account of the *Messiah*, as he was now Come; which *Philip* was thus sent to give him.

Ver. 32. The Place of the Scripture which he read, was in *Isa.* 53. 7. 8. and the Words, as he read them, were; He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer, so opened he not his Mouth: In his Humiliation, his Judgment was taken away; and who can declare his Generation? For his Life is taken from the Earth.

Between this and the Text in *Isaiah* there is some *DIFFERENCE*, *Acts* 8. Which *Erasmus* thinks was occasioned by the *Eunuch's* Reading it in the *Septuagint's* Greek, which varies from the *Hebrew Text*. But *Grotius* seems to be of Opinion, that the *Eunuch* read the *Hebrew*, and that *Luke* in relating it, followed the *Septuagint*.

When the *Eunuch* had read the Place, he asked *Philip*, Of whom, *Ver.* 34. *I pray thee, speaketh the Prophet this? Of himself? or of some other Man?*

Whereupon *Philip* began to speak, and taking the Rise of his Discourse from that Scripture, preached unto him *Jesus*; declaring to him, that it was *He*, the *Messias*, whom the Prophet there spake of; and manifesting to him, that he was indeed *Come*, and had in his *Life* and *Death* answered, and fulfilled, both in *Doing* and *Suffering*, what had been before prophesied of him.

This Sermon of *Philip's* gave so good Satisfaction to the *Eunuch*, whose Heart, no doubt, was prepared by God to receive it; That finding in himself a strong *Desire* and full *Purpose*, to *Embrace*, and henceforth to *profess* the *Christian Religion*, when, in their way, they came to a certain Water, he said to *Philip*, See, here is Water; *Ver.* 36. *what doth hinder me to be Baptized?*

We may suppose he had been *Baptized*, or washed in Water, when he was *Profelyted* to the *Jewish Religion*, that being the Way of *Initiating* Profelytes into the *Jewish Church*. And perhaps he might think, that upon every such Change, he must undergo the like Ceremony. Nor is it unlikely, that, Coming sometimes, as he did now, to worship at *Jerusalem*, might have there heard of *John's* Ministration of Water-Baptism, so famous, and so recent, among the *Jews*, and concluded it needful for him to pass under that also.

Philip, we may observe, as he did not propose it; So when the *Eunuch* had proposed it, did not press it, or tell him, Ay, by all means, that thou must: But, as a matter indifferent, and not essentially necessary to his Salvation, Answered; If thou Believest *Ver.* 37. *with all thy Heart*, thou *may'st*; not thou *must*.

I believe, replied the *Eunuch*, that *Jesus Christ* is the Son of God, And concluding that That was enough, he Commanded that the Chariot should stand still.

And thereupon *Philip*, without Catechizing him any farther, or Examining him about Hypostatical Union, the Manner of subsisting of distinct Persons in Trinity, or other such like nice, and puzzling Questions, went down with him into the Water, and (upon that short and single Confession, That *Jesus Christ* is the Son *Ver.* 38. of God) baptized him.

Which was no sooner done, and they come up out of the Water again, but the Spirit of the Lord caught away *Philip*, so that the *Ver.* 39. *Eunuch* saw him no more. But he might see by his so hasty Departure, that he was not a mercenary, or greedy Preacher, seeing he neither Asked, nor staid to Receive a Reward, if offered.

They being thus parted on a sudden, as on a sudden they came together; the *Eunuch* went on his way, Rejoycing: But *Philip* was found

Acts 8. found at *Azotus*, whether the Spirit of the Lord had Conveyed him; And passing through it, he went on, Preaching in all the Cities, till he came to *Cæsarea*.

Ver. 40. But while *Philip*, and other of the Disciples of our Lord, were thus Employed, in Preaching the Gospel of Christ, in all Places where they came, for the Gathering still more and more to the Christian Faith: *Saul* was as busy, and bestir'd himself as eagerly, at *Jerusalem*; to destroy (if he could) or at least, to scatter those, that were already gathered there.

But because he proved so Active and Eminent an Instrument, both of Evil first, and of Good afterwards; that much of the remaining part of this History is spent in relating what he did, said, and suffered: It may not be amiss here, before we enter upon the Particularities of his Life, to give the Reader some Account who, and what he was, and how Qualified.

This young Man, though Ill employed, was well descended, of Jewish Parents on both Sides: So that he was not only an *Hebrew* (which any one was, whose either Father or Mother was an *Hebrew*,) but an *Hebrew* of the *Hebrews*, *Phil.* 3. 5. (which none was, but whose both Father and Mother were *Hebrews*.) For Tribe, he was a *Benjamite*: For Sect, a *Pharisee*, as his Father also had been before him, *Acts* 23. 6. By Birth-Place of *Tarsus*, a City in *Cilicia*, which for taking Part with *Augustus*, the Roman Emperor, in his Wars against *Brutus* and *Cassius*; and by that means suffering much for his sake, received from him, amongst other Privileges the Freedom of the City of *Rome*; whence he could afterwards tell the Roman Captain, that he was a Free-born Roman, *Acts* 22. 28.

By Trade, he was a Tent-maker, *Acts.* 18. 3. For Men of Note and Learning, among the *Jews*, chose to have some Employment to follow, both for Diversion and Subsistence, if need should drive them to it. And indeed, the *Jews* generally bred their Sons to Trades; whence arose that Proverbial Speech among them, He that doth not teach his Son a Trade, teaches him to be a Thief.

As *Saul* was born at *Tarsus*, so in his younger Years, he was bred up in the Schools there; which at that time were in good Repute, for the Study of Philosophy, and the liberal Sciences, so called.

There also, it is supposed, he learn'd the *Greek* Tongue, and read the *Greek* Poets, in whose Writings he seems to have been pretty Conversant, by his Readiness in Citing Passages out of them, viz. *Aratus* (*Acts* 17. 28.) *Menander* (*1 Cor.* 15. 23.) *Epimenides* (*Tit.* 1. 12.) as Interpreters, with one Consent, agree, though he Names them not.

Having furnished himself with *Greek* Learning, he removed from his Native City *Tarsus* to *Jerusalem*, that he might there study the Law; and entred himself in the School of *Gamaliel*, a famous Doctor of the Pharisaical Sect at that time; which himself intimates, when he says, *Acts* 22. 3. he was brought up at the Feet of *Gamaliel*. By whom as he was taught according to the perfect manner of the Law of the Fathers; So he stuck not afterwards to say of himself, That he profited in the *Jews* Religion above many of his Equals in his own

own Nation; being more exceedingly Zealous of the Traditions of *Acts* 9. his Fathers, *Gal.* 1. 14. than many others. And indeed, his Zeal then, being *over hot* and violent, and not tempered with true Knowledge, was his *worst part*.

For being of a *clean* Life, and *strict* Conversation (which he Expresses by saying he was, as touching the Righteousness which is in the Law, *blameless*, *Phil.* 3. 6.) That probably made him think *too well* of himself, and *whetted* his Zeal, *too sharp* of it self, against all such as he apprehended did, in Word or Practice, *derogate* from the Law. So that he thought with himself (as he afterwards acknowledged, *Acts* 26. 9.) that he ought to do many things *contrary to the Name* (the Religion) of Jesus of Nazareth; whose Disciples, he supposed, were not enough observant of the Law, or of the Traditions of the Elders.

And accordingly he did so, in *Jerusalem*, *Persecuting* the Church of God beyond Measure, and *wasting* it, *Gal.* 1. 13. For *many* (says he) of the *Saints* did I (having received Authority from the Chief Priests) shut up in *Prison*; *Acts* 26. 9, 10. nay, and went farther too: For when *they* were put to *Death* (which would lead one to think that *more* had been put to Death, besides *Stephen*, though we read of no more) I gave my *Voice* against them (which yet cannot well be understood to be more, than his manifesting his *Consent* of *Mind* thereto, as he did in the Case of *Stephen*.) And, adds he, I *punished them oft in every Synagogue* (perhaps by *Scourging*, or *Beating* with *Rods*, as himself words it, *Acts* 22. 19.) whereby I *compelled* some *weak* ones among them to *Blaspheme* (renounce, and *speak Evil* of Christ.) And being *exceedingly mad* against them, I persecuted them even unto *strange Cities*, *Acts* 26. 11. Which how he did, and how he *sped* in doing it, is the next thing we are to enter upon.

After he had made *Havock* of the Church at *Jerusalem*, and done what *Mischief* he could there; his *fiery Zeal* not being *cooled*, but *Breathing* out yet *Threatnings* and *Slaughter* against the Disciples of the Lord, he went to the *High Priest* (as the Head of the Council) *Ver.* 2. and desired of him *Letters* to *Damascus*, to the Synagogues there; that if he found any of *this Way* (professing Faith in Christ Jesus) he might, with the Assistance of the Synagogues there, bring them *bound* to *Jerusalem*, whether they were Men or Women.

This City *Damascus* was the *Metropolis*, or Chief City of the antient Kingdom of *Syria*; whether, it seems, some Numbers of the *Jews* fled (as others of them did to other Places, upon their being subjected by the *Romans*) and had their Synagogues there; yet kept up a due Correspondence with the *Jews* of *Palestine*, and voluntarily submitted themselves to the *Sanhedrin*, or Great Council at *Jerusalem*, in Matters relating to Religion.

And as those *Jews* had been *scattered* thither; so some of these Disciples of Christ, who, upon the Persecution which arose after *Stephen's* Martyrdom, were *scattered* abroad, coming to this City, it pleased God, by their Ministry, to *Gather* some out from the *Jews*,

Acts 9. and plant a *Gospel Church* there: Whereof it is probable *Saul* had Notice, which made him bend his Course thither.

The City *Damascus* is computed to be about Five or Six Days Journey from *Jerusalem*: And when *Saul* had gotten his *Commission*, with his *Credentials*, and all other things in Readiness for his purpose, he set forth, well accompanied, or attended: For uncertain it is, in what Capacity the Men, that travelled with him, went.

And when he had travelled so many Days, that he was now come near to *Damascus*, on a sudden, at Mid-day, there shone from Heaven a great Light round about him, and them that travelled with him, *above the Brightness of the Sun*. *Acts 22. 6. & 26. 13.*

Whereupon they all fell to the Earth, and He heard a Voice speaking to him in the *Hebrew Tongue*, and saying, *Saul, Saul, Why persecutest thou me? It is hard for thee to Kick against the Pricks*. And when he Answered, *Who art thou, Lord?* The Lord Replying, said unto him, *I am Jesus of Nazareth, whom thou Persecutest*. ver. 14. 15. (For in Persecuting my Members, my Disciples, thou persecutest me.)

It is observable that *Saul*, as bold and hardy as he was, did not Contend, did not Dispute, did not Justify himself; and say, Ay! 'Tis no Matter. 'Tis good enough for them. They are a Stubborn and Obstinate People. Let them Conform then: Let them Observe the Law, and keep to the Temple-worship.

But he, trembling and astonished, said, Lord, What wilt thou have me to do? Whereupon the Lord was pleas'd to say unto him, *Arise*, and stand upon thy Feet: For *I have appeared unto thee for this purpose, to make thee a Minister, and a Witness both of these things which thou hast seen, and of those things in which I will appear unto thee*. But go thou into *Damascus*, and there it shall be told thee what thou shalt do.

All this while the Men that were with *Saul* (who by this time were got upon their Feet) seeing the Light, were afraid, and stood speechless; hearing a Voice (which was the Voice of *Saul*, say some: Others, the Noise or Sound of Thunder, in which the Voice of him that spake to *Saul* was conveyed) but not seeing any Man, nor hearing the Voice of him that spake to *Saul*: That is, say they, not hearing the distinct and articulate Words that were spoken to *Saul*, as he himself did; see Dr. Hammond on the Place.

Ver. 8. *Saul* then arose from the Earth, as the Lord had bidden him; but when he was up, and his Eyes were opened, he could not see; not only for the Glory of that Light, which had so dazz'led his Sight, but because his Eyes were judicially over-spread with certain Films or Skins that restrained his Sight: But they that were with him led him by the Hand, and brought him into *Damascus*; where he was three Days without Sight, and did neither Eat nor Drink, being swallowed up of Sorrow, for the Evil he had done, and intended yet farther to have done, against so Gracious a God.

Ver. 10. There was, at that time, in *Damascus*, a certain Man, named *Ananias*; who though he was a Disciple of Jesus, yet being a de-

vout

most Man according to the Law, he had a good Report even of all the Acts 9. Jews that dwelled there.

Unto him the Lord appearing in a Vision, bid him go into the Street which is called *Straight*, and enquire in the House of one Judas, for one called *Saul of Tarsus*; For, said he, Behold, *he Prayeth*, and hath seen in a Vision (for with his Eyes he could not yet see) a Man named *Ananias* coming in, and putting his Hand on him, that he might receive his Sight.

This so start'led *Ananias*, that (not considering the Import of that Word [*He Prayeth*,] which implied a thorow Change of Mind in Ver 13. him) he said, Lord, I have heard of this Man, how much Evil 14. he hath done to thy Saints at *Jerusalem*. And now he is come hither, with Authority from the Chief-Priests, to Bind (that is, to Imprison) all that Call upon thy Name: For the End of his Coming had, it seems, taken Air, and was come to *Ananias* his Ear.

Though this might have been thought a reasonable Plea, yet it would not Excuse *Ananias*: But, Go thy way, said the Lord unto Ver. 15. him, for he is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the People of *Israel*. (that is to Preach my Gospel, and to Proclaim in my Name, or from me, the Day, and the Way of Salvation to them.) For I will shew him how great things he must suffer for my Names sake.

This took away all *Ananias* his Fears and Doubts, He demurs no Ver. 17. longer; but without Delay, went his way, and entering into the House where blind *Saul* was, put his Hands on him, and said, Brother *Saul*, The Lord (even *Jesus*, who appeared unto thee in the way as thou camest) hath sent me, that thou mayest Receive thy Sight, and be filled with the Holy Ghost.

This Appearance of the Lord unto *Saul*, was not (says Doctor Lightfoot on the Place) so much in his Person, as in his Glory; nor was what he saw of him (besides the Light, which struck him Blind) with the Eyes of his Body, but of his Spirit.

Now when *Ananias* had thus far delivered his Errand, immediate- Ver. 18. ly there fell from *Saul's* Eyes, as it had been Scales; whereupon he Received Sight forthwith, and looked up upon him.

Then went on *Ananias* with his Message, saying, The God of our Fathers hath Chosen thee, that thou should'st know his Will, and see that Just one (Christ) and should'st bear the Voice of his Mouth; Acts 22. 14. for thou shalt be his Witness unto all Men (unto whom he shall send thee) of what thou hast seen and heard. And now, why tarriest thou? Arise, and be Baptized, and wash away thy Sins (this was beyond washing away the Filth of the Flesh, 1 Pet. 3. 21.) calling on the Name of the Lord. Acts 22. ver. 16.

Accordingly *Saul* arose, and when he had received Meat, he was Ver. 19. strengthened, and he abode certain Days with the Disciples, that were at *Damascus*.

In which time, being thoroughly persuaded (as well he might) of the Coming of the Messiah, and divinely instructed in the Doctrines of Christianity, and having also received the Holy Ghost (which *Ananias* told him he should be filled with, ver. 17. And by which

Acts 9. which the true Believers are both *washed* and *sanctified*, 1 Cor. 6. 11.)
Ver. 20. he straitway preached Christ in the Synagogues, that he is the Son of God.

This startled the Jews there; so that all that heard him were amazed, and said, *Is not this he that destroyed them who called on this Name in Jerusalem*, and came hither for that Intent, that he might bring them Bound (whom he should find here) unto the Chief Priests? But he, encreasing the more in Strength, confounded the Jews that dwelt at *Damascus*, proving that this is the very Christ.

Here arises another Question, concerning the time of his going again to *Jerusalem*: *Luke* here delivers it, *ver. 22.* as if it were now, at his first Remove from *Damascus*: And the Shyness of the Apostles to him when he came thither, would almost persuade it. For that so remarkable a thing as his Conversion, should not reach the Apostles Ears at *Jerusalem* in three Years time; and much more that he should spend three Years in publick Travelling, in the Labour and Service of Preaching the Gospel, and they, in all that time, never to hear of it, is a thing next to incredible.

But he tells the *Galatians* expressly, that he went not up to *Jerusalem*, till he had been in *Arabia*, and come back to *Damascus* again, *Gal. 1. 17.* This hath turned the Scale, with most of the modern Interpreters; and so into *Arabia* let us follow him.

Arabia was an Heathen Country; But whether there might not be a sprinkling of Jews there (who were scattered into almost all Countries throughout *Greece*, and the Neighbouring Parts of *Asia*) which might draw him into those Parts, is not altogether certain, though very probable. The Lord indeed had said, He should bear his Name among the Gentiles; and he himself told the *Galatians*, that the Gospel of the *Uncircumcision* (that is, the Commission for Preaching the Gospel to the Gentiles) was committed to him, *Gal. 2. 7.* But he told the Contradicting and Blaspheming Jews at *Antioch*, that it was necessary the Word of God should first have been spoken unto them, *Acts 13. 46.* And we may observe, That it was after *Saul* had travelled in *Arabia* and *Damascus*, and was come to *Jerusalem* again, that the Lord said unto him, *Get thee quickly out of Jerusalem: For I will send thee far hence unto the Gentiles*, *Acts 22. 18. 21.* And accordingly, as he told King *Agrippa*, *Acts 26. 20.* he Preached Repentance first to them (the Jews) of *Damascus*, and at *Jerusalem*, and through all *Judea*, and then to the Gentiles.

The Country of *Arabia* was large, divided into three Parts, distinguished by the Names of the *Stony*, the *Desart*, and the *Happy*: So that here might likely be room enough for *Saul* to spend his almost three Years Travel in; but with what Success we have no Account.

2 Cor. 11. 33. But from himself, as well as from *Luke*, we have Account, that when he Returned from *Arabia* to *Damascus*, and Preached the Gospel there again to the Jews, They were so Enraged at him, that they sought his Life. And having made to themselves an Interest in the Governour (who at that time kept the City, with a Garison, for *Aretas* the then King of *Arabia*) they watched the Gates Day and Night, that they might take him, and kill him. But their Lying in wait
being

being known of *Saul*, the Disciples took him by Night, and let him *Acts 9.* down by the Wall in a Basket; and by that means he escaped their Hand.

Thus was he brought in *danger of his Life*, in that very Place, whither he at first came, on purpose to have brought others in *Danger of theirs.*

Upon this Deliverance *Saul* left *Damascus*, and took his Way for *Jerusalem* again. But when he came thither, he met at first with but cold Entertainment. For attempting to joyn himself to the Disciples *Ver. 26.* there, that he might comfort himself with them; they, not believing that he was a Disciple, were all afraid of him.

But *Barnabas* (who, it seems, had better Knowledge of him, and of the manner of his Conversion) was a *Son of Consolation* to him; for he took him, and brought him to the Apostles (which, for ought appears, were only *Peter* and *James*, the rest of them being, probably, at that time abroad, preaching the Gospel;) and he both declared to them how *Saul* (when he went so *fiery-hot* to *Damascus*) had seen the Lord in the Way, and that the Lord had spoken to him, and gave them also an Account, how *boldly* *Saul* had thereupon preached at *Damascus*, in the Name of *Jesus*.

Upon this good Character, and Recommendation, given by so good a Man, *Saul* was Received by the Apostles and Disciples, as a *Friend* and *Brother*; and had kind and free Converse with them, while he tarried at *Jerusalem*.

But that was not long; For as he came thither at this time, *Gal. 1.* chiefly out of a Desire to see *Peter*, and to have some Acquaintance and Conversation with him (whose *fall* Fall, in denying his Master, and *fall* Rising again to the Apostleship, he might in likelyhood, by this time, have had some Intimation of;) so, making it but a kind of *Visit*, he abode not long, but about *Fifteen* Days with him.

Yet in that little time he was *not idle*, but Preached *boldly* in the *Acts 9.* Name of the Lord *Jesus*, and disputed against the *Grecians*, or *29.* *Jews*, who were born and lived in *Greece*, and spake the *Greek* Tongue.

But they, like *weak* Disputants, when they could not make good their Cause by *Force of Arguments*, betook themselves to *Force of Weapons*, and went about to *slay* him: which when the Brethren understood, they contrived a way for his Safety; but did not put it in Execution, until the Lord also appeared for his Deliverance, which was not long first.

For being one Day at Prayer in the Temple, he fell into a Trance, *Acts 22.* and saw the Lord; who said unto him, *Make hast, and get thee quick- 17.* ly out of *Jerusalem*, for they will not receive thy Testimony concerning me.

But *Saul*, apprehending that his so violent Opposition to the Gospel, manifested formerly in that City, might render him the *fitter* Instrument to Preach it successfully now (People being apt to take the more Notice of such *sudden* and *extraordinary* Changes, and

Acts 9. to enquire the Reasons of them) urged, as a Reason for his longer Stay in that Service there, that the People there generally knew that he had *Imprisoned*, and *beaten* in every Synagogue, them that believed on Jesus; and that, when the *Blood* of his Martyr *Stephen* was shed, he also was standing by, and Consenting unto his Death, and shewed it, by keeping the Rayment of them that slew him.

But for all this, the Lord bid *Saul* depart out of *Jerusalem*; letting him know, he would send him a *farther* Journey unto the *Gentiles*.

Gal. 1. Whereupon determining to leave *Jerusalem*, the Brethren brought him down to *Casarea*, and from thence sent him forth to *Tarsus*; *21.* From whence afterwards he went into the Regions of *Syria* and *Cilicia*: but was *unknown* by *Face* unto the Churches of *Judea*, which *Acts 9.* were in *Christ*; only they had heard, that he who *Persecuted* them *30.* in times past, now *Preached* the Faith which once he destroyed; and thereupon they *Glorified* God in him.

As *Saul* had been the *most forward*, and active in carrying on the *Persecution*, begun upon *Stephen*; so the severe Check he met with therein, and his wonderful Conversion thereupon, might probably discourage others from *Rushing on*, in so dangerous an *Undertaking*, and be a means to put a Stop to that violent Storm. For the *Ver. 31.* next Account we have, is, that the Churches had *Rest* throughout all *Judea*, and *Galilee*, and *Samaria*; and were *Edified* (or Built up,) and that, *Walking* in the *Fear* of the Lord, they had the *Comfort* of the Holy Ghost, and were multiplied.

This time of Peace and Calmness gave Opportunity to the Apostles, and others of the Disciples, to travel abroad *more freely* in the Work of the Ministry. And *Peter*, among the rest, passing through all Quarters, came down also to the Saints that dwelt at *Ver. 32.* *Lydda* (a Town or City of *Palestine*,) where he found a certain *33.* Man named *Aeneas*, who being sick of the *Palsy*, had kept his Bed *Eight Years*.

What Discourse had passed between this *Bed-ridden* Man and *Peter*, or whether any or no, the Text is silent: But we read that *Peter* *Ver. 34.* said unto him, *Aeneas, Jesus Christ maketh thee whole: Arise, and make thy Bed*: Not only *Get up* out of thy Bed; but exercise thy *Limbs*, and shew thy *Strength* in making thy Bed.

The Sick Man did accordingly; which had so good an Effect upon his Neighbours, the People of *Lydda* and *Saron*, who well knew *Ver. 35.* how long he had been *Bed-ridden*, and now saw him up, lusty and well, that being Convinced by this Miracle, they generally turned to the Lord.

Though this was a great Miracle, a greater quickly followed it. This was a Restoring a *Sick Man to Health*; That a Restoring a *Dead Woman to Life*: And thus it was.

Ver. 36. There was at *Joppa* a certain Disciple, named (in the *Syriac* Tongue) *Tabitha*; which, by Interpretation, is (in the *Greek* Tongue) called *Dorcas*, and signifies a *Doe*.

A very pious and charitable Woman was this; full of good Works, and Alms-Deeds, which she did: But falling *Sick* about this time, *She*

she died; and when they had washed her Body (according to the *Acts 9.* Custom used in those times by both Jews and Gentiles) they laid her out in an upper Chamber. And the Disciples at Joppa, understanding that Peter was then at Lydda (which was not far from Joppa,) sent two Men to him, to request him to come to them without Delay; probably that they might have the Assistance of his Presence and Counsel, in the ordering of her Funeral; and he might have the Advantage of Preaching the Gospel, among the People at that time.

Peter, accepting the Invitation, arose, and went with the Messengers; and being come to the House, was conducted into the Chamber, where the Corps lay; and where the Widows (who had partaken of the good Works, and Charity of deceased Dorcas) stood by him Weeping, and shewing the Coats and Garments which Dorcas had made for them, while she was living with them. *Ver. 39.*

Peter had another Work to do, than to Preach a Funeral Sermon at that time. Wherefore having put the Company all forth, he kneeled down and Prayed; and then turning himself to the Body, he said, Tabitha, Arise: Whereupon she opened her Eyes, and when she saw Peter, she sat up. He thereupon giving her his Hand, did lift her up, and calling in the Saints (the Disciples) and the Weeping widows, presented her to them alive. *Ver. 40.*

This was a Resurrection-Sermon, instead of a Funeral, and was attended with good Success. For the thing being known throughout all Joppa, many thereupon Believed in the Lord: And this probably opening the Way to a farther Service there, might be the Reason that Peter tarried many Days in Joppa, with one Simon a Tanner: In which time he had more Work cut out for him, and such as he least expected.

There lived at that time in Casarea a certain Man, called Cornelius, a Centurion (or Captain) of the Band, called the Italian Band: A devout Man he was, and one that not only feared God himself, but ordered and governed his Family with so much Care, and good Instruction, that all his Household feared God also. Exemplary he was for his Charity and Devotion; for he gave much Alms to the People, and Prayed to God very frequently. *Acts 10. Ver. 1.*

This Centurion was not a Jew, but a Roman: But living among the Jews, and probably Conversing with them (as far as their Austerity would permit) he might have had Opportunity by Conference, and Reading the Holy Scriptures then extant, at least the Pentateuch (or Five Books of Moses) to have gained so right a Notion of the Deity, as to address his Devotions to the true God, which procured him the more favourable Acceptance with God.

This good Gentile, about the Ninth Hour one Day (which answers Three in the Afternoon with us, and was the Appointed Hour among the Jews, for the Offering of their Evening Sacrifices, and Prayers daily to God) did evidently see in a Vision, an Angel of God coming to him (in the Room where he is supposed to be then devoutly offering up his Prayers to God) and Calling him by his Name, Cornelius, which startled him. *Ver. 3.*

And

Acts 10. And when he, looking on him, though *afraid*, said, *What is it,*
Ver. 4. Lord, that thou requirest of me, (or would'st have with me?) the Angel said unto him, *Thy Prayers, and thine Alms are come up for a Memorial before God.* Wherefore now send Men to *Joppa*, and call for one *Simon*, whose Sirname is *Peter* (he lodgeth with one *Simon* a Tanner, whose House is by the Sea-side,) *he shall tell thee what thou oughtest to do.*

Ver. 7. This said, the Angel *disappeared*: And *Cornelius*, observing the Angel's Counsel, called two of his Household Servants to him, and with them joyning a *devout Soldier*, of those that waited continually on him; when he had declared all these things unto them, and given them Direction what they should do, and say, he sent them away to *Joppa*.

Ver. 9. Mean time, while they were on their Journey, and on the Morrow drew nigh unto the City, *Peter* went up, about the *Sixth Hour*, upon the House (which was flat Roofed) to Pray; choosing that as a Place of most *Privacy*, and out of the Noise and Business of the Family. And when he had ended his Prayer, it being by that time *High-noon*, or rather past, he became very Hungry, and would have Eaten: but there being nothing then *just ready* for him, while they made ready, he fell into a *Trance*.

Ver. 11. In this *Trance* he saw (in a Vision) *Heaven opened*, and a certain *Vessel* descending unto him, as it had been a great *Sheet*, knit at the Four Corners, and let down to the Earth. In this were all manner of *Four-footed Beasts* of the Earth, and *wild Beasts*, and *Creeping Things*, and *Fowls of the Air*. And with these there came a *Voice* to him, *Rise, Peter; Kill, and Eat.*

Ver. 14. This very much *startled Peter*, and made him say, *Not so, Lord, for I have never hitherto eaten any thing that is Common, or Unclean.*

Ver. 15. The *Voice* thereupon, speaking unto him again the second time, said, *What God hath Cleansed, that call not thou Common.*

This was *thrice* repeated, and then was the *Vessel* received up again into Heaven: And thereupon, we may suppose, *Peter* recovered himself out of the *Trance* he had been in; and was doubting and *deliberating* in himself, what this Vision, which he had seen, should mean.

But while his Thoughts were Exercised thereon, the Men that were sent from *Cornelius* to him, having enquired out *Simon's* House, were come; and stood before the Gate, Calling, and Asking, Whether *Simon*, who was Sir-named *Peter*, was lodged there.

Ver. 19. Meanwhile, the *Holy Spirit* said to *Peter*, Behold, Three Men seek thee: *Arise* therefore, and *get thee down to them*, and *go with them*, *doubting nothing*; for I have caused them to be sent to thee.

Then went *Peter* down to the Men, and having told them that he was the Man they Enquired for, asked them what was the Cause wherefore they were come; whereupon they thus delivered their Message.

Ver. 22. *Cornelius* the Centurion (said they) a *just Man*, and one that *feareth God*, and is of good Report among all the Nation of the *Jews*, was warned from God by an holy Angel, to send for thee unto his House, and hear Words from thee,

Peter

Peter then taking them in, took care that they should be furnished *Acts 10.* with Lodging, and other necessary Accomodations for that Night, and next Morning went along with them; certain Brethren (to the Number of Six, *Acts 11. 12.*) accompanying him from *Joppa*.

On the Morrow they entred into *Cæsarea*, where *Cornelius* waited for them; having called together his Kinsmen and near Friends to his House, that they also might partake of the hoped Benefit. And as *Ver 25.* *Peter* was coming in, *Cornelius* meeting him, fell down at his Feet, to have worshipped him: But *Peter*, taking him up, said, stand up; for I my self also am a Man.

Then talking with him, he went in, and found many there, that were come together on that Occasion; unto whom he said, *Ye know that it is* (accounted at least) *an unlawful thing*, for a Man that is a Jew to keep Company with, or come unto one of another Nation: *Ver. 28.* But God hath shewed me, that I should not Call (or account) any Man (though a Gentile) Common, or Unclean: Therefore came I unto you without Gain-saying, as soon as I was sent for. And being now come, I desire you to tell me, *for what Intent* you have sent for me?

Cornelius thereupon, addressing his speech to *Peter*, thus express'd *Ver. 30.* himself: Four Days ago I was Fasting until this Hour (suppose the Sixth, our Twelfth,) and at the Ninth Hour (Three, in the Afternoon) I prayed in my House, and Behold, a Man (in Appearance, an Angel in Reality) stood before me in bright Clothing, and said, *Cornelius, Thy Prayer is heard, and thine Alms are had in Remembrance*, in the Sight of God: Send therefore to *Joppa*, and Call hither *Simon*, whose Surname is *Peter* (he is lodged in the House of one *Simon* a Tanner, by the Sea-side) who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God: This shews, he now looked beyond *Peter*, the Messenger, and had his Eye to God, whose Messenger *Peter* was.

Then *Peter* opening his Mouth (a Phrase not used, but when some *Ver. 34.* weighty Matter is to be brought forth) said, Of a Truth, I perceive that God is no Respector of Persons; But that in every Nation, he that feareth him, and worketh Righteousness (whether he be Jew, or Gentile) is accepted with him: Then going on,

The Word (said he) which God spake unto the Children of *Israel*, preaching Peace by *Jesus Christ*, who is Lord of all; that Word (I say) ye know, which was published throughout all *Judea*, and began at *Galilee*, after the Baptism which *John* Preached; how God anointed *Jesus* of Nazareth with the Holy Spirit, and with Power, who went about doing good, and Healing all that were oppressed of the Devil, for God was with him. And we are Witnesses not only of all things which he did (as well in the City of *Jerusalem*, as out of it, in the Land of *Judea*) before he suffered; but also, that after they had Crucified him, God raised him up again the Third Day, and shewed him openly; not to all the People, but unto Witnesses, chosen before of God, even to us, who did Eat and Drink with him (or in his Presence, that is, Conversed familiarly with him) after he was Risen from the

Acts 10. Dead: And this he commanded us to Preach to the People, and to testify that it is *he* who was *Ordained* of God to be the Judge of Quick and Dead; to whom all the Prophets have born Witness, that *through his Name*, whosoever Believeth in him, *shall receive Remission of Sins*.

Thus far had *Peter* gone, in opening to the Company the *Way* of Life and Salvation. And much farther probably might have gone (for he calls this but the Entrance, or *Beginning* of his Speech, *Acts 11. 15.*) had he not been stop'd by the sudden *Descent* of the Holy Ghost upon the Assembly (without so much as staying for the Ceremony of Laying on the Apostle's Hand; which, being a *Jewish* Rite was not, perhaps, held so needful to be used to these *Gentile* Converts :) For while he yet spake these Words, the Text says, *The Holy Ghost fell on all them that heard the Word.*

Here it may be worth the Noting, that the *Words* which *Peter* spake to the Outward Ear, directed the Minds of the Hearers to the *Inward Word*, Christ in the Heart. *Cornelius* said well, We are all here present *before God*, to hear all things that are *Commanded thee of God*: Which shews they had their Ear to *God*, as well as to *Peter*; and heard not only the *Words* which *Peter* spake, but the *Word* also, Christ himself, who spake in and through *Peter*. Nor doth this Distinction between [*Words*] and [*the Word*], stand barely in *Numbers*, the one Plural, the other Singular; but in the *Nature* of the things treated of: For [*Words*] in the former Part of the Sentence [*while Peter yet spake these Words*], are express'd by *ῥήματα*, which signifies Words compos'd of *Letters*: But [*the Word*] in the latter End of the Sentence [*on all them that heard the Word*], is express'd by *ῥήμα*, a Word most frequently applied to *Christ*.

When they of the *Circumcision*, the believing *Jews*, that came with *Peter*, saw that on the *Gentiles* also was poured out the Gift of the Holy-Ghost (for they heard them *speak with Tongues*, and glorify God, as the *Jewish* Converts had done;) they were astonish'd at it, being a thing so contrary to their Expectation. For as the *Jews* dream'd that *none* should be saved but themselves, so the *Jewish-Christians*, at the first, and for a while, thought none should receive the Gift of the Holy Ghost, but such as should come from *Judaism* to *Christianity*.

Peter therefore, though he had *his own* Understanding opened in this Case, by the late Vision of the Sheet, and the heavenly Voice accompanying it, whereby he was taught that the old *Partition Wall* of Legal and Ceremonial Rites, which had so long kept Jew and *Gentile* asunder, was now, by Christ's Death for *Both*, broken down, and the Way laid open for *Both* to come in, and grow up together into *One Body*, in and through Evangelical Faith and Obedience: Yet had he a narrow Path to walk in, between these *New-converted Gentiles*, and those *Older-Converted Jews*, that came from *Joppa* with him; and need enough he had to tread warily therein, that he might not, on the one hand, disappoint the Expectation of the one; nor, on the other hand, give Offence to the other.

For as it cannot well be thought, that so devout a Man as *Cornelius* (who had lived long amongst the *Jews*, conversed much with them, and

and Conformed himself *so far* to some of their Rites, as his Observing their *Set Hours* of Prayer bespeaks, whereby he had obtained a *good Report* among all the Nation of the *Jews*) could be Ignorant of the Ministration of *John* the Baptist: So it may reasonably be supposed, that both he and his fellow Converts, would be willing to partake of *John's Baptism*, which he could not but know, that both the *Generality of the Jews* at first (to whom it properly appertained) and the *Jewish Converts* to Christianity since, had, in reverence to him, come under.

But how this would go down with the *Joppean Brethren*, who were of the *Circumcision* (which had appropriated all Divine Ministrations to it self) was the Question ; which to know, *Peter* put the Question to them : For to them it may well be supposed, he addressed his Speech, when he said, *Can any Man forbid Water*, that these should not be Baptized, who have received the *Holy Ghost* as well as we? As if he had said, Come, what say ye? Can ye object any thing, why these Men, though *Gentiles*, should not be admitted to *John's Baptism*, as well as we *Jews* have been? seeing they (as ye your selves do now see, and are satisfied) have received the *Holy Ghost*, as well as we. Acts 10.

When therefore *Peter* had put the Question, and they had either in *Words* express'd, or by *Silence* given their Consent ; he commanded that these *Gentile Converts* should be Baptized in the Name of the Lord. Ver. 47.

For this being *not* the Baptism of *Christ*, but of *John*, *Peter* was not under any Obligation, to Administer it unto them himself: Whereas had the Baptism which *Christ* commanded, been *into Water*, and this had been it, there would have been an *indispensible* Necessity upon *Peter*, to have administred it himself: For he could no more have deputed Another to Baptize for him, than to Preach for him ; Preaching and Baptizing being inseparably joyned together, and depending the one upon the other. Go Teach, Baptizing, are the very Terms of the Text, *Matth.* 28. 19. Nor were these (now Baptized) the Words of that Commission, given in *Matth.* 28. viz. In the Name of the Father, and of the Son, and of the Holy Ghost ; but only in the Name of the Lord: In which Form of Words it is very probable *John* himself did Baptize ; and the rather because the End of his Coming, and Baptizing in Water, was (as himself declares) that *Jesus* might be made manifest to *Israel*, *John* 1. 31. Ver. 48.

When these Religious Acts on *Cornelius* and his Friends, were over, they, sensible of the great Benefit they had received by the Apostle's Ministry, and not willing to part with him suddenly, entreated him to tarry certain Days with them ; probably, both that they might express their Gratitude to him, in a free and kind Entertainment of him ; and more especially, that they might Reap yet farther Advantage, by his Grave and Christian Conversation, for their farther Instruction and Confirmation in the Principles of the Christian Faith, Wherein, it seems, he gratified their Desires: For he was afterwards taxed with not only Going in unto

Acts 11. unto them, but with *Eating* also with them, which imports a *Tarrying* with them, and it cost him a *Chiding* afterwards.

For when he came to *Jerusalem* again, the Apostles and Brethren that were in *Judea*, having heard that the *Gentiles* also had received the Word of God; they that were of the *Circumcision* contended with him, saying, Thou went'st in unto Men *Uncircumcized*, and did'st *Eat* with them.

Ver. 3. This both they and he knew was *contrary* to the *Decree* of the *Elders*, and was therefore accounted *unlawful* by the *Jews*, and till now by the Jewish-Christians; and for this they now demanded *Satisfaction* of him,

Which he (not pleading any *Privilege* of a since pretended *Primacy*) applied himself to give them; and that he might the better do it, he rehearsed the Matter from the Beginning, and Expounded it in order to them, thus:

Ver. 5. I was, said he, in the City of *Joppa*, *Praying*, And in a *Trance* I saw a *Vision*, viz. A certain *Vessel* descend, as it had been a great *Sheet* let down from *Heaven* by the Four Corners, and it came even to me: Upon the which, when I had fast'ned mine Eyes, and considered it, I saw in it *Four-footed Beasts* of the Earth, and *Wild Beasts*, and *Creeping Things*, and *Fowls of the Air*: And I heard a *Voice*, saying unto me, *Arise, Peter, slay and Eat*: But I said, *Not so, Lord*; for *nothing Common*, or *Unclean*, hath at any time *Entred into my Mouth*. Whereupon the *Voice* answered me

Ver. 9. again from Heaven, *What God hath Cleansed*, that *Call not thou Common*: This was done *three times*, and then all were drawn up again into Heaven. And behold, immediately there were three Men already come unto the House where I was, sent from *Cesarea* unto me, with whom *the Spirit did bid me Go*, nothing doubting: Whereupon I went, having these Brethren (as Witnesses of what passed) to accompany me. And when we were entred into the Man's House, he told us, that he had seen an *Angel* in his House, who bid him send to *Joppa*, and call for *Simon*, whose Sir-name is *Peter*, who should tell him Words (direct him to the Way of Life in Christ Jesus) *Whereby he and all his Household might be saved*. And as I began to speak (continued he) *the Holy Ghost fell on them*, as on us at the Beginning; which brought to my Remembrance the Word of the Lord, how that he said, *John indeed Baptized with Water, but ye shall be Baptized with the Holy-Ghost*.

Having thus given them the *Account* of *Fact*, he Closes his Defence, with an *Appeal* to themselves, thus:

Ver. 17. For as much then as God gave them the like Gift, as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

That plain Account of the Matter (transacted before so many Brethren, who were of the *Circumcision*, as well as these that contended with Peter about it) gave such *Satisfaction* to them; that having heard this his Defence, they ceased to *Contend* any farther with

with him about it, and Glorifying God, said, *Then hath God also* *Acts 11.*
to the Gentiles granted Repentance unto Life. 18.

A Door being thus opened (by Peter's Vision, and the Conversion of *Cornelius* and his Family thereupon) for carrying the Gospel, the Glad Tidings of Salvation to the *Gentiles*; some of them who having been scattered abroad (upon the Persecution that arose about *Stephen*) had travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the Word to *None* but unto the *Jews only*, now took *Ver. 21.*
 the Liberty to Preach the Lord Jesus to the *Greeks* (who were *Gentiles*) at *Antioch*; And the *Hand* (that is, the *Power*) of the Lord *was with them*, whereby a great Number were brought to the Faith, and turned to the Lord.

Whereupon, when the Tidings thereof came to the Ears of the Church which was in *Jerusalem*, they sent forth *Barnabas*, that he should go as far as *Antioch*, to Assist in that Service, and help to carry on the Work of the Lord, so well begun there.

He, when he was come thither, and had seen how *graciously* the *Ver. 23.*
 Lord had dealt with them there, in Gathering so many of the *Gentiles* to the Faith of Christ, being himself a good Man, and full of the *Holy Ghost*, and of *Faith*, exhorted them *all*, that with full purpose of Heart, they should cleave unto the Lord; and, through the Blessing of God, upon his honest Endeavours, and Christian Labours among them, *much People* was added unto the Lord.

But finding still an open Door, for farther Service there, *Bar-Ver. 25.*
nabas left them for a little time, and went to *Tarsus*, to seek 26.
Saul; whom when he had found he brought with him to *Antioch*, that they might labour there, in the Work of the Gospel together.

And so good Encouragement they met with, that they continued there together a whole Year, Assembling themselves with the Church, and Taught (that is, *Discipled*, or brought over to the Faith) much People: And here it was, in this City *Antioch*, (which, as *Grotius* observes, had been the Seat of that Kingdom which the Prophet *Ezekiel* calls *Magog*, *Ezek. 38. 2. & 39. 6.*) that the Disciples (who before were by their Enemies called *Mazarites* and *Galileans*, but by, and among themselves, *Disciples*, *Believers*, *Saints*, the *Brethren*, and *those of the Church*; (as *Cradock* in his *Apost. Hist. p. 66.* observes) were first called *Christians*.

At this time, while *Barnabas* and *Saul* were at *Antioch*, came *Ver. 27.*
 certain Prophets from *Jerusalem* thither: Of these one, whose Name was *Agabus*, standing up among them. signified by the Spirit, that there should be a great Dearth throughout the World (which Interpreters refer to *Judea* chiefly) which, it seems, came to pass in the Days of *Claudius Cesar*.

This sorrowful News raising Compassion in the Disciples at *Antioch* towards their poor Brethren in *Judea*, they determined every *Ver. 28.*
 Man according to his Ability, to send Relief unto them. Wherefore having brought their Charitable Contributions together, they sent it to the Elders of *Judea*, by the Hands of *Barnabas* and *Saul*. *Ver. 30.*

Acts 12. But this Dearth, or Scarcity of Provisions, though great, was not the *only*, or *greatest* Exercise the Disciples at *Jerusalem* had then to Encounter with.

Ver. 1. For *Luke* informs us, That about that time, *Herod* the King stretched forth his *Hands* (that is, Exerted, or put forth his *Power*) to vex some of the Church.

This *Herod* was *Agrippa*, Grand-son of *Herod*, Sir-named the Great, by his Son *Aristobulus*; whom he, upon an ill-grounded Suspicion, had put to Death.

Four *Herods* are named, and noted in the Holy Scriptures; whereof the *First* is that *Herod* the Great, in whose Time our *Saviour Christ* was born, and by whose Command the *Beth-lehem Infants* were barbarously Murthered.

The *Second* was named *Antipas*, and was the Son of *Herod* the Great: he was but *Tetrarch* of *Galilee*; and he it was that both put *John* the Baptist to Death, and derided *Christ* when *Pilate* sent him to him.

The *Third* was this *Agrippa* (called in History *Agrippa Major*, or the *Elder*) who being in his Youth bred up at *Rome*, under *Tiberius Caesar*, was great with *Caius* (Sir-named from the short *Buskins* he wore, *Caligula*) who succeeded *Tiberius* in the Empire: And out of his Love to *Caius*, this *Agrippa* wished that *Tiberius* might quickly die, that his Friend *Caius* might come the sooner to wear the Imperial Crown: For which Wish of his when *Tiberius* heard of it, he Clap'd him up in Prison and left him there when he died. But when, upon the Death of *Tiberius*, *Caius* came to be Emperor, he not only Released his Friend *Agrippa* from his Imprisonment, which for *his sake* he had sustained; but gave him also the Government of all *Judea*, which before had been divided into four Parts, and therewithal the *Stile*, or Title of *King of Judea*.

The *Fourth* *Herod* was the Son of this *Agrippa*, called by his Father's Name (to whom he succeeded in the Government of that Kingdom) *Agrippa* also; and by Historians, *Minor*, or the *Younger*, before whom *Paul* pleaded his Cause, *Acts 26*.

It was the former of these two *Agrippas* (the *Third* of these *Four Herods*; for in Honour of *Herod* the Great, his Successors, for a while, assumed to themselves the Name of *Herod*; As from *Julius Caesar*, the *Roman* Emperors after him, chose to be called *Casars*) that raised this Storm upon the Church at *Jerusalem*: For being but lately Entred upon his *New* Government, and desirous to Gain the *Jews* to his Interest, observing how mortally they hated the Christians, he, to Gratifie those, fell foul upon these;

And taking Notice, or being informed, that the Apostle *James* was an active, bold, and thundering Preacher (called, by our Lord, a Son of Thunder, *Mark 3. 17.*) he laid hold on him, and without more ado, slew him with the Sword.

Ver. 2. This *James* (for there were Two of that Name in the Catalogue of the Apostles) was the Brother of *John*, and one of the Sons of *Zebedee*, whose Mother for them (as *Matthew* relates, *Matth. 20. 20.*) or They for themselves (as *Mark* has it, *Mark 10. 35.*) made that

that *inconsiderate* Request to Jesus, that they might sit, one on his *Acts 12.* Right Hand, and the other on his Left, in his Kingdom, and were answered by him accordingly. But now this *James* came indeed to drink of that Cup, and was Baptized with that Baptism, which his Master then told them they should Drink of, and be Baptized with, being the First of the Apostles (as Stephen had been the First of the Disciples of Christ) who suffered Death for his Name's sake.

This bloody Act had the Effect, which King Herod expected, and hoped it would have, for it pleased the Jews well; and that pleased him *Ver. 3.* so well, that he proceeded farther, and took Peter also.

And because the Jewish Passover was near at Hand, he did not presently kill Peter (as he had done James,) but intending to bring him forth after the Feast to the People, he put him in the mean time in Prison, under the Guard of Four Quaternions of Souldiers, each Quaternion consisting of Four; and that they might make sure of him now they had him, that he might not escape (as he had once before done, *Acts 5. 19.*) they kept him Bound with two Chains between two Souldiers (one on each side of him) the other Souldiers keeping Watch Day and Night, before the Prison-Doors.

Thus was Peter kept in close and strong Custody, But Prayer (that Prayer which reaches to, and peirces Heaven) was made with- *Ver. 5.* out ceasing by the Church unto God for him.

And so prevalent was that fervent Prayer with God, that though he let Peter lie there till the very Night, before that Day which Herod had pitch'd upon, to have brought him forth to his Execution; yet then did he send his Angel with a Liberator for Peter; And the *Ver. 7.* Angel of the Lord came upon him, and a Light shined in the Prison.

All this while was Peter fast asleep, between the two Souldiers, having his Hands fast bound with Chains to their Hands: So little was his Spirit concerned, or his Mind disturbed, through Fear of what they would, or could do to him; so that the Angel of the Lord was fain to smite (or Touch) him on the side, to wake him: And when he had awak'ned him, and helped him up, his Chains fell off from his Hands. And the Angel then bidding him Gird himself, bind on his Sandals (put on his Shoes) Cast his upper Garments about him, and follow him; he did so, and went out after the Angel, not knowing that all this was a real Action, but thinking he had seen a Vision.

Thus on they went together till they were past the First and Second Ward, and were come to the Iron Gate which lead into the City *Ver. 10.* (for the Prison, it seems, stood not within the City, but in the Suburbs) and that Gate opening to them of its own Accord (that is, without any Human Help) they went in by it; and when they had passed through one Street, the Angel forth-with departed from him.

Peter, thus left alone by himself, and being by this time more fully awakened, said (in himself) Now I know of a Surety, that *Ver. 11.* the Lord hath sent his Angel, and hath delivered me both out of the Hand (or Power) of Herod, and from the Expectation of the People of the Jews; which shews what Hopes the Jews were in, that they should have him delivered to them, for them to Mock and Abuse at their Pleasure, before he was put to Death. When

Acts 12. When therefore *Peter* had well considered the thing, and be-
Ver. 12. thought himself whether to go, he came to the House of *Mary* the
 Mother of *John* (whose Sir name was *Mark*) where many of the
 Disciples were gathered together, *praying* (for his Deliverance,
 no doubt.)

He knocking at the outer Gate, a Damsel, named *Rhoda*, went
Ver. 13. thither to listen: And when she knew *Peter's* Voice (who, probably,
 hearing some-body coming, might bid, Open the Gate,) she, for meer
 Gladness, *opened it not*, but ran in, and told them, that *Peter was at*
the Gate.

This seem'd to them so *strange*, and altogether *incredible*, that they
Ver. 15. told her *she was mad*: But when they could not beat her out of it,
 but that she stood to it, constantly Affirming that it was even so;
 they then (supposing she had heard *Peter's Name only*, not his
 Voice) said, *It is his Angel*, so the Text has it; whence some infer,
 that each particular Person has a particular *Guardian-Angel* attending
 him. But most *Expositors* now understand by *Angel* here, his *Mes-*
senger, or a *Messenger* sent by him from the Prison; the Word *Angel*
 signifying a *Messenger*, as in *Luke* 7. 24. & 27.

Ver. 16. But when, upon *Peter's* continual Knocking, they went and open-
 ed the Door, and saw him there indeed; they were astonished, and
 could not but discover their Joy by their *Voices.*

Ver. 17. But he beck'ning unto them with the Hand, to *hold their Peace*, decla-
 red to them the manner, how the Lord had miraculously brought him
 out of the Prison; and then bidding him go and acquaint *James* (who
 was the Son of *Alpheus*, *Matth.* 10. 3. and was called the Brother of
 our Lord, *Gal.* 1. 19. supposed to be the *Author* of that *General E-*
pistle, which in its Front bears his Name, *James*, 1. 1.) and the *rest*
of the Brethren with it (who probably were then assembled on the
 like Occasion, in some other House, that they might not, by meet-
 ing in too great Numbers, at that time of the Night, and in that
 troublesome Time, be brought under *Suspicion* of some evil Design,)
 he departed, and went into another Place, that he might not *un-*
necessarily Expose himself again to the like Danger, he had now been
 so wonderfully delivered from; and bring them into Trouble also, if
 he should, upon *Searsh* made after him, be found, and taken among
 them.

Ver. 18. Nor was this *Caution* of the Apostle *needless*: For as soon as it was
 Day, there was *no small Stir* among the Souldiers, hunting and seek-
 ing about to know, and find out, if they could, what was become
 of *Peter.*

And indeed, it behoved the *Keepers* to bestir themselves for their
 own Sakes and *Safety*, to get *Peter* into their *Custody* again: For so en-
 raged was *Herod*, when he found himself, by the Apostle's Delive-
 rance, *disappointed* of his Purpose (which was to have *Sacrificed*
Peter to the *Rage* of the *Jews*, thereby to Engage them to himself)
 that when having sought for him, he could not find him, he wreak'd
Ver. 19. his Displeasure upon the poor *Keepers*; whom when he had ex-
 amined, he commanded that they should be *put to Death.*

But

But at this cruel Severity upon the Innocent Keepers, in putting *Acts. 12.* them to Death for that which they neither knew of, nor could possibly have hind'ed, too plainly discovered *Herod's bloody Intention* towards the Apostle himself; so Divine *Vengeance* waited on him for it, and ere long took Occasion to Reward him accordingly.

For going down soon after from *Jerusalem* to *Casarea*, and making his Abode for some time there, he took occasion to fall out with the *Tyrians* and *Sidonians*, with whom he was so highly offended, that he threatned to make War upon them.

But they wisely considering, that their *small* Countrey could not supply them with necessary Provisions for their Subsistence of it self, but that they were fain to have *Dependance* on the King's Countrey (*Galilee* and *Judea*) for Corn, Cattel, Wine and other Necessaries, thought it their wisest way to *submit in time*; and therefore, having first made *Blasus*, the King's Chamberlain, their Friend and Advocate, to get them the *easier Terms*, they sent their *Ambassadors* to King *Herod's* Court, to sue for Peace.

He, an *aspiring* and *haughty* Prince, not a little *Proud* that he had *fright'ned* them into a *Submission*, and resolving to shew them the Greatness of both his Political Power, and Natural *Abilities*, appointed a set Day, for both him to receive *their Supplication*, and them *his Answer*.

And when that Day was come, he being most *gorgeously* arrayed in *Ver. 21.* his *glistering* Royal Robes, and sitting *majestically* upon his Throne, that he might at once display his *Magnificence* and *Eloquence*, he made an *Oration* to them; at which the People giving an *Acclamatory* Shout, most *impiously* said, It is the *Voice of a God*, and not of a Man. *Ver. 22.*

This highly pleased his ambitious Mind, and so *tickled* his *haughty* Humour, that instead of giving the Glory to God, he too *greedily* took it all to *himself*: Whereupon the *Angel* of the Lord immediately smote him with such an *incurable* and *loathsome* Disease, that *Ver. 23.* being eaten up by *Worms*, or *Lice*, he most miserably ended his wretched Life. But after his Death, the Doctrine of the Gospel was more and more spread abroad, and the Numbers of Christian Converts did greatly increase.

When we entred upon the foregoing Story of *Herod's* Cruelty, and suitable End, we left *Barnabas* and *Saul* on their Way, carrying the *Alms* of the Disciples in *Antioch*, to their poor Brethren in *Judea*, for their better Support in the time of the Dearth. *Acts 11. 30.* Which Service, when they had performed, they re- *Ver 25.* turned from *Jerusalem* to *Antioch* again; taking with them that *John*, whose Sir-name was *Mark*, the Son of that *Mary*, whose House the Apostle *Peter* came to, when the *Angel* had delivered him out of Prison, *ver. 12.*

Being come back to *Antioch*, they found in the Church there, certain Prophets and Teachers, as particularly *Simeon*, who was called *Niger*, and *Lucius* of *Cyrene*, and *Manaen*, who had been brought up with *Herod Antipas* the Tetrarch: For the Gospel-Net caught Fishes of *all Sorts and Sizes*; Great sometimes (though not often) as well as *Small*.

Acts 13. Here therefore being at that time a competent Number of Preachers for that Place, *Barnabas* and *Saul* might be the better spared there. And the Lord having Service for them elsewhere, while they were all *Ministring* to the Lord, and *Fasting*; the Holy Ghost said, *Separate me Barnabas and Saul* (that is, set them aside, or apart) *for the Work whereunto I have called them.*

When therefore they had *Fasted* and *Prayed*, and the Rest had laid their *Hands* on them (which was a *Jewish Ceremony*, betokening that they were appointed to a *particular Service*, and that they went thereupon in the *Unity*, and with the *Approbation* of the Brethren) they *sent* them away; that is, (as *Grotius* paraphrases it) wished them good Success in the Service they were going upon.

Ver. 4. They therefore being thus *sent forth by the Holy Ghost*, departed unto *Seleucia* (a Port-Town in *Syria*) and from thence sailed unto *Cyprus*, which was the Countrey where *Barnabas* was born.

Ver. 5. When they were come to *Salamis* (a City seated at the *East End* of that Island,) though their Errand was now chiefly to the *Gentiles*, yet finding some Numbers of *Jews* there, they began with them, and Preached the Word of God in their Synagogues; having *John* surnamed *Mark* to accompany them, and assist them in their Work.

Ver. 6. And when they had finished their Service there, travelling on through the Isle, they came unto *Paphos*, a noted City, situated at the *West-End* of that Island, and dedicated of old to wanton *Venus*.

Here dwelt the *Deputy-Governour* of the Country, a *prudent* Man, whose Name was *Sergius Paulus*: He had with him a certain *Sorcerer*, who was a *Jew* and a *false Prophet*, that had taken upon him the Name of *Bar-Jesus* (that is, a Son of *Jesus*) and pretended to have great both *Skill* and *Power*, to heal Diseases, and to restore Health; but his right Name was *Elymas*.

Ver. 7. This prudent Governour Invited *Barnabas* and *Saul* to come to him, desiring that he might hear from them the Word of God, and accordingly they went: But when they were come, *Elimas*, the Sorcerer (for that is the Signification of his Name) withstood and opposed them, endeavouring to *turn away the Deputy from Receiving the Faith*.

Ver. 9. Which when *Saul* observed, being filled with the Holy Ghost, he fixed his Eyes intently on him, and said, *O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right way of the Lord? Wherefore now behold, The Hand of the Lord is upon thee in Judgment, and thou shalt, for a Season, be so blind, that thou shalt not see the Sun when it Shines.*

Ver. 11. No sooner was this Judgment denounced, but immediately there fell upon this Opposer of the Truth a Mist, and a Darkness so thick, that having no Sight left, he went Copping about, seeking some-body to lead him by the Hand.

Ver. 12. Which when the *Deputy* saw, he Believed, admiring the *Divine Power*, which both attended, and defended, the Doctrine of the Lord.

In

In this Place it was, and at this time, that this great *Apostle* of *Acts* 13. the *Gentiles* lost his old Name, *Saul* (which among other Significations, has that of *Inquietude*, or *Restlessness*) and received a new Name, *Paul* (which, with the *Greeks*, signifies *Quiet*, or *Rest*; with the *Latins*, *Little*, or *Small*,) and by this Name we shall find him henceforth called.

Among the many Suppositions that have been made, for the Reason or Ground of changing his Name, one is, that he received it from the Converted Governour, *Sergius Paulus*, who was the First that we read of, gained by his Ministry from *Gentilism* to *Christianity*, and so might be called the first Fruit as it were, of his Apostleship among the *Gentiles*.

When *Paul* had finished his Service in *Cyprus*, he with his Company, set Sail from *Paphos*, and came to *Perga*, a City in *Pamphilia* (famous in old time, for a Temple there dedicated to *Diana*.) And there *John*, Sir-named *Mark*, took his leave of them, and returned to *Jerusalem*, for what Reason is not express'd; but that his Departure gave Offence to *Paul*, may be gather'd from *Acts* 15. 38.

What Service they had, or Stay they made at *Perga*, the Text is wholly silent: But we read, that when they departed from *Perga*, they came to *Antioch* (not that in *Syria*, from whence they set forth, when they entred upon this Journey; but another City of the same Name, in *Pisidia*, a Province of *Asia* the less,) and finding here a *Synagogue* of the *Jews*, they went into it, on the *Sabbath-Day*, and sat down.

And after the Reading of some Part of the Law, and some Portion out of the Prophets (as the usual manner was, *Acts* 15. 21.) the *Rulers* of the *Synagogue*, observing them to be *Strangers*, very courteously sent this inviting Message to them: Ye Men and Brethren, If ye have any Words of Exhortation to the People, speak it.

Paul thereupon, willingly Embracing so fair an Offer, stood up; and bespeaking their Attention by Beck'ning with his Hand, said, Men of *Israel*, and ye that fear God, give Audience; which they doing, he thus went on.

The God of this People *Israel* chose our Fathers, and exalted the People, when they dwelt as *Strangers* in the Land of *Egypt*, and with an high Arm (a mighty Power) brought he them out of it; and bore with their perverse manners in the Wilderness, for about the Space of *Forty* Years; and when he had destroyed Seven Nations in the Land of *Canaan*, he divided their Land to them by Lot.

After that, he gave unto them *Judges*, for about the Space of Four Hundred and Fifty Years, until *Samuel* the Prophet; in whose time they desiring a *King*, God gave unto them *Saul* the Son of *Cis*, a Man of the Tribe of *Benjamin*, who (including the time of *Samuel's* Government) ruled over them by the Space of *Forty* Years.

And when he had removed him, he raised up unto them *David* to be their King; to whom also he gave Testimony, by saying, I have found *David* the Son of *Jesse*, a Man (in the main) after my own Heart, who (in point of Government) shall fulfil all my Will (that is, shall do whatever I command him, which *Saul* did not, 1 *Sam.* 15.)

Hitherto

Acts 13. Hitherto he entertained them with an *opening Introduction*, to prepare their Minds to receive the *Grand Message* he had to deliver; which thus he briefly gave them.

Ver. 23. Of this Man's (*David's*) *Seed* hath God, according to his Promise, raised unto *Israel* a *Saviour*, even *Jesus*; who appeared at that time, when *John* had just before his Coming, first Preached up the *Baptism of Repentance* to all the People of *Israel*. For as *John* fulfilled his Course (went on in the Performance of his Ministry) he asked the People, whom think ye that I am? Then plainly told them, I am *not he* (to wit, the *Messiah* whom ye look for.) But behold, *There cometh one after me, whose Shoos of his Feet I am not worthy to unloose*; That is he.

Then, that he might bring the Matter nearer home to themselves;
Ver. 26. *Men and Brethren* (said he) *Children of the Stock of Abraham*, and whosoever among you fear God, *To you is the Word* (Message, or Doctrine) of *this Salvation sent*.

For as for *them that dwell at Jerusalem*, and their Rulers (not the Common People only, but the High-Priest and the Sanhedrin) because *they knew him not* (to be the Messiah,) nor yet *understood* the Meaning of the *Prophets* (though their Prophecies were publickly read every *Sabboth-Day*) they have fulfilled the Predictions of the Prophets, in *Condemning him*. And though they found in him *no Cause*, for which he should be put to Death; yet they Petitioned *Pilate* that he should be slain. And when they had fulfilled all that was written of him, they *took him down* from the Tree (or Cross, on which they had hanged him,) and *laid him in a Sepulchre*.

Ver. 30. But God raised him (his Godhead raised his Manhood) from the Dead; and he was seen many Days of them who came up with him from *Galilee* to *Jerusalem*, who are *his Witnesses* thereof unto the People.

Ver. 31. And these Glad Tidings (this Gospel) we declare unto you, How that the Promise, which was made unto the *Fathers*, God hath fulfilled unto us their *Children*, in that he hath raised up *Jesus* again; as it is also written in the Second *Psalms*, (*ver. 7.*) *Thou art my Son; this Day have I begotten thee*.

Ver. 34. And as concerning that he *Raised him up* from the Dead, now *no more to return to Corruption*, he said on this wise; *I will give you the sure Mercies of David* (that is, I will fulfil unto you the merciful Promises, which with the utmost Assurance were made to *David*;) Which Words the Apostle took from the Prophet *Isaiah* (*chap. 55. vers. 3.*) and urged them in Proof of the *Resurrection* of Christ; adding, in Confirmation thereof, those Words of *David*, in *Psalms* 16. 10. *Thou wilt not suffer thine Holy One to see Corruption*: Which Words, he shews, could not be intended, or verified of

Ver. 36. *David himself*, in his own Person; inasmuch as *David*, after he had served his own Generation, by (or according to) the Will of God, *fell asleep*, and was laid unto (buried with, or by) his *Fathers*, and *saw Corruption* (that is, his Body putrified and corrupted, as other Mens Bodies do:) But he, *this Jesus*, whom God raised again, *saw no Corruption*. Nor indeed, had his
 Body

Body been Corruptible, like other Mens, could it probably have *Acts 13.* Corrupted in that short Space of time, wherein it was in the Sepulchre (which was but part of three Days) although it had not been, as it was) Embalmed.

Having thus *Established* the *Doctrine* of the *Resurrection* of *Christ*, *Ver. 38.* and thereby proved that he was the *Messiah*, so long and so earnestly expected by the *Jews*; He shewed them the Benefit, which through him would accrue unto them, and to all Men, if they reject him not.

Be it known therefore (said he) unto you, Men and Brethren, that *through this Man* is Preached unto you the *Remission* of Sins: And by him *All* that believe in him, are justified from *all* things, *Ver. 39.* from which ye could not be justified by the Law of *Moses*.

Then, to warn them that they should not *neglect*, much less *slight* this so high Favour, and thereby lose the Benefit of it, he closes his Discourse with this necessary Caution: *Beware* therefore, lest that come upon you, which is spoken of in (one of) the Prophets. *Be-* *Ver. 40.* *hold ye Despisers, and Wonder, and perish: For I work a Work in your Days, a Work which ye shall in no wise believe, although a Man declare it unto you.*

These Words (taken in *Sense*, though not in *Syllables*, from the Prophet *Habakkuk*, chap. 1. 5.) were a *Denunciation* and *Warning* given by God, through that Prophet of his, to the *Jews*, a little before the *Babylonish* Captivity; when that great Work was then *upon the Wheel*, and near to be brought to pass; namely, the Destruction of the City and Temple, and Captivity of the People, by the *Caldeans*.

Very *aptly* therefore did the Apostle urge this, as a *suitable* and needful Warning to these *Jews*, not to *despise* the Tenders of Divine Grace to them by the Gospel now, lest they also should *Perish* (as their Fore-Fathers had done) in the winding up of that Work which God had now *on the Wheel*; whereby not only the City and the Temple were, in a while after, utterly destroyed, but the whole Body of the *Jews* led into Captivity by the *Romans*.

When *Paul* had ended his Exhortation, and the Congregation was broken up, many of the *Jews* and Religious *Profelytes* followed him and *Barnabas*.

These seem to be such as had received into their Hearts, the good Seed which had now been sown: For the Apostle, with his Companion *Barnabas*, speaking to them, Exhorted them to *continue*, and *stand fast* in the Grace of God, the Faith of *Christ Jesus*, and the *Doctrine* of the Gospel. *Ver. 43.*

But the *Gentiles*, who, it seems, had heard (or heard of) this Sermon, which *Paul* had now Preached to the *Jews*, took the Opportunity, when the *Jews* were *gone out* of the Synagogue, to beseech the Apostle, that this Discourse which he had then made to the *Jews*, might be Preached to *them* the next *Sabbath*. *Ver. 42.*

In Expectation whereof, on the next *Sabbath-Day*, the whole *Ver. 44.* City (almost) came together to hear the Word of God. But *45.* when the *Jews*, who Believed not, saw the Multitudes, they were filled with *Envy*, and spake against those things which were delivered by *Paul*, *Contradicting* and *Blaspheming*.

Acts 13. Upon this *Paul* and *Barnabas* growing more bold, told them,
Ver. 46. It was necessary that the Word of God (the Doctrine of the Gospel) should first have been spoken unto them: But seeing (said he) (*ye put it from you*, and thereby manifest your selves *unworthy of Eternal Life*, lo, *we turn to the Gentiles*: For so hath the Lord commanded us, and so also hath the Lord foretold by his Prophet (*Isaiah* 49. 6.) concerning Christ, whom we Preach; when he said, *I have set thee to be a Light of the Gentiles, that thou shouldst be for Salvation unto the Ends of the Earth.*

Ver. 48. When the *Gentiles* heard this they were glad, and glorified the Lord for this Word: and as many as were desirous of, and prepared for Eternal Life, *Believed*; and the Word of the Lord (the Gospel of Christ Jesus) was published throughout all the Region.

Ver. 50. But the Contradicting and Blaspheming *Jews*, that they might the more covertly, and yet effectually, reek their *Revenge* upon the Apostles, stirred up first the devout and honourable *Women*, and then (probably, by them) the chief *Men* of the City; and having raised *Persecution* against *Paul* and *Barnabas*, Expelled them out of their Coasts.

Ver. 51. Whereupon they Shook off the Dust of their Feet against them (which is the first Instance we have of the Execution of that part of their Master's Direction, *Matth.* 10. 14.) and went up unto *Iconium*, a City of *Licaonia*; and the Disciples were filled with Joy, and with the Holy Ghost.

Acts 14. Being come to *Iconium*, they went, both *Paul* and *Barnabas*,
 1. together into the Synagogue of the *Jews*, and Preached so powerfully and Convincingly, that a great Multitude, both of *Jews* and also of the *Greeks*, believed.

Ver. 2. Whereupon the Unbelieving *Jews* stirring up the *Gentiles*, made their Minds *Evil-affected* towards the Brethren.

Ver. 3. This engaged the Apostles to tarry the longer there, and to Preach the more boldly in the (Power of the) Lord, who gave Testimony unto the Word of his Grace, and granted Signs and Wonders to be done by their Hands.

Ver. 4. But the Multitude of the City being divided, part held with the *Jews*, and part with the Apostles: So that when there was an Assault made, both by the *Gentiles*, and also by the *Jews*, with their *Rulers*, to have used the Apostles *despitefully*, and to have stoned them; they being aware of it, fled unto *Lystra* and *Derbe*, Cities of *Licaonia*, and unto the Region that lieth round about; and there Preached the Gospel.

This shews that they fled not from *Iconium* for fear of Suffering; for then they would not have gone on in the same Work elsewhere, and so near, which was likely to stir up the like Storm every where. But probably, either the Apprehension that they should have been detained by Imprisonment, from going on in the Service they were sent upon, of Preaching the Gospel in other Places and Countries; or the Danger of being thought to be the Occasion of a Seditious Tumult in that City, in case that Part of the People which stood with
 and

and for them, should Rise up in their Defence against the other, *Acts. 14.* gave them Liberty to depart at that time from thence.

Being come to *Lystra*, they found a certain Man there, who was *Ver. 8.* *Impotent* in his Feet, and had never walked, having been a Cripple from his Mother's Womb.

This poor Man, though he could not walk, yet he could hear, and did hear Paul Preach, and that with such Attention, that it drew the Apostle's Eye more intently upon him. Wherefore looking stedfastly on him, and perceiving that he had Strength enough of Faith, to co-operate with the Divine Power towards his Healing, he said unto him, with a loud Voice, *Stand upright on thy Feet*; whereupon he leaped up, and walked.

The Sight of this Miracle so affected those Heathenish People, that lifting up their Voices, they said, in the Speech of *Lycaonia*, *The Ver. 11.* *Gods are come down unto us*, in the Likeness of Men.

And calling *Barnabas* *Jupiter*, and *Paul* (because he was the chief Speaker) *Mercurius*, the Priest of *Jupiter* (whose Image or Statue stood before their City) brought Oxen, dressed up with Garlands, *Ver. 12.* unto the Gates, and would with the People have offered Sacrifice unto them.

Which when the Apostles, *Barnabas* and *Paul* heard of, they rent *Ver. 14.* their Clothes, and running in among the People, cried out to them, saying, *Why, O Men, do ye these things?* For we also are Men of like Passions with you; and we Preach unto you, to the End that *Ver. 15.* ye should turn from these Vanities unto the living God; even unto him that made Heaven and Earth, the Sea, and all things that are therein: Who in times past, suffered all Nations to walk in their own Ways, without any Law or Prophets given or sent to restrain them: Yet nevertheless he left not himself even then without Witness, *Ver. 17.* in that he did good, giving them Rain from Heaven, and fruitful Seasons, whereby he nourished their Bodies with Food, and filled their Hearts with Gladness.

Thus, in an Holy Zeal for God, they laboured to stop those ignorant People from Rushing headlong into Idolatry: And yet, with all they said, could scarce restrain them from doing Sacrifice unto them.

But the Tide soon turned with them. For (O the Inconstancy of Man's Nature!) while these *Lystrians* were in the Height of their Admiration, even to Adoration of the Apostles; some of those Envious Jews who had contradicted and Blasphemed the *Ver. 19.* Doctrine of the Gospel at *Antioch*, *Acts 13. 45.* with those others of *Iconium*, who had raised Persecution against the Apostles there, *chap. 14. 5.* (like the Dog in the Fable, which, lying in the Oxe's Crib, would neither eat the Hay himself, nor suffer the Oxe to eat it) came to *Lystra*, and by their subtil Persuasions wrought so strongly on those fickle-headed People against the Apostles, that they, who but t'other Day would have worshipped them as Gods, now could not forbear throwing Stones at them as Dogs: And their greatest Spite being at *Paul*, they in a Tumultuary manner fell on him with Stones, till they thought they had

Acts 14. had killed him; and then, supposing him to be dead, they drew him out of the City, and there left him.

Ver. 20. But as the Disciples stood round about him (lamenting their Loss, and probably conferring together about his Funeral) he rose up, and came into the City again; but staid no longer there, than 'till the next Day, and then he, with *Barnabas*, departed to *Derbe*.

Being come thither, they Preached the Gospel to that City, *Ver. 21.* and Taught (that is Discipled) many, or made many Disciples; for so the Word *μαθητεύσαντες*, here used, signifies. And among those then Converted by *Paul's* Ministry, a certain Young Man, named *Timothy*, was one; who with his Mother *Eunice*, and his Grand-mother *Lois*, received the Truth in the Love of it. And this Young Man being brought in amongst them (as is generally held) at this time, had the better Opportunity to know, and to take Notice of the *Sufferings* of the Apostles in this Journey; which might make *Paul* remind him of them afterwards (in his Second Epistle to him, *chap. 3. ver. 11.*) as he also recounted to the Church at *Corinth*, that *Stoning* which he underwent at *Lystra*, among the rest of his many and sore Sufferings, *2 Cor. 11. 25.*

And now these Apostles, having fulfilled their Ministry in this Place, and travelled as far as the Holy Spirit, their Guide (who sent them forth on this Journey, *Acts 13. 4.*) did at this time lead them; they returned the same Way by which they came; going back first to *Lystra*, then to *Iconium*, and thence to *Antioch* of *Pisidia*.

This plainly shews, that it was not fear of Suffering, made them slip from *Lystra* to *Derbe*; nor hasten so fast from one Place to another: For if it had, they would not surely have returned so quickly, and so directly, to the same Places again, wherein they had been in so great Danger.

Ver. 22. In all these Places, their Work was now to Confirm the Souls of the Disciples, Exhorting them to continue in the Faith, and preparing them to undergo all Tryals and Sufferings, which the Lord should permit to come upon them; by declaring to them plainly, that it is through much Tribulation, that we must Enter into the Kingdom of God.

Ver. 23. And when they had ordained them Elders in every Church, and had Fasted and Prayed with them; they commended them to the Lord on whom they believed; and so took their Leave of them.

Ver. 24. Passing then from this *Antioch*, they travelled throughout *Pisidia*, and came to *Pamphylia*; and having Preached the Word in *Perga*, they went down into *Attalia*, a Maritime City in that

Ver. 26. Province; and from thence they sailed to *Antioch* in *Syria*: From whence (when they first set forth on this Journey) they had been recommended, by the Church there, to the Grace of God, for the Work which they had now fulfilled.

As soon as they were arrived at this *Antioch*, and had gathered *Acts 14.* the Church together, they related to them all that God had done with them, and by them; and declared how he had opened *Ver. 27.* the Door of Faith unto the Gentiles: And here they abode a good while with the Disciples, but not long without a troublesome Exercise.

For while they were here at *Antioch*, certain Jews (who had *Acts 15.* been of the Sect of the Pharisees, but had received the Christian Faith) came down from *Judea* thither, and took upon them to Teach the Brethren there, that except they were Circumcised after the manner of *Moses*, they could not be saved.

This was a very dangerous Doctrine, tending to subvert the Faith of Christ; and by blending the Law and Gospel together, rend'ed the Dispensation of the Son imperfect, and insufficient to Salvation, without the Addition, and Help of the Dispensation of the Servant: And by this means they troubled the Minds and disquieted the Consciences of their Gentile-Christian Brethren.

To this pernicious Doctrine *Paul* and *Barnabas* stoutly opposed themselves: And after high Dissention, and warm Disputation with them about it, wherein neither Side would yield to the other; It was at length, by Agreement, determined, that *Paul* and *Barnabas*, on the one part, and certain other of them, on the other part, should go up to *Jerusalem*, to the Apostles and Elders, about this Question, and leave the Matter to the Decision of the Church there.

Whereupon *Paul* and *Barnabas* setting forth on their Journey, and being brought on their way by some of the Members of the Church at *Antioch*, took Occasion, as they passed through *Phenice* and *Samaria*, to declare the Conversion of the Gentiles, which caused great Joy unto all the Brethren.

Being come to *Jerusalem*, they were well received by the *Ver. 4.* Church in general, and more particularly by the Apostles and Elders; unto whom they declared the Gracious Dealings of God with them, in Blessing their Labours, and making their Ministry Successful, to the Bringing in the Gentiles to the Obedience of the Faith.

But when they came more directly to open the Case, upon which they had been sent by the Church of *Antioch*, they quickly met with Opposition; for there rose up, even there, some of the Sect of the Pharisees that believed; who yet maintained, that it was needful to Circumcise the Gentile-Converts, and to command *Ver. 5.* them to keep the Law of *Moses*.

This gave Occasion for the Apostles and Elders to come together *Ver. 6.* ther, to consider more closely and deliberately of this Matter. And when there had been much disputing on it, and the Case had been thoroughly Canvassed; *Peter* stood up, and thus delivered his Sense among them.

‘ Men and Brethren, Ye know how that a good while ago, *Ver. 7.*
‘ God made Choice among us, that by my Mouth the Gentiles
H h h ‘ should

Acts 15. ' should hear the Word of the Gospel and Believe. And God
 8, 9, 10, ' who knoweth the Hearts, bare them Witness (that they did
 11. ' believe) giving *them* the Holy Ghost, even as he did unto *us*;
 ' and put *no* Difference between us and them, *purifying their Hearts*
 ' (as he had done ours) by *Faith*. Now therefore, why tempt
 ' ye God, by endeavouring to put a Yoke upon the Neck of the
 ' Disciples; which neither our Fathers, nor we were able to
 ' bear? But we believe, that through the Grace of the Lord Jesus
 ' Christ, we shall be saved, even as they (our Fathers) were.

Ver. 12. When *Peter* had thus express'd himself, all the Multitude
 kept Silence, and gave Audience to *Barnabas* and *Paul*, while
 they gave an Account what *Miracles* and *Wonders* God had
 wrought among the *Gentiles* by them. And after they had held

Ver. 13. their Peace, *James* bespeaking their Attention, said, ' Men and
 ' Brethren, Harken unto me: *Simeon* hath declared, how God
 ' at the first did Visit the *Gentiles*, to take out of them (Mark,
not to take them by the Lump, as he had before taken the
Jews, but to take out of them) ' a People for his Name.
 ' And to this agree the Words of the Prophet, as it is written
 ' (*Amos* 9. 11.) After this I will Return, and will Build a-
 ' gain the Tabernacle of *David*, which is fallen down; and I
 ' will Build again the Ruins thereof, and I will set it up, that
 ' the *Residue* of Men might seek after the Lord, and *all the*
 ' *Gentiles*, upon whom my Name is called, faith the Lord, who
 ' doth all these things.

When *James* had thus far recited the *Sense*, rather than the *Words*
 of the Prophet, he thus went on.

Ver. 18. ' Known unto God are all his Works, from the Beginning of
 ' the World. Wherefore my Sentence is, That we trouble not
 ' them, who, from among the *Gentiles*, are turned to God; but
 ' that we write unto them, that they abstain from *Pollutions* of
 ' *Idols*, and from *Fornication*, and from things *strangled*, and
 ' from *Blood*. For *Moses*, of Old time, hath in every City them
 ' that Preach him (that is, the Law given from God by him) it
 ' being read in the Synagogues every *Sabbath*-Day.

Ver. 22. To this Sentence of *James*, the *Assembly* (which consisted of
 the *Apostles*, and *Elders*, with the *whole Church* at *Jerusalem*) a-
 greed; and concluding to send *chosen* Men of their own Compa-
 ny to *Antioch*, with *Paul* and *Barnabas*; namely *Judas*, Sir-named
Barsabas, and *Silas*, chief Men among the Brethren: they wrote
 Letters by them, after this manner.

The

Acts 15.

The *Apostles*, and *Elders*, and *Brethren*, send Greet-
ing unto the *Brethren* who are of the *Gentiles* in
Antioch, and *Syria*, and *Cilicia*.

Ver. 23.

‘ **F**ORasmuch as we have heard, that certain, who went out
‘ from us, have troubled you with *Words*, tending to the
‘ *Subversion* of your Souls, by telling you, That ye must be *Circum-*
‘ *cised* and keep the *Law* (and have made you believe as if we had
‘ sent them to you, to Preach that Doctrine among you, whereas)
‘ we gave them no such Commandment : It seemed good unto us,
‘ being Assembled with one Accord, to send *chosen* Men unto you,
‘ with our beloved *Barnabas* and *Paul* ; Men that have hazarded
‘ their Lives for the Name of our Lord Jesus Christ. We have
‘ therefore sent *Judas* and *Silas*, who shall also tell you more at large
‘ by Word of Mouth, the same things, which in this Epistle we
‘ do but briefly touch upon.
‘ For it seemed good to the *Holy Ghost* (who Presides among us)
‘ and *us* (who are herein directed, and guided by him, to Ease
‘ you of that unreasonable Yoke which those troublesome Men would
‘ have imposed upon you, of being *Circumcised*, and keeping the Mo-
‘ saick *Law*, and) ‘ to lay upon you no greater Burden, than these neces-
‘ sary things, viz. That ye abstain from *Meats* offered to *Idols*, and
‘ from *Blood*, and from things strangled, and from *Fornication* : From
‘ which if ye keep your selves, ye shall do well. Fare ye well.

Ver. 28.

These Four things are said to be necessary, and so indeed they were but in different Respects. Some, with respect to the Nature of the thing it self, as that of *Fornication* (in too common Use among the *Gentiles*, and by them scarce reputed an Evil.) Others, with respect to the then present time, and Circumstances of things; that when *Jews* and *Gentiles*, receiving the Faith of Christ Jesus, were to grow up together into one Religious Body, and be united, and bound up together in one and the same Christian Society; the lawful Liberty of the One might not give Offence to the tenacious Scrupulosity of the Other.

The *Jewish* Converts, having before been Nurtured under the Pedagogy of *Moses*, were stiff in the Observation of some parts of the Ceremonial Law; which being appropriated to them only, who were under that Dispensation, did not affect the *Gentiles*, nor the Converts from Gentilism. Yet necessary it was that these should, for a while, and in some Cases, for Peace and Union sake, comply, by a sort of Friendly Condescension; with those; until such time as they also could see, and rightly understand the true Liberty, which our Blessed Lord had, by his Death and Resurrection, purchased for all those that should faithfully follow him, from the Bondage of that Law.

Necessary therefore it was, that they should Abstain from *Meats* offered to *Idols*; more especially, from Eating of them in the *Idol's* Temples, where they were offered, or in the common Feasts of the
Hea

Acts 15. Heathen-Gentiles; and that, not only to avoid the Danger of their being *drawn back* to Idolatry, but also to shun the *Scandal* of being Partakers with those Idolaters, in those their Idolatrous Feasts, which must needs have administered Occasion of *great Offence* unto their Jewish-Christian Brethren; of which the Apostle treateth largely, in *1 Cor. 8.*

But in *1 Cor. 10.* treating again on the same Subject, he says, *ver. 25. Whatsoever is sold in the Shambles, that Eat, asking no Question for Conscience sake:* Though it was then *Customary* with the Priests (when they had more Plenty of Flesh, from the Sacrifices, than they could well spend in their Families) to imploy some to sell it for them in the Shambles.

Nay, if they were Invited to Eat at an Unbeliever's Table (and were disposed so to do) they were advised by the Apostles to Eat *without Scruple* what was set before them; provided they were not *then told*, that This or That had been Offered to Idols, for then they were to *forbear* Eating of it; yet not for the Sake of *their own* Conscience, but of *his* that told them so; that they might not, by then Eating it, lay a *Stumbling-Block* before that other; or give Occasion by their *Liberty*, that the *Truth* they Professed, should be *evil spoken of*.

Necessary also it was, that they should *Abstain* from Eating Blood (and for the same Reason partly, from Eating things *Strangled*, as having the Blood in them,) that they might not, by Eating it, give *Offence* to their Jewish Brethren, or to the Jewish Nation, to whom the Eating of Blood had been forbidden by the Law; but (which is worth observing) not by the *Decalogue*, or Ten Commandments (which contain the *Moral Law*), but by the *Ceremonial Law*, *Levit. 3. 17. & ch. 17. 11.* In both which Places, the Reason of the *Prohibition* is given.

In the former, where the *Fat* is joined with the *Blood*, and alike forbidden to be Eaten; the Reason given is, Because they were *appropriated* to *Divine Uses*, in the prescribed *Sacrifices* to God; the *Blood* to be *sprinkled*; and the *Fat* to be *Burn'd* upon the *Altar* of the Lord; *Levit. 3. 13. 17.*

In the latter Text, the Reason given of the *Prohibition*, is, because the *Blood* was *Typically* an *Atonement* for their Souls (as the *Blood* of the *Messiah*, of which it was a Type, was, and is, *substantially* an *Atonement* for the Souls of Men,) which set it *above common Use*, while that *Legal Dispensation* lasted; under which it had a *Religious* (though but *Figurative*) Use and Service: But of this enough. Return we now to the Council at Jerusalem.

The Assembly there at this time, and on this Occasion holden, is called The *First Christian Council*: And the Constitution of it, (taking in all, Apostles, Elders and Brethren, or the whole Church) shews the true Nature of a Council rightly gathered, whether *General*, or *Provincial*; which excludes no true Member of the Church from being present, either in *Person*, or by *Proxy*.

Ver. 30. When they had finished their *Decretal Epistle* (so I call it, because it is called the *Decrees* of the Apostles and Elders, *Acts 16. 4.*) they committed it to their chosen Agents, or Messengers, and dismissed them. And they departing to *Antioch* with it, in Company of

of *Paul* and *Barnabas*; when they were come thither, gathered the *Acts 15.* Multitude (of the Disciples) together, and delivered the Epistle to them; who, when they had read it, rejoiced for the *Consolation* they received from it; finding themselves thereby freed from the *Yoke of Circumcision*, and *Ritual Observances*, which their *Judaizing Teachers* would have Imposed upon them. Which, when *Judas* and *Silas*, who brought them the Epistle, had observed, they being themselves also *Prophets* (or *Preachers*) fell in with them, and ex-*Ver. 32.*horting them with many Words, confirmed them in the Faith of the Gospel, and in their Christian *Liberty* therein.

Then, after they had tarried there a Space, having perform'd the *Ver. 33.* Service they came thither upon, they were kindly dismisted by the Brethren there, to Return (if they pleas'd) to the Apostles at *Jerusalem*, which *Judas* is supposed to have done.

But *Silas*, not willing to go back as yet, chose to abide there still, *Ver. 34.* with *Paul* and *Barnabas*; who, with many others continued in *Antioch*, Teaching and Preaching the Word of God, that is, Publishing the Gospel, or Glad Tidings of Salvation by Christ.

It is generally held, that *this* Journey which *Paul* and *Barnabas* took, on this Occasion, to *Jerusalem*, was the same he afterwards mentioned, in his Epistle to the *Galatians*, ch. 2. ver. 1. Only two or three things may make it *doubtful*, whether it was the same, or no. One, that That Journey mentioned, *Gal. 2.* is there said to be *Fourteen Years* after; which (whether it be referred to his former Going thither, *three Years* after his Conversion, *Gal. 1. 18.* or to the Time of his Conversion it self) is thought by some to be *too late* to be the same with his Going to the Council, *Acts 15.* And therefore *Grotius* (who would have it to be the same) suspects an *Error* in the Account of Time; and that *Fourteen*, in *Gal. 2.* is, by Mistake of the *Greek Numeral* put for *Four*: But that, perhaps, would be as much *too early*.

Another is, That he tells the *Galatians*, He took *Titus* with him, *Gal. 2. 1.* But in this Journey from *Antioch*, *Acts 15.* there is no mention of *Titus*, first or last.

A *Third* is, That in that Journey which he mentions to the *Galatians*, he says he went up by *Revelation*, *Gal. 2. 2.* whereas in this other, *Acts 15.* he went up by *Deputation*, as sent by the Church at *Antioch*.

And *Lastly*, At that time, when he went up by *Revelation*, it was to *Communicate* to the Church at *Jerusalem*, the *Doctrine* which he Preached among the *Gentiles*, *Gal. 2. 2.* But when he went up to the Council, *Acts 15.* it was upon a sort of *Appeal*, for the Ending of a *Difference*, then newly risen in the Church at *Antioch*; and the Matter was opened, debated, and concluded publicly in the Council.

But whether these were *two* distinct Journeys, or but *one* and the same: Probable it is, that what *Paul* mentions of his Reproving *Peter*, happened about this time; while *Paul* and *Barnabas*, after their Return from *Jerusalem*, continued at *Antioch*.

For *Peter* Coming thither, did for a while use his *Christian Liber-* *Ver. 11.*
ty, in Eating and Conversing freely, and familiarly with the *Gentile-Believers* there; which he, of all Men, might best do, having been

Acts 15. divinely taught, by the *Heavenly Vision*, *Acts 10.* That the *Partition Wall* between *Jew* and *Gentile* was now *broken down*, and taken away, and himself made the *first Publisher* thereof to others.

Ver. 12. But when some of the *Jewish Brethren* came thither on some Occasion, from the Apostle *James*; *Peter* (fearing to displease them who were of the Circumcision) withdrew, and separating himself from the *Gentile Brethren*, forbore to *Converse*, or *Eat* with them as before.

This would almost make one think, that the *Rencontre* which hereupon happened between those two Apostles, *Peter* and *Paul*, was, before the Council was holden at *Jerusalem*; for there *James* was the Man that turned the Scale, and fix'd the *Judgment* in Favour of the Believing *Gentiles*. So that had this fallen after that, *Peter* needed not have changed his Course, for Fear of offending *James* in *Eating* with the *Gentiles*.

But whenever it was, plain it is, that *Peter's* Example drew the other *Jewish Converts* also to *dissemble* likewise with him, insomuch that *Barnabas* was carried away with their *Dissimulation*: Which when *Paul* saw, and took Notice that they walked not uprightly, according to the Truth of the Gospel, he (the Younger in Nature, as well as in Grace; the Younger Man, the Younger Christian, the Younger Apostle) withstood *Peter* (no good Sign of *Peter's* Primacy!) to the Face (or openly) because he was to be blamed. And He said unto *Peter* before them all, *If thou*, being a Jew, *livest after the manner of the Gentiles*, and not as do the *Jews*; Why would'st thou *Compel the Gentiles to live as the Jews do*?

Of this difference, *Luke*, in his History of the Apostles *Acts* gives no Account: Nor have we any other mention of it, but in this short Hint, which *Paul* himself occasionally gave to the Church at *Galatia*: So that what the Issue or Event of it was, is uncertain. But however it ended between the Apostles themselves, certain it is, that it hath occasioned no small Bickerings between Commentators since upon it. But none have managed the Contest with more Warmth than two of those, who are by some called the *antient Fathers*, *Hierom* and *Augustine*, in their Epistles one to the other about it: *Hierom* standing up for *Peter*, and *Augustine* for *Paul*; of which *Erasmus* hath given a large Touch, in his Commentary on *Gal. 2*.

When that little *Brush* between *Paul* and *Peter* was over, *Paul* (who well understood how needful it was to *water*, as well as to *Plant*) gave a friendly Invitation to his old Companion *Barnabas*, to take another Journey with him, and go visit their Brethren again, in every City where they had preached the Gospel; and see how it fared with them.

Barnabas readily consented to the Journey, but they could not so well hit it in the Choice of a Third Person, to travel with them: For *Barnabas* pitch'd upon *John*, whose Sir-name was *Mark*, but that did not please *Paul*; who, remembering how he forsook both the Service and them, when they had him with them before, and went not with them to the *Planting part*, *Acts 13. 13.* did not think fit to take him with them now, to the *Watering-work*.

In the debating of this Matter, the Contention grew so sharp *Acts 15.* between them, that seeing they could not agree about their *Ver. 39.* Company, they agreed to break Company, and parting asunder one from the other, to go in two Companies. And so Barnabas took his Nephew Mark (for so he was, *Gol. 4. 10.*) and sailed unto Cyprus (his own Country, *Acts 4. 36.*) and so we hear no more of him. But Paul chose Silas (instead of Mark) and taking also Titus with him (as may be gathered from some Passages in his Second Epistle to the Corinthians, as in chap. 8. 6. & 12. 18. & from Titus 1. 5.) set forward through Syria, being recommended by the Brethren unto the Grace (the Favour and Protection) of God.

As they went through the Cities (in Syria and Cilicia) confirming the Churches, they delivered them the Decrees to keep *Acts 16.* and observe, which were ordained of the Apostles and Elders at Jerusalem; and so were the Churches established in the Faith, and increased in Number daily.

Being at Tarsus, an Haven in Cilicia, it is supposed Paul sailed at this time to Crete, an Island near the Mouth of the Aegean Sea, and now called Candia; where having spent some time in Preaching the Gospel, and gathered a People to the Christian Faith: but not having time to stay long enough with them, to settle them in a due Order, he left Titus among them to do that, as he intimates in his Epistle to him, *Tit. 1. 5.*

Sailing back then to Cilicia, he went to Derbe and Lystra; where, among other Disciples, he found his Son Timothy (so he afterwards called him, *1 Tim. 1. 2. & 2 Tim. 1. 2.* as having been converted to the Faith by his Ministry, when he was at Derbe the time before, and Barnabas was his Companion.)

This Timothy was the Son of a believing Jewess, whose Name was *Ver. 1.* Eunice, but his Father was a Gentile-Greek; and both his Mother, and his Grandmother Lois, had taken great Care of his Education, to instruct him well in his Childhood, and to bring him up in the Fear of God, and in the Knowledge of the Holy Scriptures, *2 Tim. 3. 14, 15.* And he being now (more-especially since he had received the Christian Faith) well reported of by the Brethren at Lystra and Iconium, the Apostle was desirous to have him go forth with in the Ministry.

But that he might not lay a Stumbling-Block before the Jews in *Ver. 3.* those Parts (who generally knew, that though Timothy's Mother was a Jewess, yet his Father being a Greek, he had not been Circumcised, and that would make them shy of him, and not admit him to speak in their Synagogue,) he took him and Circumcised him, and then took him along with him in his Travels.

Now when they had gone through Phrygia, and the Region of *Ver. 6.* Galatia (where Paul was received by the Churches of Christ, with the utmost Demonstration of affectionate Kindness and Regard, *Gal. 4. 14, 15.*) they were forbidden by the Holy Ghost, to Preach the Word, at that time, in (that Part of) Asia.

Where

Acts 16. Wherefore after they were come to *Myfia*, they assayed to go into *Bithynia*; but the Spirit, which they had received from God, to be their Guid, Director and Leader, would not let them. Whereupon, passing by *Myfia*, they came down to *Troas*.

Ver. 9. Here, in the Night, a *Vision* appeared to *Paul* in this Manner: There stood before him (as it seemed) a Man of *Macedonia*, who, requesting him, said, Come over into *Macedonia*, and help us.

From this *Vision* the Apostle assuredly gathering, that the Lord had called him to Preach the Gospel in *Macedonia*; he, with his Companions, immediately endeavoured to go thither.

And here, at *Troas*, it may very well be supposed, that *Luke* the Evangelist, who wrote this Book of the *Acts* of the Apostles, fell in with *Paul*, and accompanied him in this, and most of his future Travels. For here he Changes his *Style* from the *Third*, which he had used before, to the *First Person Plural* [*We*] saying, Immediately *W E* endeavoured, &c. — Assuredly gathering that the Lord had called *U S*.

Ver. 11. *Paul* therefore and *Silas*, with *Luke* and *Timothy*, looking now from *Troas*, came with a strait Course to *Samo-thracia* (an Island in the *Egean* Sea, not far from *Thracia*) and thence to *Neapolis* (a City on the Borders of *Thracia* and *Macedonia*) from whence they passed to *Philippi*, the chief City of that Part of *Macedonia*, and a Roman Colony, where they abode some considerable time.

Ver. 13. And when the Sabbath-Day was come, they went to a Place out of the City by a River's-Side, where Prayers were wont to be made; and sitting down there, spake to the Women that resorted thither; who, it seems, had more Zeal and Devotion than the Men.

Ver. 14. Among those well-disposed Women, there was one whose Name was *Lydia*, and whose Trade or Employment was to sell Purple.

This Woman was originally of *Thyatira*, but being a *Proselyte* to the Jewish Religion, she resorted to this Place for the Worship of God, and there heard *Paul* Preach: And the Lord, who saw her Sincerity, was graciously pleased to open her Heart; so that hearkening attentively to the things which were delivered by *Paul*, she was both Convinced of, and Converted to the Christian Religion, and was Baptized with her Household.

After which, in a grateful Sense of the Benefit she had received by Ministry of the Apostle and his Fellow-Labourers, she invited them to go home with her, beseeching them, that if (or in as much as) they had judged her to be faithful to the Lord, they would come into her House, and take that for their Lodging: And with such kind Importunity, and importunate Kindness, she laid a sort of Constraint upon them.

Ver. 16. While they abode in this City, it came to pass, that as they went to the Place of Prayer, a certain *Damuel*, possessed with a Spirit of Deviation, who brought much Gain to her Masters, by *Sooth-saying*, met them on the Way; and following after them, cried out, These are the Servants of the most high God, who have set us the Way of Salvation. Unto us, said the Devil in the *Damuel*, putting himself in among the rest, as if they had been sent to shew the Way of Salvation to him, as well as to the People: And this she did for many Days; so that they seemed to be Haunted by this Evil Spirit.

This was an *uneasy Exercise*, no doubt, to them, and more especially to *Paul*; who was troubled that a Testimony should be given ^{Acts 16.} by an *Evil Spirit*, to them, and that *good Work*, which they were Engaged in: as being sensible that the *Design* of the *Devil* therein, was to bring them, and the Gospel they preached, into *Disgrace* and *Obloquy* with the undiscerning People; who would be but too apt to conclude, that That could not be *good*, which was Cried up, and commended by a Spirit, which they all knew to be *bad*.

Wherefore, when he had born this *heavy Burthen*, as long as well he could, he at length one Day, being sorely grieved at it, turned back upon the possessed Damsel, as she followed him with her usual *Acclamation*, and in the Power and Authority of the *Holy Spirit* in him, said unto the *Unholy Spirit* in her, I command thee, in the ^{Ver. 18.} Name of the Lord Jesus Christ, to come out of her. And so irresistibly *Powerful* was that Name, that immediately the Evil Spirit came out of her; and left her.

But when she returned to her Masters, *dispossess'd* of her *Divining Spirit* they finding themselves, by that means, deprived of all farther Hopes of *future Gain* in that way by her; and understanding, from her, by what means this had befallen her, *fell foul* upon *Paul* and *Silas* (whom, it seems, they took to be the most *Eminent* and *Active* Men of the Company) and laying hold on them, drew them into the Market-Place, unto the Rulers of the City, and the Chief Commanders of the Colony. Before whom they Accused them (not of ^{Ver. 19.} having dispossessed their Servant of her *Divining Spirit*, and thereby disappointed them of their *unjust Gain*, which, though it was the *only* Ground of their Offence, they *cunningly* concealed, and instead thereof Charged them) that *they*, being Jews, *did exceedingly trouble their City*, and *did teach Customs*, which were *not lawful* for them, being Romans, *to receive*, or observe.

Having by this Means stirred up the Multitude, they rose together against them, and prevailed so far with the Magistrates, that to *pacify the People*, they gave Command, that *Paul* and *Silas* should have their *Clothes rent off*, and be *beaten with Rods*. ^{Ver. 22.}

Accordingly they laid *many Stripes* on them, and then Cast them ^{Ver. 23.} into Prison; charging the Goaler to keep them *safely*. And he having received so strict a Charge, not only thrust them into the *inner Prison* (or Dungeon) but put them into the *Stocks* too there.

Here now lay good *Paul* and *Silas*, fast shut up in a *close Prison*, their *Bodies* torn and mangled with *Rods*, without any human Care, or Regard had of their Condition.

But what was wanting of Compassion from *Men*, was abundantly made up to them by their *Heavenly Father*, who filled their Hearts with Gladness: so that at *Midnight*, when their cruel *Jaylor* was *fast asleep* in his *warm Bed*, and all was still and quiet, they (instead of *Complaining*, or *Bemoaning* themselves) *Prayed* and Sang *Praises* to God, for Joy, that they were counted worthy to suffer for the Name of Christ; and so *high* they strained their chearful Notes, that the other Prisoners also heard them. ^{Ver. 25.}

Acts 16. Upon this an *Earthquake* suddenly followed, and that so great, that the *Foundations* of the *Prison* were shaken: and all the *Doors* were immediately opened, and every one's *Bonds* loosed.

Ver. 27. This *Rouzed* (as well it might) the *Keeper* of the *Prison*, who awaking suddenly out of his *Sleep*, and seeing the *Prison-Doors* open, drew out his *Sword*: and, supposing the *Prisoners* had made their *Escape*, would have killed himself, that he might not be killed by the *Magistrates*.

Ver. 28. But *Paul* observing the *Fright* and *Danger* he was in, Cried out with a loud *Voice*, and said unto him, *Do thy self no harm; for we are all here.*

Ver. 30. That word, striking his *Ear*, stopt his *Hand*. Wherefore calling presently for a *Light*, he sprang in among them, and *Trembling* came, and fell down before *Paul* and *Silas*. And forthwith bringing them out, he said, *Sirs, What must I do to be saved?* They answered, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thine House, or Family (if they also Believe.)*

Then spake they unto him, and to all that were in his *House*, the *Word* of the *Lord*, opening more particularly the *Fundamental Doctrine* of the *Gospel* to them. And he, being now from a rugged *hard-hearted* *Jayler*, become a *tender-hearted* *Christian* and *Brother*, bethought himself quickly of the *fore Condition* they were in, and forthwith took them, and washed their *Stripes*: after which, he was washed also, being *Baptized*, and all His *straitway*. And when he had brought them into his *House*, he set *Meat* before them, that they might refresh themselves: and he, for this unlook'd-for *Blessing* rejoiced, *Believing* in *God*, with all his *Houhold*.

Ver. 35. Next Morning the *Magistrates* sent their *Sergeants* to him, to bid him let them go. Of which the *Jayler* being glad, came joyfully to *Paul*, with the good *News* (as he thought) telling him, The *Magistrates* have sent to bid me let you go: Now therefore depart, and Go in *Peace*.

But *Paul*, consulting more the *Honour* of *God*, and *Reputation* of his *Christian Profession*, than his own *Ease*, or *Liberty*, said unto them (the *Sergeants*, who brought the *Message* for their *Release*) *Ver. 37.* They (the *Magistrates*) have beaten us openly uncondemned (without any legal *Tryal*, or *Proof* of *Evil* done by us) and have also cast us, who are *Romans*, into *Prison*; and do they think now to Thrust us out privily? Nay, verily, but let them come themselves, and fetch us out. (Left when we be gone, we be slanderously Reported to have broken *Prison*, and run away.)

Ver. 38. Away went the *Sergeants*, and told these Words of *Paul* to the *Magistrates*; who when they understood that the Men they had thus rudely, and cruelly as well as unjustly, treated, were *Romans* (that is, *Enfranchised*, or made free of the *City* of *Rome*, and the *Privileges* thereof; which *Paul*, at least, was, whatever *Silas* was) they were sadly *Frighted*, as well they might: for by the *Roman Laws* (as well the *Porcian*, as the *Sempronian*) it was forbidden, under the *Severest Penalties*, for any *Magistrate* to Beat with *Rods* a *Roman Citizen*. And an *Injury* done to any *Citizen* of *Rome*, was in *Construction* of *Law*, taken as done to the whole *People* of *Rome*, and Punished accordingly. The

The Magistrates therefore, by this time sensible of the Danger *Acts 16.* they had *too unwisely* run themselves into, came themselves to 39. the Prison, and having besought the Apostles (to Pass by, and Pardon the Injury done unto them) brought them fairly out of the Prison, and then desired them to depart out of the City.

To the First, the Apostles were easily persuaded to yield, (as knowing, that *Forgiveness of Injuries* was more agreeable to the Doctrine of their Master, and to their Christian Profession, than *Revenge.*) But to the Latter (of *Going* presently out of the City) they, mindful of their *Christian Liberty*, would not consent.

Wherefore when they were come out of the Prison, as *Freemen*, they went not directly out of Town, but to *Lydia's House*, their old Lodging, where they spent some time in *visiting* the Brethren (or rather, being *visited* by them) and when they had *Comforted* them (who no doubt were in *Sorrow* for the Evil Usage the Apostles had met with among them) they took leave both of them, and of the Place, and went on their Journey towards *Theffalonica* (the chief City of *Macedonia*) passing thorough, in their Way, *Amphipolis* and *Apollonia*.

Here (in *Theffalonica*) was a *Synagogue* of the *Jews* (which, it is *Acts 17.* supposed, there was not at *Philippi*;) And *Paul*, as his Manner 1. was, went in unto them, and three Sabbath-days one after another, reasoned with them; Opening and alledging, out of the Scriptures, That *Christ must needs have suffered, and Risen again* from the Dead; and that *this* *Jesus*, whom he Preached unto them, *is Christ*.

Hereupon some of them (the *Jews*) believed, and Comforted with *Ver. 4.* *Paul* and *Silas*, as did also a great *Multitude* of the devout *Greeks*; and of the chief *Women*, not a Few.

But the *Jews* which Believed not, moved with *Envy*, taking unto *Ver. 5.* them certain *lewd* Fellows, of the *baser* sort, gathered a Company, and set all the City on an *Uproar*. And Assaulting the House of *Jason* (where the Apostles lodged) they designed to bring them out, and *expose* them to the *Rage*, and *Violence* of the rude and un-governed People.

And when they did not find them there, they laid hold on *Jason* himself, and drew him, and certain other Brethren, to the *Rulers* of the City; and with a great *Out-cry* against them, Complained *Ver. 6.* to the *Rulers*, that those Men (*Paul* and his Companions) who had *Turned the World upside down*, were come thither also, and that *Jason* had received them; for which Reason they had brought him before them.

This was the *Common Cry*: But when they came to make out their Charge against them, they alledged, First, *more generally,* That all these *Act* contrary to the *Decrees* of *Cesar*: Then *more parti-* *Ver. 7.* *cularly,* That they go about to Proclaim another King, one *Jesus*. Which was contrary to the *Decrees* of both the *Emperors*, and *Senate* also of *Rome*: who would by no means allow, that in any of their Conquered Countries or Provinces, the Title of *King* should be given to, or used by any, without their especial Licence.

This

Acts 17. 8. This so high and dangerous Charge troubled not the People only, but the Rulers also of the City, when they heard it : And because they thought they could not do less for their *own safety*, they took *Ver. 9.* security of Jason, and of the other Brethren that were brought before them (to Appear again, to Answer this Charge, when they should be sent for) and so for the present dismissed them.

Ver. 10. But the Brethren, not willing to hazard Paul and Silas to so rough a Storm, as this seem'd like to prove, sent them immediately away by Night unto Beraa (another City of Macedonia, not far from Pella;) and they no sooner got thither, but into the Synagogue of the Jews they went, and preached the Word of Life unto them.

Ver. 11. These Beraan-Jews are said to be more Noble (that is, more Ingenious and nobly-minded) than those in Thessalonica; in that they not only Received the Word with all readiness of Mind, but searched the Scriptures daily, to see whether those things which were preached unto them, were so or no. And having received Satisfaction therein, many of them believed: and of the Greeks also, both honourable Women, and Men, not a few. Which Title of [*Honourable*,] here given to these Women, belongs (says Erasmus) to their honest Habit, their Dress and Manner of Going.

Ver. 13. But when the Jews of Thessalonica (who had designed so much Mischief to the Apostles there) understood that the Word of God was Preached by Paul at Beraa: they (Envyng their Neighbours the Good which they themselves would not receive) went thither also, and stirred up the People against him.

Ver. 14. Whereupon the Brethren there immediately sent away Paul towards the Sea, as if he intended to take Shipping for some other Country: but Silas and Timotheus (who were either not so well known, or not so much envied as Paul) abode there still for a while; to confirm and build up in the Christian Faith the young Converts there.

Ver. 15. Mean time, they that had the Care of Conducting Paul, having brought him safe to Athens, returned to Beraa; bringing with them a kind Invitation from Paul to Silas and Timotheus (which with them, for the great Respect they bore him, had the Force of a Command) to come to him at Athens, as soon as they could: which accordingly they did.

Ver. 16. But while Paul waited for them at Athens, his Spirit was stirred in him, when he saw the City wholly given to Idolatry. Wherefore he could not forbear till his Companions came, but disputed in the Synagogue with the Jews, and with the devout Persons; and daily in the Market-place, with them that met with him there.

Ver. 18. Among those that thus Encountred him, some were Philosophers of the Sect called Epicureans; and others of the Stoicks: two, the most Opposite to the Christian Religion of all the Philosophical Sects.

The Stoicks took their Name from a Porch in Athens, called Stoa, where they were wont to Meet, Dispute and Teach. And these placed their chief Happiness in an Apathie, or Freedom from all Passions and Perturbations of the Mind.

The

The *Epicureans* were called so from *Epicurus*, the Founder of that Sect. A Man *bad* enough in all Reason, if he has not been *misunderstood*, and thereupon *misrepresented*, both as to his *Dogmata*, and his *Morals*. Acts 17.

But, if we may believe *Seneca's* Testimony of him, he was a Man of great *Temperance* and *Continency*. But his placing the *Summum Bonum*, or chief Felicity in *Pleasure*, to wit, in the Pleasure of a *virtuous Mind*; his Meaning therein being *not rightly* taken, by those that followed him, was perverted to a *wrong* Sense: as if he had placed *Happiness* in a *voluptuous* and *dissolute* life, which they who were afterwards called by his Name, really did.

Besides, there were divers others of the *same* Name, who were indeed wholly devoted to *Worldly Pleasures*, and *Sensual Delights*; whose *Excesses* that way have been *too injuriously* imputed to this Philosopher: and from thence have *voluptuous Livers* gained to themselves the *Nick-name* of *Epicures*.

Those *Philosophers*, who here set upon *Paul*, little thought that he was a *Philosopher* also, of a *better* School than any of theirs, the *School* of *Christ*. But being *puffed up* with a *vain Conceit* of their own Learning and Knowledge, they very much *despised* him, calling him in Contempt a *Babler*, and in *derision* asking, *What will this Babler say?* Others of them said, He seemeth to be a *Setter-forth* of *strange Gods*, because he *Preached* unto them *Jesus*, and the *Resurrection*.

Wherefore they took him, and brought him unto *Areopagus* (a *Ver. 19.* Place in *Athens*) called so from the Temple of *Mars*, which stood there; In which the *Judges*, thence called *Areopagites*, did sit to hear *Criminal Causes*, and give Judgment thereon, by the *Institution* of their great Law-Giver, *Solon*. Yet they did not bring him thither, to *Accuse* him to the Judges (says *Grotius*;) but because that was a Place, which many Men of Learning, (*Senators, Orators, and Others* of best Note) did use to frequent.

Having brought him thither, they *floutingly* said to him, *May we know what this new Doctrine*, whereof thou speakest, *is?* For thou bringest certain *strange things* to our Ears: we would know therefore what these things mean, (For the *Athenians*, generally speaking, as well as the *Strangers* resorting thither, were great *News-Mongers*, and spent their time in nothing more, than either to *tell*, or to *hear* some new thing.)

Paul then, having so fair an Opportunity offered him, to *Preach* the Gospel to them, stood up in the midst of *Mars-Hill* (a Place raised somewhat higher than the rest of the ground) and thus began with them.

Ye Men of *Athens*, I perceive that in all things ye are *too super- Ver. 22.*stitious: for as I passed by, and beheld your *Devotions*, I found an Altar with this Inscription, *TO THE UNKNOWN GOD*.

By this *unknown* God they are thought to have meant The God of the *Jews*, whose Great Name, *Jehovah*, the *Jews*, in those latter times, *concealed*, from the *Gentiles* more especially, that it might not be *Blasphemed* by their *Execrations*; nor *Profaned* by their impure *Invocations*.

Acts 17. This *Paul* well knowing, tells them ; ' Whom therefore ye ignorantly worship, him declare I unto you. And thus he did it.

Ver. 24. ' God that made the World, and all things therein, seeing he is Lord of Heaven and Earth, dwelleth not in Temples made with hands ; Neither is he Worshipped with Men's hands, as though he needed any thing, seeing he giveth to all Life, and Breath, and all things ; And hath made of one Blood all Nations of Men to dwell on all the Face of the Earth ; and hath determined the Times before appointed, and the Bounds of their Habitation. That they should seek the Lord, if haply they might find him, by feeling after him (as they do that are blind, or go in the dark ; an apt expression to set forth the blindness of Man's Mind before he find God,) though he be not far from every one of us : For in him we live, and move, and have our Being ; as certain also of your own Poets have said : for we also are his Off-spring.

So said *Aratus*, an antient Poet of theirs. And indeed the Antients, both *Greeks* and *Latins*, *Gentiles* as well as *Christians*, were sensible of the Divine Presence of the Deity with Man. *Seneca* (one for all) in *Epist. 41.* says, *God is near unto thee, He is with thee, yea, He is in thee.* And in *Epist. 73.* Dost thou wonder (says he) that *Man goes to God ? God comes to Men ;* yea, which is nearer, he comes into Men. All things are full of God, said *Virgil.* But to proceed.

The Apostle having advanced this Proposition, That we are the Off-spring of God ; and established it by the (With-them-undoubted) Credit of a Celebrated Poet of their own, raises from thence a fair Inference, sufficient to over-turn all their Idols and Altars.

Ver. 29. ' For as much then (said he) as we are the Off spring of God, we ought not to think, that the God-head is like unto Gold, or Silver, or Stone, graven by Art and Man's Device : For such a Thought must needs proceed from great Ignorance. ' And though (added he) the Times of this Ignorance God winked at ; yet now he commands all Men every-where to Repent : Because he hath appointed a Day, in which he will Judge the World in Righteousness, by that Man whom he hath ordained ; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.

Hitherto this learned Auditory heard the Apostle with good Attention, though he had struck at many of their chief Dogmata, or Tenets : First, in asserting that the World was made ; and being made, was ruled and governed by a Deity ; both which the *Epicurean Philosophers* denied, attributing all to Chance, or Fortune, as blind as (in that case) they themselves were. And next, in Asserting, that this God, who made the World, and all things therein, (and therefore must consequently have made Man also) could not be the Workmanship of Men's hands ; which at once threw down all their Idol-Gods of Gold, Silver, Stone, or any other artful Device of Man : yea, and their Temples too ; since, as he is not worshipp'd with Men's hands ; so he dwells not in Temples made with hands. All this (I say, and more) though it struck directly, and forceably at the very Root and Foundation of their Temples, Idols, Altars, Idolatry and all Superstition ; they quietly heard, and contained themselves. But

But when he spake of a *Man* that was raised from the Dead, and *Acts 17.* then made Judge of the whole *World*, they could hold no longer: This Doctrine, of the *Resurrection* of the Dead, and of a general Judgment, was too sublime, obtruse and high for these *Academics* to receive, or understand.

Therefore some (it is said) *mocked.* These were probably of the *Epicurean Sect*, who are said to have denied any *future State*; which *Ver. 32.* made them take their *Swing* in *Sensual Pleasures* here. But others of them (probably of the *Stoicks*, who owned a *future State*, and *Rewards*, and *Punishments* hereafter) considering better of it, desired to have an other opportunity, to hear this Matter further opened.

Thus, at that time, they parted; and whether they ever came together again, is altogether uncertain. But as *Paul* is thought to have taken more Pains for the *Reforming* of that City (*Athens*) than any other: so it is observed, that the *Effect* was *less*; and the *Fruits* he gathered there, were *fewer* than elsewhere. For we read not of any Church gathered there, as at *Phillipi*, *Thessalonica*, *Corinth*, and elsewhere.

Yet for his Comfort, and as a Seal to his Ministry, some few *Ver. 34.* Converts the Lord here gave him. For certain Men (the Text says) clave unto him, and believed: among whom were *Dionysius*, the *Areopagite* (one of the Judges of that *High Court of Justice*, which was held in the place called *Areopagus*) and a Woman named *Damaris*, and others with them.

Athens was at that time accounted the *Eye of Greece*: as *Greece*, the *Eye of the World*. Learning, and all the Liberal Arts and Sciences, were then (or thenabouts) at their Top and Height there. A Populous City it was; a famous *University* well stored with Men of the choicest *Wits*, and clearest *Heads*, that the World was then thought to have. So that it might well raise wonder, that in a Place of so great Learning, among so many wise and knowing Men, so few should receive the true Knowledge; so few embrace the Truth: did we not call to Mind, that as the *Jews* looked for *Miracles* (asked a Sign, *Matt. 12. 38.*) so the *Greeks* sought after *Wisdom*, *1 Cor. 1. 21.* not the Divine but the Human Wisdom, the Wisdom of this World; which as it was foolishness with God, *Ch. 3. 19.* so the Wisdom of God was accounted no better than foolishness by it, *Ch. 1. 23.* whence in the Wisdom of God, it was so ordered that the World by this Wisdom should not know God, *v. 21.* And that doubtless, has been the Reason why, in all Ages since, fewer of that Rank of Men have yielded their Necks to the Yoke of Christ, than of others, who have less abounded in that *speculative Knowledge*. For Knowledge is too apt to puff up, and make Men haughty, conceited and proud of their Parts: too high to stoop to, take up and bear the Cross of Christ, and follow him in the Way of Self-Denial.

Before *Paul* left *Athens*, having a tender and Fatherly Regard upon his Mind, for the Prosperity of the Churches he had not long since planted in *Macedonia*, and particularly at *Thessalonica*; and fearing least either by Force or Fraud (*Force* of Persecution, or *Fraud* of those deceiving Preachers, who had troubled the Churches in *Syria*,

Acts 18. Syria, *Acts 15.*) they might be shaken in Mind, or any way disquieted: he sent his Son *Timothy* *1 Thess.* 3. 1, 2. and (as it seems, *Acts 18.* 5.) *Silas* with him into *Macedonia*, to visit and confirm the Churches there, especially in *Thessalonica*: and bring him an account at *Corinth* (whither he was then going) how it fared with them.

Ver. 1. When *Paul* had now finished his Service at *Athens*, having sent *Silas* and *Timothy* into *Macedonia*, he himself went to *Corinth*; a principal City in *Achaia*.

Ver. 2. There he found a Certain Jew (of the Christian Religion) named *Aquila*, who was born in *Pontus*, but having lived sometime at *Rome*, was lately come from *Italy*, with his Wife *Priscilla*: because *Claudius Caesar* (the then Roman Emperour) had commanded all Jews to depart from *Rome*.

The Cause of this Edict for Banishing the Jews, is not certainly delivered. Some think, the warm Debates that were between the Christian Jews, and the Jews not Christians, at *Rome*, about the *Messiah*, made *Claudius* Jealous of some Danger to himself and his, from the mis-apprehended Kingdom of Christ, and brought this Decree for Banishment upon, them all, as well Christians as Jews: for both sorts left *Italy* upon it; and *Aquila*, being both Christian and Jew came with his Wife and settled at *Corinth*.

Ver. 3. To these *Paul* betook himself, and being of the same Trade that they were of, (*Tent-makers* all) he abode with them, and wrought at his Trade for his Living; thereby setting an Example, which too few, alas! of them that pretend to be his Successors, are willing to follow.

Yet did not his working at his Trade hinder him at all from performing the Service of his Apostolical Ministry: but there being at *Corinth* (at most Places of Note) a Synagogue of the Jews, he went every Sabbath into it, and there reasoned with both Jews and profelyted Greeks, labouring by Persuasion to bring them to Christ: but with little or no Success, which gave him but small ground of Hope that they would come to any good, or that any good would come out of them.

Ver. 5. Yet when *Silas* and *Timothy*, whom from *Athens* he had sent into *Macedonia*, were returned from thence to him, bringing with them a good Account of the Growth and Prosperous Estate of the Churches of Christ there: he being earnestly pressed in Spirit, under a sorrowful sense, that his Native Countrymen and Brethren, the Jews, should be so backward to receive the Gospel, which the Gentiles so readily embraced; he set upon them again, Testifying more directly and closely to the Jews, that *Jesus* (even he whom their Rulers had cruelly put to Death) was the Christ, the very *Messiah* they had so long, and so earnestly looked for.

Ver. 6. This Testimony they would by no means receive, but opposed themselves to it, even unto Blasphemy. Which when *Paul* perceived, he shook his Rayment (or upper Garment,) as shaking off the Dust thereof against them; and withal said unto them, *Tour Blood be upon your own Heads, I am clear*: as if he had said, If you perish, ye may thank

thank your selves; I have done my *Duty* towards you, and am Clear *Acts 18.* of you :) and from henceforth I will go unto the *Gentiles*.

Having thus declared, he departed thence, and entred into the *Ver. 7.* House of one *Justus*, a Man that worshipped God, and whose House joyned hard to the Synagogue.

But though the *Jews* there in general were so *obstinately* bent against the Apostle, and his Christian Doctrine; yet for his Comfort, the *Chief Ruler*, of the Synagogue, whose Name was *Crispus*, *Ver. 8.* believed on the Lord with his House; And many also of the *Corinthians*, (who were *Gentiles*) hearing, believed, and were Baptized.

And lest any Apprehension of Danger, from the *provoked* and *vengeful* *Jews*, might affect and trouble the Apostle's Mind; the Lord was now graciously pleased, by a *Vision* in the Night, to encourage and embolden him: bidding him, *Not to be afraid*, but to speak, and not hold his peace. *For I am with thee* (said he) and no Man shall set on thee, to hurt thee; adding, for I have *much People* in this City.

With this Divine Promise encouraged and strengthened, the Apostle went *cheerfully* on there, for the Space of a Year and Six Months; Labouring in the Work of the Gospel, both to gather into, and build up in the Faith of Christ Jesus: and (as may be fairly gathered from *2 Cor. 12. 12.*) wrought many *Miracles* amongst them, for the Confirmation of his Doctrine and Ministry.

In this time also it is supposed he wrote his *first Epistle* to the *Thessalonians*; though the Subscription of it says it was written from *Athens*: where yet it is not probable he could have so much time to write as he had here.

To *Analyse* this, and the rest of the Apostolical Epistles, as it would too far *swell* the Bulk of this Book (like to be Bulky enough of it self;) so it would be beside the Nature of an History, and the purpose of this undertaking. I shall therefore take notice only of such Passages in them (as they occur) which I apprehend may give any Light to the History: and refer the Reader to the Epistles themselves, for Divine Instructions, Doctrines, Rules and Precepts, as are therein plentifully to be found.

As it was the Manner of this Apostle (in his general Epistles) to take in some of the Brethren with him, in the Inscriptions of his Epistles to the Churches he wrote unto; that he might not seem to *arrogate* all to himself, but impart to his *Fellow-Labourers* the Honour that might redound even from his *peculiar Gifts*: So in these Epistles of his to the *Thessalonians*, he takes in *Silvanus* and *Timothy*.

Who *Timothy* was, is well-known to almost every Reader; but *Silvanus* not so well: and some perhaps may wonder to find a Person joyning with the Apostle in directing his Epistles, whom they find no mention of, as being with him in any of his Travels. For the Satisfaction therefore of such, I here acquaint them, that this *Silvanus* was indeed no other than *Silas* (the constant Companion of *Paul*, since *Barnabas* left him, *Acts 15. 40.*) the same Person under

Acts 18. der two different Names, or rather, as some think, one Name differently pronounced.

Ver. 12. The Zealous Diligence of *Paul*, in the Discharge of his Apostolical Ministry, while he continued at *Corinth*, and the good Success his Labour was blessed with, in the great Numbers of Converts to the Christian Faith, did so enrage the Unbelieving *Jews*, that giving the Rein to their Fury, they made an Insurrection with one accord against *Paul*, and brought him to the Judgment-Seat; *Gallio* (who was Brother to *Seneca*, *Nero's* Tutor) being then Governour, or Deputy of *Achaia*, and residing then at *Corinth*, as the Metropolis of that Province.

Their Charge against him was, that he was a *Non-Conformist Preacher*, and Preached up *Non-Conformity* to the Law. This Fellow, said they, perswadeth Men to *Worship God*, contrary to the Law.

This shewed their Folly, as well as their Madness; for though the *Romans* gave Toleration to the *Jews*, to Exercise their own Religion in the other Provinces, as well as in *Judea*: yet it was idle to expect that, for their Sakes, the *Romans* should Prohibit, any either of themselves, or any other, to Teach contrary to the *Jews* Law.

When *Paul* had heard what they charged him with, he prepared himself to make his Defence. But *Gallio* prevented him, by saying to the *Jews*, If that which ye complain of, O ye *Jews*, were a Matter of *Wrong*, or wicked *Lewdness* (any thing that did properly come under the Cognizance of the Civil Magistrates) it were reasonable that I should bear with you: But if it be only a controverted Question about Words and Names, and the Ceremonies of your Law; look ye to it (e'en make an End of it among your Selves:) for I will be no Judge of such Matters.

Thus he would have shaken them off. But the *Jews*, as it seems, not taking this for an Answer, but too indecently pressing still upon him, with more Importunity than Civility, he was fain, by his Officers to drive them from his Judgment-Seat.

Ver. 17. Nor was that all; but because they had behaved themselves somewhat rudely and insolently towards the Governour, the *Greeks*, (the *Corinthians*, who were present) took *Softenes*, the Chief Ruler of one of their Synagogues (who probably was their Leader in this tumultuary Action) and beat him before the Judgment-Seat. And truly, so they might for all *Gallio*: for seeing they had by their own unruly carriage, brought it upon themselves, he took no notice of it; but left them to shift for themselves, as they could.

Paul, having come off so well before the Pro-Consul *Gallio*, continued yet some-time longer at *Corinth*, and is supposed at this time to have written from thence his *Second Epistle* to the *Thessalonians* (though that also in the Subscription of it, is said to have been written from *Athens*). For having (as he expressed in his first Epistle to them, *Ch. 3. 10, 11*: if that be his first that stands first, which that it is *Grotius* denies, and says that which is set last, was written first) an earnest Desire of seeing them, and finding himself still

still put by, through other Services coming on him; he being greatly *Acts 18.* solicitous for their Welfare, wrote two Epistles to them, before he wrote any thing to any other Church, as is commonly supposed.

After he had tarried yet a good while at *Corinth*, he at length *Ver. 18.* took his leave of the Brethren there, and Sailed thence into *Syria*, having with him *Priscilla* and *Aquila*, with whom he had sojourned long at *Corinth*.

Either *Paul* or *Aquila* had, it seems, been under a *Vow*; which being now accomplished, he *sheared* (or cut the Hair) of his Head at *Cenchrea*, an Haven belonging to *Corinth*, where they were to take Shipping. But which of them it was that had the Vow, and shorn his Head, is not easy to be ascertained from the Text. *Castallio* thinks it was *Aquila*, and that therefore his Wife was named before him, that his Name might be more immediately connected to the shearing of the Head, which it would not have been, if his Wife's Name had come after his (as in a right Order it should have done :) of the same Opinion is *Grotius*; and before them both *Chrysostom*. But the Current of *Interpreters* run, I think, the other way; concluding that it was *Paul* that had the Vow, and shorn his Head.

When they were come to *Ephesus*, *Paul* went himself into the *Synagogue* there, and reasoned with the *Jews*; who, it seems, were more courteous to him, than in some other places they had been: for they desired him to tarry longer with them; which he at that time, could not consent to, having an Engagement on his Mind, to go up to the approaching Feast at *Jerusalem*. Wherefore assuring them, that if God gave him liberty, he would return again unto them, he bade them Farewell; and leaving *Aquila* and *Priscilla* there, he sailed from *Ephesus*, and landed at *Cesarea*: From whence he went up to *Jerusalem*, and having saluted the Church there (and probably tarried there, with the Apostles and Brethren, till the Feast was over) he left *Jerusalem*, and went down to *Antioch* (of *Syria*.)

After the Apostle had spent some time at *Antioch*, he departed *Ver. 23.* thence, and travelled over all the Country of *Galatia* and *Phrygia*, from Place to Place, strengthening all the Disciples where he came.

But in no Place was he received with higher Regard, and more affectionate Embraces, than by the *Galatians*; as himself afterwards (in his Epistle to them) re-minded them, *ch. 4. 14, 15.* Where he tells them, They received him as an *Angel of God*, and could not well have express'd their Affections higher, in that they received him even as *Christ Jesus*. Nay, so great were the Endearments they shewed him, that he thought they would not have stuck (if it had been a practicable thing, and would have been serviceable and acceptable to him) to have plucked out their own Eyes, and have given them to him.

This so great openness of Heart in them to him, might probably make him the more free and open to them; in advising them to make *Weekly Collections* for the Charitable Relief of the Poor amongst them: which hitherto doth not appear to have been done in any of the
the

Acts 18. the *Gentile Churches*; but after, this was proposed as a Pattern to the Church at *Corinth*, *1 Cor. 16. 1, 2.*

While thus the Apostle was Travelling the Countries, Visiting and Confirming the Christian Churches, which he had been an Instrument to help to Gather in *Galatia* and *Phrygia*; there came to *Ephesus* *Ver. 24.* a certain Jew, by Name *Apollos*, by Birth of *Alexandria* in *Egypt*: a Man of great, not only *Eloquence*, but *Learning* and *Prudence*, and withal mighty in the Scriptures; having read them thoroughly and frequently with diligent Attention.

Ver. 25. This Man, having been a little instructed in the way of the Lord, and being fervent in Spirit, spake and taught diligently the things of the Lord, so far as his Understanding was opened, which was not far: for as yet he knew only the Baptism of John, viz. the Baptism with Water (which was John's;) but was not yet come to the Baptism of Christ, the Spiritual Baptism.

Ver. 26. Yet he began to speak boldly in the Synagogue also. Wherefore when *Aquila* and *Priscilla* had heard him, and observed wherein he was short, they took him home with them, and expounded unto him the way of God more perfectly.

And when afterwards he was inclined to go into *Achaia*, the Brethren that were at *Ephesus* gave him Letters Recommendatory to the Church at *Corinth*, desiring them to Receive him; which they doing, he was very helpful to them there, who through Grace had believed: For he mightily Convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ.

Acts 19. While thus *Apollos* was well employed at *Corinth*, *Paul* having passed through the upper Coasts, came to *Ephesus* again: Where finding certain Disciples (to the number of about Twelve) he asked them, If they had received the Holy Ghost, since they believed? They tell him, They had not so much as heard, whether there be an Holy Ghost.

Ver. 2. No! said he. Into what then were ye Baptized? Into John's Baptism, replied they. Where the Baptism of John (says *Vatablus* on the Place) is put simply for the Baptism of Water. Then said *Paul* to them, John verily Baptized with the Baptism of Repentance; Exhorting the People, that they should believe on him that should come after him, that is, on Christ Jesus.

Ver. 3. What more *Paul* said to them, is not express'd; yet very likely it is, that he Instructed them farther. However, when they heard this, they were Baptized (says the Text) (*εις τὸ ὄνομα*) into the Name of the Lord Jesus. And when *Paul* had laid his Hands upon them, the Holy Ghost came on them (in the visible Gifts) and they spake with Tongues, and Prophesied. Upon which Place also the same *Vatablus* notes, 'Baptismo Christi Baptizati sunt, hoc est, Baptismo Spiritus, non Aquæ. i. e. They were Baptized with the Baptism of Christ, that is, the Baptism of the Spirit, not of Water. 'Quasi dixerat (adds he) Illis tantum, in nomine Christi, manum imposuit, ut Spiritum Sanctum acciperent, quem illi precibus ejus acceperunt. i. e. As if he had said, he only laid his hand on them, in the Name of Christ, that they might receive the Holy Ghost, which by his Prayers they did receive.

The

The Apostle made amends for the *short* Stay he made at Ephesus *Acts 19.* before, by the *long* Stay he made there *now.* For during the Space *8.* of *Three Months,* he went into the Synagogue there, disputing with the *Jews,* and opening to them the Doctrines which concern the Kingdom of God, that he might by Persuasion have prevailed on them to Receive the Gospel.

But when, after so long a time, and much Labour, he found they *Ver. 9.* would not be wrought upon, but that divers of them became *hardened,* and were so far from believing, that they stuck not to *Blaspheme* the Way of Truth before the People: he departed from them, and with-drawing the Disciples from them also, he disputed, and taught daily in the School of one *Tyrannus.*

And continuing thus to do by the space of *Two Years,* it gave a fair Opportunity for the spreading of the Gospel far and near: for both *Jews* and *Greeks,* who dwelt in those Parts of *Asia,* did generally by this means come to hear the Word of the Lord *Jesus;* the Doctrine concerning the *Messiah.* And were greatly confirmed by *special Miracles,* which God was pleased to work by the hands of *Paul:* so that from his Body were brought unto the Sick, *Linnen Clothes* *Ver. 12.* (Handkerchiefs or Aprons.) Upon Application of which to the Patients, or Parties affected, the *Diseases* departed from them, and the *evil Spirits* went out of them.

But as the *Devil* would imitate the Works of God, so he has his Apostles and Messengers, whom he sends out, and employs in his work, as God hath *his.*

Of this Sort were certain *Vagabond Jews,* who pretended to be *Exorcists;* of which there were no less than *Seven,* the Sons of one Man named *Sceva,* a *Jew,* and chief of the *Priests,* that is one of the Four and Twenty *Heads* of the *Families* of the *Priests,* according to the *Division* which *David* made of them into Ranks or Courses, *1 Chron. 24.*

These Jewish *Exorcists,* in imitation of *Paul,* took upon them to call on the *Name of the Lord Jesus,* over them that had *evil Spirits* in them, saying, *We adjure you by Jesus,* whom *Paul* preacheth. But they were well met with for their pains; for the evil Spirit answered, *Jesus I know, and Paul I know, but who are ye?* And thereupon the *Man* in whom the evil Spirit was, acted and strength'ned by the evil Spirit in him, *leaped on them,* and being too strong for them, prevailed over them; so that they *fled out of that House naked, and wounded.*

And when this came to be *publickly* known, as it generally was *Ver. 17.* to the *Jews,* and *Greeks* also that dwelt at *Ephesus,* Fear fell on them all, and the *Name of the Lord Jesus* was hereby *magnified.* When the People saw, the Devils were subject to his *Power,* in those who came *in his Name;* yet they would not be subject to those *Impostors,* who came *not in his Name,* although they *used, and abused* it.

Ephesus was noted of old (as both *Casaubon* and *Grotius* observe) for *Magical Arts* and *Studies:* And many it seems who had followed such *Studies* and *Arts,* coming now to receive the *Christian Faith,*

Acts 19. did openly declare, and acknowledge, what their former *Practices* had been. Nay, they went further than so; for many also of those *cunning Artists*, brought their *Conjuring Books* together, and *burnt them openly*; the Price of which being computed, amounted to *Fifty Thousand* pieces of Silver. Which the *Annotators* on the old English Bible reckon to be about *Two Thousand Marks* of our Money. But if those Pieces of Silver were (as *Godwyn* thinks, *Mos. & Aaron*, l. 6. c. 10.) *Attick Drachms*, to the value of our Money but *Three Half-pence* apiece, they will doubtless fall *much short* of that Sum; arising no higher (if I miscount not) than *Three Hundred and Twelve Pounds*, and *Ten Shillings*.

But whatever Sum the Price of those *Magical Books* amounted to, Remarkable it is (and the Learned *Grotius* hath well observed it) that those *faithful Christians* did not *sell* those Books (that they might bring the Money to the Apostles, or put it to some *good use* or other) but they *burnt* the Books, as judging them *not fit to be Sold*, or *given* to any others, any more than to be used, or kept by themselves. And this is attributed to the prevalency the Gospel had upon them: so mightily (says the Text) grew the Word of God, and prevailed.

While the Apostle found work here at *Ephesus*, he had more Work cut out for him at *Galatia*; from whence he received, about this time a very *sorrowful* Account of the Condition of *that Church*. For since he left it, some of those *false* and *corrupt Teachers*, who came down from *Judea*, pretending to have been sent forth by the Apostles, *Peter*, *James* and *John*, had crept in amongst the Believers *there*; and had Preached up amongst them (as they, or the like, had formerly done at *Antioch*, *Acts* 15.) a *Necessity* of observing *Circumcision*, and the rest of the *Ceremonial Law* of *Moses*, together with the Law of Christ. And there not being then in *Galatia* any of the *Apostles*, or other *eminent Ministers* of Christ, to oppose and stop them, they had greatly *over-run* the Churches there, and thereabouts, with the *Infection* of this their *Pestilential Doctrine*. And because they knew *Paul* had a great Place in the Esteem of the Churches there, these *deceitful Workers* highly *cryed up* those *antient Apostles* at *Jerusalem*, as those who were called and chosen by *Christ himself*, while he was personally on Earth: but *run down* and despised *Paul*, and laid him *as low*, and made him of as little Account as they could, as one that had *never seen Christ in the Flesh*, and therefore was *not worthy* of the Name of an Apostle; nor was (as they pretended) *regarded* as one by the other Apostles. And though these *Galatians* had but lately expressed such *high Respects*, and *affectionate Kindness* to *Paul*, yet as *no Extreme is permanent*, this *sour Leaven* had wrought so untowardly upon them, that they were already grown somewhat *Cool*, and but *Indifferent* towards him.

Their personal *Contempt* of him (though too *ungrateful* in them) the Apostle probably could have *over-looked*: but the Danger they were in of being wholly *turned aside*, from the *Simplicity* of the Gospel, begat in him an earnest desire of their Recovery out of the Snare they were but *too far* already entangled in.

Where-

Wherefore the Spirit of the Lord co-operating with his Desire, and dictating to him suitable matter, he wrote (from thence as is supposed) his *Epistle* to the Churches of *Galatia*, though in the close thereof it be said to be written from *Rome*.

In this *Epistle*, for the Sakes of them to whom he wrote, that they might have the *more regard* to what he wrote; he (more amply than elsewhere) sets forth his Heavenly Call to the Gospel-Ministry, magnifies his Apostleship, and vindicates it from the Calumnious Cavils of his detracting Adversaries.

In order whereunto, he not only assumes to himself the Title of Gal. 1. 1. an *Apostle* (which in the *Epistles* he had written before, to the *Thessalonians*, he had not done;) but declares he received not his *Commission* of Man, or by Man, but was made an *Apostle* both by *Jesus Christ*, and also by *God the Father*; so far was he from being, in that respect, *inferior* to any of the other *Apostles*.

Then, that he might not be thought to stand *alone*, and so to have written this *Epistle* to them *privately*, and of himself only, he takes in *all* the Brethren that were then with him, to joyn with him in his Prefatory Salutation to the *Galatian Churches*.

Which having done, and briefly (but *sharply*) expostulated with them their *instability*, in being so soon turned *aside* from the Gospel they received through his Ministry, he takes occasion to set before them the Manner how he at first received his Ministry, and how from the first he had exercised himself in it.

He tells them, That God, who had separated him from his Mother's Gal. 1. 15. Womb, and had called him by his Grace, and that thereupon it had pleased God to reveal his Son in him, that he might Preach him amongst the Heathen (which they were.)

That when God had been pleased so to reveal his Son in him, and send him forth to Preach the Gospel, he went forth upon that Commission; not Consulting with Flesh and Blood, nor having recourse to them that were *Apostles* before him, as if he wanted Confirmation, or farther Authority from them: But went forth from *Damascus* (where he had his Call) into *Arabia*, and so returned to *Damascus* again, and spent no less than *Three Years* in his Ministerial Office, before he went up at all to *Jerusalem*; and then went only on a short Visit to *Peter*, and saw none of the *Apostles* then neither, but him and *James*.

That it was *Fourteen Years* after, before he went to *Jerusalem* again; when taking *Barnabas* and *Titus* with him, he went up by Gal. 2. 1. Revelation, and was so far from being disliked by any of the *Apostles* or Brethren there, that they who seemed to be *Pillars* amongst them, to wit, *James*, *Cephas* (or *Peter*) and *John*, when they perceived the Grace which God had been pleased to bestow upon him, did give unto him and *Barnabas* the right hand of Fellowship. And that after all this, when *Peter* came to *Antioch* (where he was) and walked not evenly among the Brethren, he was so far from standing in Awe of him, or having any dependance on him, that finding him faulty, he openly withstood him to his Face.

Having in the two first Chapters cleared his way, by removing the *Slanders*, and false *Surmises*, by which his and their *Adversaries* (those false *Teachers* that had crept in among them) had endeavoured to bring his *Ministry*, and himself, into *Contempt* with them: he fell roundly on them for their great folly, in suffering themselves to be so bewitched by such gross *Seducers*, as evidently strove to bring them into *Bondage* (such of them as were *Gentiles*, to that they were never subject to: such of them as were *Jews*, to that which Christ by his Death had freed them from.)

Then Opening to them the *Nature* of both the *Law* and the *Gospel*, with the *Righteousness* of each, he laboured to convince them of, and Recover them from the Errors they had been drawn into; and so to bring them back into the right way again.

Having dispatch'd this Epistle to the *Galatians* (a People originally of *Gallia*, *Gaul* or *France*; who removing from thence, and settling in a Colony in *Grecia*, were thence at first called *Gallo-Gracians*; afterwards, by contraction, *Galatians*.) He had a Purpose to have gone himself through *Macedonia* and *Achaia*, and so to have gone to *Jerusalem*; saying, after I have been there I must also see *Rome*. But fresh Occasions stopping him, he sent into *Macedonia* two of them that Ministred unto him, *Timothy* and *Erastus*; but he himself stay'd yet a while longer in *Asia*.

Acts 19.
Ver. 21.

In which time (as it is supposed, for Certainty is hard to be obtained in these Cases) he wrote his first Epistle to the *Corinthians* upon this Occasion.

There arose in that Church an unhappy *Schism* by the affectionate and partial *Fondness*, which some of the Members of it had, and express'd for such particular *Teachers* among them, as they had been convinced by, or whose Ministry they conceived had been most advantageous, or was at least most acceptable to them. And so far by degrees they carried it, as to distinguish themselves into several *Parties* or *Factions*, under the Names of such *Teachers* as each Party best approved of. So that as now-a-days (in *London* and elsewhere) Religious Professors of the same Communion, denominate themselves, of Such an *One's*, or Such an *One's* Church: So these crying up the Teachers they severally best affected, one said, I am of *Paul*; Another, I am of *Apollos*; A Third, I am of *Cephas* (or *Peter*;) and a Fourth (wiser, and of sounder Judgment than the rest) said, I am of *Christ*. And well truly it was, that he got any among them.

1 Cor. 1.
12.

Nor was this all the mischief that this *Dissent* amongst them made; but, having by this means broken the Bond of *Unity* amongst themselves, they ran into many great Disorders, and gross Practices, for want of a due Exercise of *Christian Discipline*: which the *Divisions*, and Breaches that were amongst them, would not suffer them to put in use; so that there was not only *Fornication*, but even *Incest* committed among them, and that with impunity, besides many other *Evils*, though less immoral, yet very hurtful, both to themselves, and to the Honour of the Christian Profession.

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This

This so troubled the better Sort among them, that first some of *Acts 19.* the Family of *Chloe*, (supposed to be a godly *Matron* of the *Corinthian Church*) gave the Apostle *Paul* a general Intimation of the dangerous Contentions which were got up amongst them: and afterwards *Apollos*, with some others of that Church, came to him at *Ephesus*, and brought him a Letter from them; wherein they desired his Advice and Judgment upon several Cases therein contained, which were then controverted amongst them. In Answer to this the Apostle wrote his Epistle, which is called his *first Epistle to the Corinthians*: though in this he mentions Another, that he had written to them before, *1 Cor. 5. 9.* Which, *Drusus*, *Grotius*, *Calvin* and others conclude is not now extant; having been lost long since with many others.

This Epistle, full fraught with great variety of excellent Matter, adapted to the State of that Church (and generally *useful to all*) he sent unto them from *Ephesus*, *1 Cor. 16. 8.* (though, in the Subscription thereunto, it is said to be written from *Philippi*) and that by *Stephanus*, *Fortunatus*, *Achaicus* and *Timotheus*: whereas it is evident from *Chap. 16. ver. 10, 11.* that *Timotheus* was then at *Corinth*, and was expected by the Apostle to come from thence to him. But likely it is that he might send it by the *other three*, who came from them to him, *Chap. 16. 17.* and probably brought him their Letter.

As for *Apollos*, he was so sensible of the Danger of being made, or set up, by some of those contentious *Corinthians*, for an *Head* of a *Party* among them, that he would not be prevailed with, by the Apostle's Importunity, to go to them again at that time: but chose rather by his *Absence* to wean them from him, and defer his return to a more convenient Season, when he should hear what Effects the Apostle's Letter should have had upon them.

About this time also, and from this City (*Ephesus*) it is supposed the Apostle wrote his Epistle to *Titus*, and sent it by *Zenas* (a Doctor of the Law) and *Apollos*, who instead of Returning at that time to *Corinth*, had a Mind to visit *Crete*; the Care of whom the Apostle commits in an especial manner to *Titus*, *Chap. 3. 13.*

In which Epistle the Apostle sets down the *right Qualifications* of a true Elder or Bishop (that is an *Overseer*) in the Christian Church, *Tit. 1. 6. 7. 8. 9.* Then gives the Character of a right *Cretan*, from *Epimenides*, a Prophetick Poet of their own; and directs *Titus* how to deal with them. He Advises him also what Admonitions to give to Old and Young, to Men and Women, to Husbands and Wives, to Servants and Subjects, for their Behaviour one towards another, in their respective Relations, and towards all. Then in the Close lets him know, that he intended to spend the Winter at *Nicopolis*; and desires him not to fail of coming to him thither, when he should send either *Artemas* or *Tychicus* to him, to acquaint him of his being there. *Tit. 12.*

Although the Apostle did thus employ some of his time in writing to the Churches in other Parts: yet did he not cease to propagate the Gospel by preaching *Christ* in the Place where he then was.

Acts 19. *Ephesus* was the *Metropolis* of *Asia* the Less, a City of great Concourse, not only on the Account of Trade and Merchandize, but of the *Temple* of *Diana*, which stood there; a Building so magnificently great and sumptuous, and of such rare and curious Workmanship, that it was accounted *one of the Wonders of the World*; the Fame whereof drew great Confluences of People from all Parts to see it, and to pay their Devotions to the Goddess *Diana*, for whom it was Built, to whom it was dedicated, and who was supposed to dwell in it.

This very much advanced the Trade of the Place: which being observed by one of the Citizens, by Name *Demetrius* and by Trade a *Silver-Smith*; he that he might improve it to his own, and the rest of the Companies Advantage, contrived to make little *Silver Shrines* for *Diana*, in imitation of the *Temple*, with her *Image* placed in it. And these being generally bought up by those *Travellers* of all Countries, whom *Curiosity* or *Devotion* led thither, (every one being willing to carry home with him the *Model* of that so much celebrated *Temple*) brought no small Gain to the Crafts-men of that Trade.

But *Demetrius*, either finding that *Paul's* preaching, against the *Idolatry* and *Superstition* of the Place, did, or fearing it would, discourage the People from buying his *Shrines*, and so diminish his Profit, raised a Seditious *Tumult* against *Paul*.

For, calling together as many as he could of his Fellow *Silver-Smiths*, and all the Work-men who wrought unto them, he, to incense them against the Apostle, thus bespake them.

Ver. 25. 'Ye know, Sirs, that by this *Craft* we have our *Wealth*. Moreover ye both see and hear, that not at *Ephesus* only, but almost throughout all *Asia*, this *Paul* hath persuaded and turned away much People, by telling them, that they be *no Gods* which are made with *hands*. By which means, not only our Trade is in danger to be set at nought; but there is danger also, that the *Temple* of the great Goddess *Diana* should be *Despised*, and her Magnificence destroyed, whom not all *Asia* only, but the World worshippeth.

This was enough to heat the *Heads* of those blind *Idolaters*, whose *Zeal* for their *Idol*, was increased by their *Interest*. Wherefore, when they had heard *Demetrius* out, they cryed up their Goddess to the Skies; Saying, *Great is Diana of the Ephesians*. And being themselves full of *Wrath*, they filled the whole City with *Confusion*; and seeing they could not come at *Paul* (at whom their greatest spight was) they caught *Gaius* and *Aristarchus*, Men of *Macedonia*, who were *Paul's* Companions in his Travels, and dragging them along with them, rushed with one accord into the *Theater*; which was a large and open Place, where, on their *Festivals*, the People were wont to be entertained with publick *Sights* and *Plays*; and wherein also at other times, their *Courts of Judicature* were held, and the Publick Affairs of the City were usually transacted.

This

This *Gaius*, who is here called a *Macedonian*, is probably the same *Acts 19* whom the Apostle *Paul* names for one of the few he baptized, or dipt in Water, *1 Cor. 1. 14.* And whom, in his Epistle to the *Romans*, which he wrote from *Corinth*, he calls his *Host*, *Rom. 16. 23.* which speaks him to have been a *Corinthian*; though at this time at *Ephesus* with the Apostle, as one of his Companions in his Travels. The other, *Aristarchus*, was *Paul's* fellow-Prisoner at *Rome*, when he wrote his Epistle from thence to the *Colossians*, *ch. 4. 10.*

The Sense the Apostle had of the Danger these his Friends and Fellow-Travellers were in, and his uneasiness that they should suffer *Ver. 30.* for his sake, was so great, that he would have thrust himself in among the People, to have Rescued his Friends, and Defended his Doctrine, with whatsoever Hazard to himself, if the Disciples would have suffered it: But they, by Persuasion and Entreaty, diverted him from it, and some of the Chief of *Asia*, who wished him well, sent unto him, desiring him that he would by no means adventure himself into the Theatre.

For the People there were in such Confusion, some Crying one *Ver. 32.* thing, and some another; that the greater Part of them knew not wherefore they were come together, but as their Ring-leaders managed them, and set them on.

Among those that were engaged in this untoward Work, there was one *Alexander* (whom *Grotius* takes to be that *Copper-Smith* *Ver. 33.* whom *Paul* complained of to *Timothy*, *1 Tim. 1. 20.* and *2 Tim. 4. 14.*) whom the *Jews* put forward as their Advocate, both to excuse themselves to the Rabble, and lay as much Blame on *Paul*, as he could.

He therefore beckoning with his hand, to bespeak their Attention, would have made a defence for himself and his People, the *Jews*. But when the Rabble understood that he was a *Jew*, and on that account as hateful to them as the *Christians*, they would not hear him; but stretching their Throats for about Two Hours space, they did all with once Voice cry out, *Great is Diana of the Ephesians.* *Ver. 34.*

At length, when they had pretty well wearied themselves, the Recorder of the City, doubting yet whither this Tumult might tend, or where it would end, if timely care were not taken to stop it, adventured to thrust himself among them, yet thought it better Policy to quiet them, if he could by gentle Persuasion, than to attempt to quell them by the Authority of his Place, or Office in the City.

Wherefore after he had so far appeased the People, as to bring them into a fit condition to hearken unto Reason, that he might work the better on them, he thus humoured them. 'Ye Men of *Ephesus*, What Man is there that knoweth not how that the City of *Ver. 35.* the *Ephesians* is a Worshipper of the Great Goddess *Diana*, and of the Image that fell down from *Jupiter*?

For that was the Notion these People had concerning the Image of their Goddess; infused into them by their Priests, to beget in them the greater Reverence to her, and Liberality to themselves. The like Policy was used, and prevailed, amongst both the *Trojans* and the

Acts 19. *Romans* : For the *Trojans* were taught to believe that their *Palladium*, which was the *Image* of *Pallas* (the feigned Goddess of *War*) dropt down out of Heaven unto them. And the *Romans* had the like Persuasion concerning their *Ancile*, or Brazen Target, which was feigned to have fallen from Heaven, into the hand of *Numa Pompilius*, their King.

Ver. 36. The *Recorder*, having somewhat pacified the People, by speaking so honourably of their Goddess, and her Image, added, ' Seeing then that these things are so universally known, and acknowledged to be true, that they cannot be contradicted; what need you trouble your selves what any body says? ye ought rather to be quiet, and not rashly to attempt any thing, as ye have now done: For ye have brought hither these Men, who are neither *Robbers* of Churches, nor *Blasphemers* of your Goddess. For if they, or any else have said, as *Demetrius* reports, That they are not Gods, which are made with hands, what is that to your Goddess *Diana*, or her Image? Since ye know well enough, that your Goddess her self is in *Heaven*, with her Father *Jupiter*, and that her Image was not made with hands, but came down from *Jupiter* to you: So that those words before mentioned do not affect your Goddess, nor her Image, and therefore ye need not be troubled at them.

' And as to *Demetrius*, if he, and the Crafts-men that are with him, have any *Action* against any Man (on account of Trade, or the *Shrines* they make for their own private Profit only,) the Law is open; and there are Persons deputed to hear and determine such Matters, before whom they may implead one another. But if, added he, ye enquire any thing concerning other Matters, it shall be determined in a *lawful Assembly*; which this, to be sure, is not: and therefore we are in danger to be called in question for this day's *Uproar*; for we can alledge no just Ground or Reason for this unusual Concourse.

When by this gentle way of Reasoning he had somewhat pacified the People, he persuaded them to part, and depart peaceably home.

Acts 20. And when the *Uproar* was ceased, and the City brought into a quiet and peaceable Condition again, *Paul* called the Disciples to him, in order to take his Leave of them; and having embraced them, and desired *Timothy* (who was then with them) to tarry still at *Ephesus* with them, that he might watch over them, and be helpful to them in his Absence, *1 Tim. 1. 34.* he departed to go into *Macedonia*.

From thence, and at this time probably, rememb'ring that he had left *Timothy* at *Ephesus*, to watch over the Flock of Christ there; he wrote his *first Epistle* to him, to encourage him to be Faithful and Diligent in the Work of the Lord; and to be very watchful that false Teachers crept not in, to sow the Evil Seeds of their *Dissention*, and scatter corrupt Doctrines among the Believers there; and furnishes him with Counsel and Directions, how to behave himself in the Church of Christ, towards all of all Sorts, Degrees and Ranks.

After he had dispatched this Epistle to his beloved *Timothy* at *Acts 20. Ephesus*, and had travelled through most Parts of *Macedonia*, giving many Exhortations to the Believers there, he went into *Greece*, and abode there three Months.

Now when he was about to Sail into *Syria*, understanding that the *Jews* laid wait for him, he altered his intention, and took up a Purpose to return through *Macedonia*.

He had for his Companions in this Journey into *Asia*, *Sopater* of *Ver. 4. Berea*, and of the *Theſſalonians*, *Aristarchus* and *Secundus*; and *Gaius* of *Derbe*, and *Timotheus* (who, it seems, was by this time come to him from *Ephesus*;) and of *Asia*, *Tychicus* and *Trophimus*; besides the beloved Physician *Luke*, who being the Compiler of this History of the Acts of the Apostles, includes himself (by *us*, and *we*) without naming himself.

These above-named going before, tarried (says *Luke*) for *us* at *Troas*: And *we* (adds he) after the Days of Unleavened Bread, Sailing away from *Philippi*, came in five Days unto them to *Troas*; where we abode seven Days.

But when *Paul* was come to *Troas*, though he found an Openness there for Preaching the Gospel: yet not finding *Titus* there (whom he had sent to visit the *Corinthian* Church, and by whom he expected an Account concerning them) he was very uneasy and restless 2 Cor. 2. in his Spirit, as he afterward told the *Corinthians*: Wherefore staying 12, 13. not long (but seven Days) at *Troas*, he went from thence into *Macedonia* again (perhaps to *Philippi*) where with much uneasiness of Mind he waited, in great Fear, lest some new Disorder should have broken out amongst the *Corinthians*, which had detained *Titus* there.

But when *Titus* at length came to him in *Macedonia*, and gave him an Account of the good effect his former Epistle had had upon the *Corinthians*, and how much the State of that Church was mended, he was greatly comforted thereby: And that he might testify to them the Satisfaction he had received by the good Account *Titus* had given him of them; and might encourage them to go on with the Reformation they had begun, he now wrote his Second Epistle (as it is called) to them, and sent it by *Titus*, with whom he joyned in the same service Two others; one of whom he calls the Brother, whose Praises is in the Gospel throughout all 2 Cor. 8. the Churches: who not being named, nor otherwise described, 6, 17, 18 save that he was chosen of the Churches to Travel with the Apostle, leaves it uncertain, and arbitrary to conjecture, who he was; 2 Cor. 8. though for the most part Interpreters cast it between two, *Barnabas* 19. or *Luke*.

Had *Barnabas* been named among those who we read went this Journey into *Asia* with *Paul*; *Acts 20. 4.* Or had we any Ground to suppose that he was at this time with the Apostle, I should pitch upon him to be the Man, before *Luke*, or any other: because I find he was sent forth by the Church, *Acts 13. 3.* to accompany *Paul* in his Travels in the Gospel; which I do not remember *Luke* was. And besides, *Luke* continued with *Paul* all the rest of this

Journey, bearing him Company from Place to Place, till they came to *Jerusalem*; as the Account of their Travels shews, in these 20 and 21 Chapters of the *Acts*: so that he could not be likely to go with this Epistle to *Corinth*, if it was written at this time, and in this Journey.

The *Third* of the Messengers who went with this Epistle, and whom the Apostle calls our *Brother*, whom we have often-times proved *diligent*, &c. 2 Cor. 8. 22. is thought by many to be *Apollos*; by *Grotius* to be *Epenetus*: whom the Apostle, in the Epistle to the *Romans*, salutes, calling him his *well-beloved*, and acknowledging him to be the *first Fruits* of *Achaia* to Christ, *Rom.* 16. 5.

The Epistle it self is large, as containing *great variety* of excellent matter, worthy to be read and *regarded by all*: to which therefore I refer the Reader.

To ascertain the *Order* of the Apostolical Epistles, and the exact times, wherein, and places from whence, they were written, is a Matter of *no small* difficulty. The Historian *Luke* (though it is probable he was in Company with the Apostle *Paul*, when he wrote most of his) gives not, that I observe, the *least hint* of it.

As for those short *Notes* (as, *written from such, or such a Place*) which are added at the end of some of the Epistles; *Grotius* (in his *Prolegomena* (or Prologue) to the Epistle to the *Romans*) says, They are *neither Antient*, nor are *found in all Books*; nor yet are the *same* in those Books in which they are found. And in the Close of his Annotations on that Epistle, *Rom.* 16. 27. he plainly says, They are of *no Authority*.

Yet all, I think agree, that the Epistle to the *Romans* was written from *Corinth*, as the note thereon added, says it was. Which if it was, it is probable it might be about this time; while the Apostle was labouring in *Macedonia* and in *Greece*; in which time he is thought by some to have visited both *Athens* and *Corinth* again: *Athens*, perhaps but *transiently*, and in a cursory manner; there being no Church, that we read of gathered there. But *Corinth*, on more pressing and urgent Occasions; not only to reap the Fruits of his Epistles to them (the last of which was but *lately* sent by *Titus*:) but to be (amongst others) their *Almoner*, to carry and distribute their charitable *Benevolence* (as well as that of the *Macedonian Churches*, 2 Cor. 8. 4.) unto, and amongst the poor Saints in *Judea*, Chap. 9. 4, 5.

This Epistle to the *Romans* is said to be sent by *Phæbe*, a *Deaconess* or Servant of the Churches at *Cenchrea* (which was the Port of *Corinth*;) whom with an honourable Character he recommends to the Care and Assistance of the Church at *Rome*.

The Matter of this Epistle is of the *highest* Importance, as discussing the great Point of *Justification*; the Ground thereof occasioned by that unhappy, and very hurtful *Difference*, which had fallen out in this, as well as in most other of the Christian Churches then gathered, between the Converts of Christianity from *Judaism*, and those that came from *Gentilism*: the *Jewish* Believers retaining, and maintain-

maintaining *too high* a Respect to the *abrogated* Ceremonies of the Law, in which they had been bred up. So true is that of the Poet,

Quo semel est imbuta recens, servabit odorem
Testa diu. ———

The *Vessel* long retains the Taste
Of that, which *first* therein was plac'd.

These *Judaizing* Christians would fain have put the *Yoke* of the Law upon the Necks of the *Gentile* Christians; earnestly Contending that *Circumcision*, and other Legal *Rites*, were *essentially* necessary to Salvation. This begat *Heats* between them, tending to break the Bond of Peace and Brotherly Love. To prevent which, and set the Matter right between them, is supposed to be the chief Design of this Epistle.

When *Paul* had dispatch'd this Epistle to *Rome*, he left *Corinth*, intending to Sail directly to *Syria*. But understanding that the *Jews* (who hated his *Person* for his *Doctrine* sake) laid wait for him, he changed his Mind, and bending his Course thorow *Macedonia* again, came (as is touched before) to *Troas*, and tarried there the whole Week. And when the Disciples were come together, on the First Day of the Week (so our English Bibles have it: but in the Greek it is, *One of the Sabbaths*) to break Bread (in their *Agapa* or *Love-Feasts*) *Paul* preached unto them: And because he was not likely to have any farther opportunity among them, in as much as he intended to leave them next Day, he continued his Speech until Mid-night.

The Meeting was in an *Upper Chamber*, where there were many Lights set up: But *Paul* Preaching long, a Young Man of the Company, named *Eutichus*, who sat in a *Window*, being fallen into a deep Sleep, fell down from the third Loft (three Stories high) and was taken up Dead.

This Accident put an End to *Paul's* Sermon for the present; who thereupon going down to the Place where the Young Man lay, fell on him, and embraced him, till he felt his Life return, and then said to the rest of the Company, *Trouble not your selves, for his Life is in him*. Whereupon they brought the Young Man up alive, and were not a little comforted. And when *Paul* himself was also come up again, and had broken Bread, and eaten, and talked a long while, even until Break of Day, he departed from *Troas*, and went himself on foot to *Affos*, (a Port-Town belonging to *Troas*) directing his Company to go thither by Sea, and meet him there; which they did. And then taking him on Board, went on to *Mitylene* (the chief City of the Island *Lesbos*;) from whence setting Sail again, they came the next Day over-against *Chios* (an Island lying between *Lesbos* and *Samos*;) and the Day following, arrived at *Samos* (an Island of *Ionia*;) and having touched at *Tragyllium* (a Promontory of *Ionia*, not far from *Samos*) came the next Day to *Miletus* (a City of *Ionia*, not far from *Ephesus*;) *Ver. 8, 9.*
Ver. 11.
Ver. 13.
Ver. 14.
Ver. 15.

Acts 20. *Ephesus*;) from whence sending to *Ephesus*, he invited the *Elders* of the Church there, to come to him at *Miletus*: For he was unwilling to go to *Ephesus*, lest he should by that means be detained too long in *Asia*; for he made what hast he could, that, if it were possible for him, he might be at *Jerusalem* on the Day of *Pentecost*. Not out of any Religious Regard to the *Time*, we may suppose; but that in so great a *Confluence* of People of all Sorts, Ranks and Conditions, as usually resorted thither at that time, he might have the fairer opportunity to Preach the *Gospel*, and thereby spread the *Glad-Tidings* of Salvation by *Christ*, the Promised *Messiah*, through all the Neighbouring Countries.

Ver. 18. When the *Ephesian Elders* were come to him at *Miletus*, he thus deliver'd his Mind unto them.

' Ye know, from the *first* time that I came into *Asia*, how I have behave my self among you at all Seasons, when I have been with you, serving the Lord with all *Humility* of Mind, and with many *Tears*, through the *Tryals* which have befallen me by the lying in wait of the *Jews*. Ye know also that I have kept back nothing that was profitable unto you; but have shewed you, and taught you, both publickly and privately, from House to House; testifying both to the *Jews*, and also to the *Greeks*, the Necessity of *Repentance* towards God, and *Faith* towards our Lord *Jesus Christ*.

' And now behold, I go bound in the *Spirit* unto *Jerusalem*, not knowing the things that shall befall me there: save that in every City where I come, the Holy Ghost witnesseth, that *Bonds* and *Afflictions* attend me. But none of these things move me, neither count I my life dear unto my self; so that I might finish my Course with *Joy*, and the Ministry which I have received of the Lord *Jesus*, to testify the Glad-Tidings of the Grace of God.

Ver. 25. ' And now, behold, I know that none of you all, among whom I have gone Preaching the Kingdom of God, shall see my Face any more. Wherefore I take you to Record this Day, that I am clear of the *Blood* of all Men: for I have not shunned to declare unto you all the Counsel of God, relating to your Salvation.

Ver. 28. ' Take heed therefore unto your selves, and to all the Flock, over which the Holy Ghost hath made you *Overseers*, to feed the Church of God, which he hath purchased with his own Blood. For I know this, that after my departure, not only grievous *Wobves* shall enter in among you, not sparing the Flock: but that also of your selves shall Men arise, speaking perverse things, to draw away Disciples after them. Therefore watch, and remember that by the Space of Three Years, I ceased not to warn every one, both Night and Day, and that with *Tears*.

Ver. 32. ' And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified.

Then appealing to themselves, somewhat like *Samuel* of old, 1 *Sam.* 12. concerning the Uprightness of his Conversation among them, he added.

*

' I have

‘ I have coveted no Man’s *Silver*, or *Gold*, or *Apparel*: Yea, you *Acts* 20.
 ‘ your selves know, that *these hands* of mine have *ministred* unto 33.
 ‘ my *Necessities*, and to the *Necessities* of them that were with me.
 ‘ In doing which I have shewed you an *Example*, how that *so la-*
 ‘ *bouring* ye ought to support the Weak, and to remember the words
 ‘ of the Lord Jesus; That it is *more blessed* to *give*, than to *receive*. *Ver.* 35.
 Which Sentence not being expresly, or directly, found amongst the
 Sayings of Christ recorded in the New Testament, may be supposed
 to have been some known *Apophthegm* of his, which had been deli-
 vered to *Paul*, by some other of the Apostles, who conversing fa-
 miliarly with their Master, had observed, and registred in their Me-
 mories, some such remarkable and sententious Speeches, as occasio-
 nally dropt from his Divine Mouth.

When the Apostle had now ended his *hortatory* Discourse to the *Ver.* 36.
Ephesian Elders, he Kneeled down and Prayed with them. Which
 done, they all *weeping sorely*, and sorrowing *most of all* for the
 words of his [That they should *see his Face no more*] fell on his
 Neck, *embracing*, and *kissing* him; and then accompanied him unto
 the Ship.

The Apostle and his Companions, being thus got on Board again,
 launched forth, and came with a straight Course unto *Choos* (a no- *Acts* 21.
 ted Island among the *Cyclades*) and the Day following unto *Rhodes* 1.
 (famous for the *Colossus* which stood there) and from thence unto
Patara (a Maritime City of *Lycia*;) And finding there a Ship bound
 unto *Phœnicia*, they went on Board, and set forth. And when they
 had discovered *Cyprus*, they left it on the left hand, and Sailing
 into *Syria*, landed at *Tyre*: for there the Ship was to Unlade her
 Burthen.

Here finding some Disciples, *Paul* and his Company tarried with *Ver.* 4.
 them *Seven Days*: And these Disciples (or some of them) fore-
 seeing, by the Spirit the imminent Dangers *Paul* would undergo,
 endeavoured to dissuade him from going to *Jerusalem*, but in vain:
 for after he had stayed Seven Days with them, he and his Com-
 pany departed thence, in order to pursue their Journey. But those
Tyrian Disciples would not part with them so; but with their
Wives and *Children*, brought them on their Way, till they were out
 of the City: And then kneeling down on the Shore, they *prayed*
together; after which, taking Leave one of another, the *Tyrian* Dis-
 ciples returned home again; and *Paul* with his Companions, taking
 Ship, made their Course from *Tyre* to *Ptolemais* (a Port-Town of
Palestine, supposed to be the same that was antiently called *Accho*,
Judg. 1. 31. but) afterwards taking this Name from some of the *Pro-*
tomies, Kings of *Egypt*.

Here they staid but one Day; and having saluted the Brethren,
 they came next Day to *Cæsarea*, and went directly to the House *Ver.* 8.
 of *Philip*, who had been one of the Seven *Deacons* (heretofore chosen
 at *Jerusalem* to take care of the Poor, *Acts* 6. 5. but) in this place is
 called the *Evangelist*.

The word signifies a Bringer or *Publisher* of good News, or Glad-
 Tydings; and in that Sense is applicable to every Preacher of the Go-

Acts 21. spel, which is the *best* News, the *most joyful* Tydings, that can be brought or published to Men. For this reason it is, that the *Four*, (viz. *Matthew, Mark, Luke* and *John*) who wrote, and thereby published the Sacred History of the Conception, Birth, Life, Doctrine, Miracles, Sayings, Sufferings, Death, Resurrection and Ascension of our blessed Lord, whereby he became the *Redeemer*, and *Saviour* of Mankind, and remains their *Intercessor* with his Father) are called by way of excellency the *Four Evangelists*. And yet *Timothy* also was by *Paul* exhorted to discharge the Office of an *Evangelist*, *2 Tim. 4. 5.*

Ver. 9. This *Deaconary Evangelist*, *Philip*, had *four Daughters*, Virgins all, who did *Prophecy*: which being a word of a large Extent and Signification, denotes not only fore-telling things to come, but opening and expounding the *Holy Scriptures*, and *Preaching the Gospel*. So *Wilson* in his *Christian Dictionary* on the word [*Preaching*] explains *Propheying*, in *1 Cor. 14. 3.* by *Preaching*; He that *Prophefieth*, that is (says he) *Preacheth*, speaketh to Men, to edifying, to Exhortation and Comfort. *Grotius*, on this Place, of *Philip's Daughters Propheying*, says, 'Vide hic impletum id quod habuimus supra. i. e. See that fulfilled here which we had above, in *Acts 2. 18.* which relates to the *Prophecy* of *Joel*, and the pouring forth of the Holy Spirit, according thereunto, on (not only the Apostles, but) all the Believers then assembled at *Jerusalem*, and waiting for it; the Effect of which then was (not *Predicting Future*, but *Predicating Present*: not *Fore-telling* things to come, but) speaking, or *Preaching* the wonderful Works of God, *ver. 11.* And *Thomas Becon* (who in the Year 1566. published a little Book, called *The Governance of Vertue*, which he dedicated to the Lady *Jane Semer* in his Epistle Dedicatory mentioning this Place, of *Philipp's Daughters Propheying* explains it thus, That is (says he) They were so godly brought up in the Knowledge of God's most blessed Law, that they were able to declare, and expound the *Holy Scriptures*, and *Mysteries* of God, according to this Prophecy, *I will pour out of my Spirit upon all Flesh*, and your Sons and your Daughters shall *Prophecy*, *Joel. 2. 28.*

But in the other sense of the word, *Propheying*, by fore-telling things to come, we have no account in the Text, that any of those *four Daughters* of *Philip* did foretell unto *Paul* any of those things which should befall him, though others did: So that there was no occasion out of that account, for *Luke* to insert that they did *Prophecy*. But as *Philip*, their Father, was an *Evangelist*, so most probable it is, that they, his Daughters, were endued by God with *Wisdom* and *Power*, to declare unto others the Way of Life and Salvation.

Ver. 10. With this good Evangelist, and his godly Daughters, the Apostle and his Companions, tarried certain Days. In which time there came down from *Judea* thither a certain Prophet, named *Agabus*; the same in all likelihood, who had, sometime before, foretold a great and general Dearth, *Acts 11. 28.* He being come to them, took

Ver. 11. *Paul's Girdle*; and having therewith bound his own Hands and Feet, said, Thus saith the *Holy Ghost*; So shall the *Jews* at *Jerusalem* bind the

the Man that oweth this Girdle ; and not only so, but shall deliver him Acts 21. into the hands of the Gentiles.

This so affected all them who were present, that when they had Ver. 12. heard it, they unanimously (as well those of his own Company, as the Disciples that were of *Cæsarea*) besought him with Tears, that he would not go up to *Jerusalem*.

This so affectionate Importunity of his Friends brought a greater Exercise upon the Apostle ; who was on the one hand immoveably fixed, to obey the Inward motion of the Holy Spirit, calling him thither ; and yet on the other hand was humanly affected with the deep Sorrows and earnest Entreaties of his dearest Friends and Brethren.

Wherefore he said unto them, *what mean ye to weep, and to break Ver. 33. mine Heart ? For I am ready, not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus.*

When therefore they perceived, that he would not be persuaded, they ceased from importuning him farther, and said, *The Will of the Ver. 14. Lord be done.*

Then after some Days longer stay, leaving *Cæsarea*, they took up their Carriages (or Luggage) and went up to *Jerusalem* : some of the Disciples of *Cæsarea* bearing them Company, and bringing with them one *Mnason* (otherwise called *Jason*, an old Disciple, originally Ver. 16. of *Cyprus*, but then an Inhabitant in *Jerusalem*) with whom they should Lodge when they came thither.

Being come to *Jerusalem*, the Brethren received him gladly ; and next day *Paul*, having those with him who had accompanied him in his Travels, went and made a Visit unto *James*, where all the Elders were present : unto whom when he had saluted them, he declared particularly what things God had wrought among the Gen- Ver. 19. tiles by his Ministry ; which when they had heard, they glorified the Lord.

But they, being mostly of the Circumcision, and somewhat over Zealous yet for the abrogated Ceremonies of the Mosaick Law (willing to draw *Paul* in with them, partly to countenance their own Practice, but principally to satisfy the weaker sort amongst the many Jewish Converts to Christianity) thus bespake him.

‘ Thou seest, Brother, how many Thousands of Jews there are Ver. 20. ‘ that believe. A good Sight sure it was, that so many Thousands (nay, so many Tens of Thousands ; for *Myriads* is the Word in the Greek, and that signifies Ten Thousand) should be gathered to the Christian Faith, of Jews only, in the Space of about Five and Twenty Years.

But added they (or perhaps, *James* as their Mouth) ‘ These are ‘ all Zealous of the Law : And they have been informed concerning ‘ thee, that thou teachest all the Jews, who are among the Gentiles, ‘ to forsake Moses ; telling them, they ought not to Circumcise their Children, nor yet to walk after the (Jewish) Customs.

Then letting him know, that the Multitude of the Believers (the whole Body of the Jewish Christians there) when they heard he Ver. 22. was come, would undoubtedly gather together to observe how he would

Acts 21. would behave himself in that respect; they wished him to consider what was fit for him to do in that case: and having thus prepared him to receive it, they offered this as an Expedient.

Ver. 23. 'Do therefore (said they) this that we say unto thee; We have
' Four Men that have a *Vow* on them: Take them, and purify thy
' self with them, and be at Charges with them (to provide for them
' the *Offerings* by the Law required, seeing they are *Poor*) that they
' may Shave their Heads (that it may appear, that the Days of their
' *Vow* are ended, see *Numb. 6. 18.*) And hereby all will know,
' that those things, whereof they were informed concerning thee,
' are nothing (but idle Rumors) but that thou thy self walkest
' orderly, and keepest the Law.

And the better to bring him to a *Compliance* with them in this, they urged to him, that this would not affect the *Gentile* Believers at all: *Ver. 25.* 'For (added they) as touching them we have already (as
' thou well knowest) concluded and written, that they observe no
' such thing; save only that they keep themselves from things offered to *Idols*, and from *Blood*, and from things *Strangled*, and from
' *Fornication*.

By this *Artifice* they drew *Paul* to condescend to that which afterwards cost him dear. For hereupon he took those Men, and the next Day purifying himself with them, enter'd into the Temple, to
Ver. 26. signify the Accomplishment of the Days of Purification, until an Offering should be offered for every one of them: as if he had been under a *Vow* as well as they, when indeed *he was not*.

And when the Seven Days (which he had set for the Term of his pretended *Vow*) were almost ended, his *old Enemies*, the *Jews* of *Asia*, who had so opposed him there, being now come up to the Feast, and seeing him in the Temple, stirred up all the People against him, and laying violent hands on him, cried out, *Ver. 28.* *Men of Israel, help:* For *this* (said they) *is the Man*, that teacheth all Men every-where against the (*Jewish*) People, and the Law, and this Place: nay, farther, hath brought *Greeks* also (or *Gentiles*) into the Temple, and hath polluted this *Holy Place*.

This latter part of their Charge against him, they grounded only upon a *Supposition*; For having seen *Trophimus* an *Ephesian* (whom they well knew to be a *Gentile* Christian) with *Paul* before in the City, they thought he would take him along with him into the Temple; and thereupon concluded (though untruly) that he had done so.

This put the whole City in a *Commotion*, the People flocking tumultuously together. And when they had seized on *Paul*, they drew
Ver. 30. him out of the Temple, and forthwith the *Doors were shut*; for fear perhaps, lest he should slip in again, and claim the *Privilege* of *Sanctuary*, or Protection, from the place.

As soon then as they had gotten him out, they fell with great Fury on him, intending to have killed him. But before they could
Ver. 31, accomplish their Design, Notice being given to the chief Captain of
32. the Roman Band, that all *Jerusalem* was in an *Uproar*: he immediately, with his Centurions (or Under-Captains) and their Souldiers,

ran down upon them; at sight of whom, they left off Beating *Acts 21. Paul.*

The chief Captain then coming near, took *Paul* from them, and commanding that he should be bound with *two Chains* (one perhaps, on his *hands*, the other on his *Feet*, as *Agabus* had predicted, *v. 11.*) demanded who he was, and what he had done. But while some Cried one thing, some another, among the Multitude, So that, by reason of the *Tumult*, he could not know the Certainty: he commanded that he should be carried up into the Castle (called *Arx Antonia*, or *Anthony's Tower*) where their *Garison* was held. And so outrageous was the Multitude, that when *Paul* was upon the Stairs, the Soldiers were fain to bear him up in their Arms, to secure him from the *Violence* of the People, who with great *Insolence* followed after; Crying out, *Away with him.*

When now *Paul*, being carried up the Stairs, was ready to be led *Ver. 37.* into the Castle, he asked the chief Captain, if he would give him leave to speak unto him. Who wondering to hear him speak *Greek*, asked him, If he was not that *Egyptian* who a while before *heading a Party*, led into the Wilderness *Four Thousand Men*, that were *Murderers.*

Nay, said *Paul*; but *I am a Jew*, born at *Tarsus*, a City in *Cilicia*, *Ver. 39.* and so am a Citizen of *no mean City.* Wherefore I beseech thee to suffer me to speak unto the People.

And when the Captain had given him *Licence*, *Paul* standing on the Stairs, *beck'ned* with his hand unto the People: and when there *Ver. 40.* was made a great *Silence*, he Speaking in the *Hebrew Tongue* (such as was then used among the *Jews of Jerusalem*, being a Compound or *Mixture* of *Hebrew* and *Syriack* words, wherewith the *pure Hebrew* had been corrupted ever since the *Babylonish Captivity*) thus address'd them.

' Men, Brethren and Fathers, Hear ye my Defence which I now
' make unto you, (They hearing him speak in the *Hebrew Tongue Acts 22.*
' kept the more *Silence*; and he went on thus. ' I am verily a Man
' who am a *Jew*, born in *Tarsus*, a City of *Cilicia*; yet brought up
' in this City at the Feet of *Gamaliel*, and taught according to the
' perfect manner of the Law of the Fathers; and was *Zealous* to-
' wards God (in that way) as ye all are this day: Inasmuch that
' I persecuted this way (the Way of the Christian Religion) unto
' the Death; binding and delivering into *Prison* both Men and Wo-
' men that professed it.

' Of this the *High Priest* can bear me Witness, and also the whole *Ver. 5.*
' *Sanhedrin* (or all the Estate of the Elders:) from whom also I
' received *Commissionary Letters* unto their Brethren at *Damascus*,
' and was going thither on purpose to bring those Christians which
' were there, bound unto *Jerusalem*, that they might be punished.

' But as I went on my Journey, and was come nigh unto *Da-* *Ver. 6.*
' *mascus*, it came to pass that about *Noon*, there suddenly shone from
' Heaven a great *Light* round about me. At sight whereof I fell
' unto the Ground, and heard a *Voice*, saying unto me, *Saul, Saul, Why*
' persecutest thou me? To which surprizing Question I answering,

R t r

Who

Acts 22. 'Who art thou, Lord? he replied, I am Jesus of Nazareth whom thou persecutest.

Of the Truth of this, in point of Fact, I have many Witnesses; for they that were with me (my Companions in that Journey) saw the Light (and fell to the Ground, *Ch. 26. 14.* as well as I;) and heard a Voice too (*ch. 9. 7.*) though not the Voice of him that spake to me.

Ver. 10. Hereupon I said, What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus, and there thou shalt be told, what is appointed for thee to do.

And when I was come into Damascus (being led thither by them that were with me, because I could not see for the Glory of that Light) there came unto me one Ananias, a Devout Man according to the Law (having a good Report of all the Jews that dwelt there;) and he standing by me, said unto me, Brother Saul, Receive thy Sight: whereupon my Sight being restored me, I forthwith looked up upon him.

Ver. 14. Then said he, The God of our Fathers hath chosen thee, that thou shouldest know his Will, and see that Just one, and bear the Voice of his Mouth; for thou shalt be his Witness unto all Men of what thou hast seen and heard. And now (adds he) why tarriest thou? Arise, and be baptized, and wash away thy Sins in calling on the Name of the Lord.

Ver. 17. Sometime after this, when I was come again to Jerusalem, it came to pass, that even while I prayed in the Temple, I was in a Trance, and saw him saying unto me, Make hast, and get thee quickly out of Jerusalem, for they will not receive thy Testimony concerning me.

Ver. 19. Why, Lord (said I) they have reason to hear me; for they know that I imprisoned, and beat in every Synagogue, them that believed on thee: And when the Blood of thy Martyr Stephen was shed, I also stood by and consented unto his Death; and in token thereof took care of the Rayment of them that slew him. But the Lord

Ver. 21. said unto me, Depart; for I will send thee far hence unto the Gentiles.

Till that word came out, they heard him attentively: but then lifting up their Voices, they Cried, Away with such a Fellow from the Earth; for it is not fit that he should live.

Ver. 22. As thus they cried out, and cast off their Clothes (as if they prepared to stone him) and to express their Rage threw up Dust in the Air; the chief Captain (apprehensive probably of greater Danger, if Paul were not taken out of their sight as well as out of their reach) Commanded that he should be brought into the Castle. And since, by reason of the Tumult, he could not learn from them the Ground of their Exclaiming so fiercely against him; he gave Order, that Paul should be Examined by Scourging, that by Torture they might extort from him a Confession of his Crime.

Pursuant to which command, they began to bind Paul with Thongs of Leather; which while they were doing, Paul said unto the Centurion, that stood by to see him scourged, and to take his Examination, Is it lawful for you to Scourge a Roman, and that too uncondemned?

As

As soon as the *Centurion* heard this, he hasted to the *Chief Cap.* *Acts 22.* *tain*, and wished him to Take heed what he did: for *this Man* (said he) *is a Roman.*

The *Chief Captain* thereupon came himself, and said to *Paul*, Tell me, *Art thou a Roman?* Yea, said *Paul*, I am. With a great *Sum* *Ver. 28.* answered he, *obtained I this Freedom:* But I, replied *Paul*, was born free.

Hereupon they who should have *examined* him, forthwith departing, left him; and the *Chief Captain* himself was also *afraid*, after he knew that he was a *Roman*, because he had gone so far as to *bind* him: which was a *Breach* of *Roman Freedom*, and highly punishable.

On the Morrow the *Chief Captain*, having a great Desire to know certainly what it was that the *Jews* had to accuse *Paul* of, gave notice to the *Chief-Priests*, and all their *Council* (the whole *Sanhedrin*) to meet together; and then brought *Paul* down, and set him before them.

Paul then, earnestly beholding the *Council*, said unto them, Men *Acts 23.* and Brethren, *I have lived in all good Conscience before God, until this day.* Which, if it be extended to the whole Course of his Life, while he was a *Persecutor* of *Christ*, he must be supposed to intend no more thereby, than that, when he was a *Persecuting Pharisee*, he was not an *Hypocrite*, nor acted upon a Principle of base and self-Interest; but acted *Conscientiously*, though *Ignorantly*, with *Zeal*, though *Blind*.

But since such a *Conscience* so *mis-informed* and *mis-led* cannot properly be called a *good Conscience*, it may be more proper to understand the *Apostle* to mean, that he had walked in all *good Conscience* before *God*, from the time that it had pleased the *Lord* to call him out of his *Pharisaical Profession*, and *Persecuting Principle*, to follow him in a *new Life*, unto that very day; Thereby asserting his *Innocency* and *Integrity* in that part of his Life, which they both hated, and persecuted him for.

However he meant it, *Ananias* the *High-Priest*, taking it in the *Ver. 2.* worst sense, was so offended at it; that, without Enquiring how he intended it, or asking him the Reason of his so saying; he commanded some of them that stood by him, to *smite him on the Mouth*.

This so high a Piece of *Injustice* in a Judge, stirred up a warm *Zeal* in *Paul* to reprove him *sharply* for it; so that he said unto him, *God Ver. 3.* *shall smite thee*, thou *Whited Wall*: For *sittest thou to Judge me according to the Law?* and dost thou *Command me to be smitten*, contrary to the *Law?*

They that stood by, taking advantage of this, retorted upon *Paul*, *Revilest thou God's High-Priest?* *Paul* thereupon, to Excuse the *Ver. 4.* sharpness of his Expression, Answered, *I wist not*, Brethren, that he was the *High-Priest*; for I acknowledge it is written, *Thou shalt not speak evil of the Ruler of thy People*; wherein he had reference to *Exod. 22. 28.*

Acts 23. This Answer of *Paul's* has perplexed *Expositors*, in all times, both Antient and Modern: and *Expedients* have been Contrived to bring the Apostle fairly off.

Some would have it, that the Apostle, having long *disused* the Jewish Courts, and now being altogether *unacquainted* with the High-Priest, did not know that *this Man*, who had ordered him to be smitten on the Mouth, was indeed *he*. But others think That *next to impossible*; and that if he had not known him by *Face*, yet he must needs know him by his *Habit* and *Place*: and besides, that those words of his to him [*Sittest thou to Judge*] (which was the High-Priest's Office) cannot admit of such a Construction.

Some again suppose the Apostle did not mean, that he did not know that *Ananias* was *reputed* the High-Priest; but that having understood that *Ananias* came by *Bribery* and *Corruption* into the Office, he meant that he could not *own* or *acknowledge* him to be the *Lawful* High-Priest.

And others yet are willing to take it, that *Ananias*, by the *unjust* Sentence he had given, and caused to be executed upon him, had, in *Paul's* Account, forfeited the *Character* and *Privilege* of his Place, and did *not deserve* to be taken for, or *regarded* as, an High-Priest.

And this way the *Annotators* on the Bible seem to go, in their Marginal Note on this Place, where they say, *Paul made his Excuse as it were in Mockery*; as if he would say, *I see nothing in this Man worthy the Office of the High-Priest*. But his alledging that Text out of *Exodus* afterwards in Excuse for what he had said to him before, *cut off*, I think, both these *Conjectures*.

And perhaps, when all is said, they may come nearest the *Mark*, who fairly acknowledge, that the wise Apostle, finding that by his *quick Resentment* of the *Injury* done him, and his *sharp Reproof* (how just soever) on him that did it, he had laid himself open to the *Censure* of the Court and Company; was willing to *soften* the Matter to them, and set himself *fair* again (if he could) in their Opinion; that so he might not lose the Opportunity now offered him, for a greater Service, in bearing *Witness* to the *Truth* among them, if way were opened for it.

Nor was he disappointed therein. For observing that the Court, or Council, was so constituted, that *one Part* of them were *Sadduces*, and the *other Pharisees*; he cryed out among them, Men and Brethren,
Ver. 6. *I am a Pharisee, the Son of a Pharisee, and of the Hope and Resurrection of the Dead am called in question.*

He needed not to say a word more; this was enough to *split* the whole Court: for as soon as he had so said, there arose a *Dissention* between the *Pharisees* and *Sadduces*, and the Multitude was divided: For the *Sadduces* deny that there is any *Resurrection*, either *Angel*, or *Spirit*; but the *Pharisees* confess *both*.

Hereupon arose a great Cry among them; and the *Scribes* that were
Ver. 9. *of the Pharisees* part stood up, and *strove*, saying, *We find no Evil in this Man*: But if a *Spirit*, or an *Angel*, hath spoken to him, let us not fight against God.

When

When therefore the *Dissention* was risen so high, that the Chief *Acts 23.* Captain was in fear, lest Paul should have been pulled in pieces by 10. them; he commanded the Soldiers to go down, and to take him by force from among them, and bring him into the Castle.

This had been a rough Bout with the Apostle. Wherefore to comfort him after it, the Lord stood by him the Night following, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear Witness also at Rome.

This was a seasonable Cordial to Paul, to Strengthen him against an other, and greater approaching Danger.

For early next Morning certain of the Jews, bandying together *Ver. 12.* bound themselves by an execrable Oath, that they would neither Eat nor Drink till they had killed Paul. And so strong was this Conspiracy, that there were more than Forty of these Ruffians, that were engaged in it. And to open their way for the Accomplishment of it, they went to the Chief Priests and Elders (from whom they promised themselves Assistance therein) and thus imparted the Design to them.

We have (said they) bound our selves under a great Curse, that *Ver. 14.* we will eat nothing until we have slain Paul. Now therefore do ye, with the Council, signify your Desire to the chief Captain, that he bring him down unto you to morrow, as though ye would Enquire something more perfectly concerning him; and we, or ever he can come near you, will place our selves in readiness to kill him.

Providence so disposed it, that a Youth, who was Son to Paul's *Ver. 16.* Sister over-heard this Contrivance of their lying in wait: Whereupon he hasted into the Castle and told his Uncle of it.

Paul thereupon calling one of the Centurions to him, desired him to bring that Young Man unto the chief Captain, for that he had a Secret to impart to him.

The Centurion thereupon taking the Young Man along with him, brought him to the chief Captain, and said, Paul the Prisoner called me unto him, and prayed me to bring this Young Man unto thee, who hath something to say unto thee.

With that the Chief Captain, courteously taking the Youth by the *Ver. 19.* hand, prudently led him aside in private, and then asked him, What is it that thou hast to tell me? Whereupon the Young Man thus opened the matter to him.

The Jews, said he, have agreed to desire thee, that thou wouldst *Ver. 20.* bring down Paul to Morrow into the Council, as though they would 21. Enquire something of him more perfectly. But do not thou yield unto them; for there lye in wait for him, of them more than Forty Men, who have bound themselves with an Oath, that they will neither Eat nor Drink, till they have killed him. And now are they ready, looking for a Promise from thee.

When the chief Captain had heard this, he charged the Young Man that he should not discover to any Man, that he had told these things to him; and so dismissed him.

Then calling unto him two Centurions, he gave them a charge to *Ver. 23.* make ready Two Hundred Soldiers to go to Casarea and Horse-men

Acts 23. Threescore and ten, and Spear-men Two Hundred against the third Hour of the Night; and provide them Beasts that they may set Paul on, and bring him Safe to Felix the Governour. And with them he sent a Letter of this Import.

CLAUDIUS LELIAS, unto the most excellent Governour FELIX, sendeth Greeting :

‘ THIS Man was taken of the Jews, and had like to have been Killed by them, had not I come with an Army and rescued him, having understood that he was a Roman. And when I would have known the Cause wherefore they Accused him, I brought him forth into their Council : whereby I perceived, that they Accused him of Questions of their Law; but laid nothing to his Charge worthy of Death, or of Bonds. But when it was told me, that the Jews laid wait for the Man, I sent him forthwith to thee, and gave Commandment to his Accusers also to say before thee what they had against him. Farewel.

Ver. 31. The Soldiers having received this Letter, took Paul, as it was commanded them, and brought him by Night to Antipatris; and on the Morrow, leaving the Horse-men to go with him, returned unto the Castle.

Mean while the Horse-Guard that went on with Paul, when they were come to Casarea, delivered the chief Captain's Letter to the Governour, and with it presented their Prisoner also before him.

Ver. 34. The Governour, when he had read the Letter, asked of what Province Paul was; and when he understood that he was of Cilicia, I will hear thee, said he, when thine Accusers also are come. And in the mean time, he gave Order that he should be kept in Herod's Judgment-Hall.

Acts 24. Five Days after this, Ananias the High-Priest, with the Elders, set forward on their Journey to Casarea, having with them a certain Orator named Tertullus, who as their Attorney-General was to Arraign Paul before the Roman Governour. Which, when the Day was set, and Paul called forth, he began to do in this insinuating manner, that he might thereby ingratiate himself with the Governour.

Ver. 2. ‘ Seeing that by thee we enjoy great Quietness, and that very worthy things are done unto this Nation by thy provident Care; we accept it always, and in all places, most noble Felix, with all Thankfulness. Notwithstanding, that I be not farther tedious unto thee, I pray thee, that thou wouldst hear us of thy Clemency, a few words.

Ver. 4. Having thus smoothed his way, by a politick Applause of the Governour; he proceeded to exhibit his Charge against Paul, which consisted of divers Particulars.

Ver. 5. ‘ For (said he) we have found this Man a Pestilent Fellow, a Mover of Sedition among all the Jews throughout the World, and a Ring-leader of the Sect of the Nazarenes; who also hath gone about to Prophane the Temple.

These

These were all but *general Charges* without *particular Instances* Acts 24. in Matters of *Fact*; to which all *Criminal* charges ought to be reduced.

Yet the *Orator* having only touched on these *Generals*, insinuated a Complaint against the chief *Captain*; and thus concluded his *Impeachment* against *Paul*.

‘ Whom (added he) we took, and would have Judged according to our Law. But the chief *Captain* *Lyfias* coming upon us with great *Violence* took him out of our hands, and commanded his *Accusers* to come and *prosecute* him before thee. By *Examining* of whom (by the way of *Torture*) thou thy self may’st have the full and certain *Knowledge* of all these things, whereof we accuse him. Ver. 6, 7.

When *Tertullus* had finished his *Oration*, the *Jews* that came with him, to *Confirm* what he had said, did *Affirm* that these things were so as he had delivered.

Then *Paul*, after that the *Governour* had beck’ned unto him to speak, in a *free* and *unaffected* *Stile*, thus made his *Defence*.

‘ For as much as I know, that thou hast been for many Years a Judge unto this Nation, I do the more *cheerfully* answer for my self: And do give thee to understand, that there are yet but *Twelve* Days since I went up to *Jerusalem* (and then too I went not to move *Sedition*, but) to *Worship*. Ver. 10.

‘ The ground of his mentioning *Twelve* Days, was to shew how *unlikely* it was, that he should commit such *high Misdemeanors* as they charged him with, in so *short* a time as he was at liberty there. For he was taken by them in the *Temple*, and rescued from them by the *Captain*, on the *Third* Day after he came thither, and had been in the *Custody* of the *Romans*, there and here, *ever since*.

Besides, added he, ‘ They neither found me *Disputing* with any body in the *Temple*, nor *stirring up* the *People*, in any sort, either in the *Synagogues*, or in the *City*. So that with respect to *Sedition*, or attempting to *prophane* the *Temple*, They cannot make *Proof* of what they accuse me of. Ver. 12.

But whereas they charge me with being of the *Sect* (as they call it) of the *Nazarenes*; This I freely confess unto thee, that after the way which they call *Heresy* (or a *Sect*;) so *Worship* I the *God* of my *Fathers*; believing all things that are written in the *Law* and the *Prophets*. And have *hope* towards *God* (which they themselves in words also allow) that there shall be a *Resurrection*, both of the *Just* and of the *Unjust*. And because of this *Hope*, or *Confidence* which I have of a *Resurrection*, do I make it my great *Care* and *Concern*, so to *Exercise* or *behave* myself, that I may always have a *Conscience* void of *offence*, not only towards *God*, but towards *Men* also. Ver. 14.

‘ But that thou may’st the better guess with what *Intention* of *Mind* I came at that time to *Jerusalem*; be pleased to know, that after I had been many Years absent, I came then to bring *Alms* to my Nation (so far was I from any Purpose of doing them any *Hurt*) and to bring *Offerings* to the *Temple* (so remote was it from Ver. 17.

- Acts 24. ' from my Thoughts to *prophane* that place.) So that, although I
 ' was indeed, on this account in the Temple ; yet I was there *Reli-*
 Ver. 18. ' *giously* Exercised, and without either *Multitude*, or *Tumult* : And it
 ' was those *Jews* of *Asia*, who found me purified there, that *raised*
 Ver. 19. ' *the Tumult upon me*. And therefore they ought to have been here
 ' before thee, and to have made their *Objections*, if they had ought
 ' against me. But since they are not here, If these who are here
 ' (and who, when I stood before their Council there, did openly de-
 ' clare, They found *no Evil* in me, *Acts 23. 9.*) have found any in
 ' me since, let them not spare to speak ; unless they will call this
 Ver. 21. ' an *Evil*, that when I stood there amongst them, I said, Touching
 ' the *Resurrection* of the Dead, I am called in question by you this
 ' Day.

With these Words the Apostle closed his *Defence*. And when *Felix* the Governour had thus heard both sides, being willing to get yet a more perfect knowledge of that way, he *deferred* giving Judgment ; saying, When *Lysias* the chief Captain (whom ye *Jews* seem to think your selves somewhat injured by) shall come down, I will know the *uttermost* of your Matter.

- Ver. 22. Then committing *Paul* to the Custody of a Centurion, he (as
 Ver. 23. *bad* as he was, both for a Man, and for a Governour) commanded
 the Officer to *let him have Liberty* ; and that he should *not forbid* any
 of his acquaintance to administer to him, or *deny* them *free Access* to
 visit him.

Felix (as *Josephus* relates, l. 20. c. 5. of his *Antiquities*) being captivated with the Beauty of *Drusilla*, a Jewish Woman (Sister to that King *Aprippa*, who slew *James*, and imprisoned *Peter*, *Acts 12.* and Wife to *Azizus*, King of the *Emiffenes* ; who, being a *Gentile*, that he might marry her, consented to be *Circumcised*) by the means of one *Simon* a *Jew*, and a *Magician*, seduced *Drusilla* from her Husband, and persuaded her to marry *Felix* : Which she consenting to, as *Azizus* had for her sake left his *Religion* ; she forsook both her Husband and her *Religion*, for the sake of *Felix*, and married him ; And now, it is supposed, *Felix* went to fetch her to him.

- Ver. 24. For some time after this publick *Hearing* between the *Jews* and
Paul, the Text says, When *Felix* came with his Wife *Drusilla*, who
 was a *Jewess*, he sent for *Paul*, and heard him speak concerning the
 Faith in Christ. And as he *reasoned* concerning those great and emi-
 Ver. 25. *nent Virtues*, and sure Effects of the Christian Faith, *Righteousness*
 (or Justice) *Temperance* (comprehending under it *Continency* and
Chastity) and Judgment to come (with *Vengeance* on the *Unrighteous*,
Unjust, *Intemperate*, *Incontinent*, *Unchast*) *Felix* (who, while *Paul*
 spake of Judgment to come, did probably feel Judgment present) fell a
Trembling ; and having quickly enough of that Doctrine, said to *Paul*,
 Go thy way for this time ; when I have a convenient season, I will call
 for thee.

- Such a season, after he had thus felt the terrifying Stroke of *Paul's*
 Preaching, he would never, perhaps, have thought convenient, had
 Ver. 26. he not hoped that *Paul* would have given him *Money*, to have ob-
 tained his Liberty from him ; the expectation of which made him
 send

Acts 25. This bold and free Answer put *Festus* to a stand, and made him confer with his Counsel: which having done, and finding he had a resolute Roman to deal with, he concluded to quit his hands of him,

Ver. 12. and remit the cause to *Cesar*.

Wherefore he said no more to him, but *Hast thou appealed to Cesar?* (or, seeing thou hast appealed to *Cesar*) *unto Cesar thou shalt go.*

Thus at that time they parted, the *Jews* (as we may suppose) returning to *Jerusalem*, and *Paul* to his Prison again. But long it was not, e'er Occasion offered to call him forth to a new Hearing.

Ver. 13. For some Days after, King *Agrippa* (Son of that *Herod Agrippa*, who slew *James*, *Acts 12.* and who himself was not King of *Judea*, but of some Neighbouring Province, which the Roman Emperour had given him) came to *Casarea*, with *Bernice* his Sister, to salute *Festus*, and congratulate his Accession to that Government.

Ver. 14. And when they had spent some Days there, *Festus*, in Discourse, thus opened *Paul's* Case unto the King.

Ver. 15. There is a certain Man (said he) left in Bonds by *Felix*; about whom when I was at *Jerusalem*, the Chief Priests, and the Elders of the *Jews*, informed me, desiring to have Judgment given against him.

Ver. 16. But I told them, *It is not the manner of the Romans, to deliver any man to die, before that he who is accused hath the Accusers face to face; and hath liberty to Answer for himself, concerning the Crimes laid against him.*

When therefore they were come hither, without any delay, on the very Morrow, I sat on the Judgment-Seat, and commanded the Man to be brought forth: Against whom when the Accusers stood up, they charged him not with any such things as I expected. For from their Exclamations against, and pressing to have Sentence passed upon him, I supposed they would have laid some Capital Crimes to his charge: but when it came too, they had only some Questions against him concerning their superstitious Religion, and of one *Jesus* who was Dead, whom *Paul* affirmed to be *Alive*. And because I was not well skilled in such manner of Questions, I asked him whether he would go to *Jerusalem*, and there be Judged of those Matters. But when *Paul* had Appealed to be reserved to the Hearing of *Cesar* himself, I commanded that he should be kept, till I could send him unto him.

Ver. 22. When *Festus* had given King *Agrippa* this account of *Paul's* Case, it begat a Curiosity in the King to hear *Paul* himself: Which he having signified, To Morrow, said *Festus*, thou shalt hear him.

Accordingly on the Morrow, when *Agrippa* and *Bernice* were come with great Pomp, and were entred, with the Chief Captains and Principal Men of the City, into the Place of Hearing, at *Festus* his Commandment, *Paul* was brought forth: And then *Festus*, to open the Way to his Examination, thus bespoke the Auditory.

King

King Agrippa, and all ye who are here present with us; Ye see this *Acts 23.*
 Man, about whom all the Multitude of the Jews have dealt with me, both *24.*
 at Jerusalem, and also here; Crying out, that he ought not to live any
 longer; whom yet I have not found to have committed any thing
 worthy of Death. Yet in-as-much as he himself hath appealed to Au-
 gustus, I have determined to send him to him: but I have no certain
 thing to write unto my Lord concerning him.

For which Cause I have brought him forth before you, and espe-
 cially before thee, O King Agrippa, that after Examination had, I
 may have something more particularly to write: For it seemeth to
 me an unreasonable thing to send a Prisoner, and not withal to signify *Ver. 27.*
 the Crimes laid against him.

When Festus had thus opened the Matter, Agrippa said unto Paul,
 Thou art permitted to speak for thy self. Whereupon Paul, stretching
 forth his hand to bespeak Attention from the Assembly, and di-
 recting his Speech more particularly to Agrippa, thus deliver'd him-
 self.

‘ I think my self happy, King Agrippa, in that I am to Answer *Acts 26.*
 ‘ for my self this day before thee, touching those things whereof I *Ver. 2.*
 ‘ am accused by the Jews; the rather, because I know thee to be ex-
 ‘ pert in all Customs and Questions which are among the Jews:
 ‘ Wherefore I beseech thee to hear me patiently.

‘ My manner of life, from my Youth, which at the first I spent *Ver. 4.*
 ‘ among mine own Nation at Jerusalem, know all the Jews, that knew
 ‘ me from the beginning, who (if they would) could testify, that
 ‘ after the strictest Sect of the Jewish Religion, I lived a Pha-
 ‘ risee.

‘ And now I stand and am Judged, for the hope of the Promise *Ver. 6.*
 ‘ made by God unto our Fathers: Unto which Promise our Twelve
 ‘ Tribes, instantly serving God Day and Night, hope to come: and
 ‘ yet it is for the sake of this Hope, King Agrippa, that I am Accu-
 ‘ sed by the Jews.

Then Rhetorically breaking forth into an Interrogation (or rather
 perhaps, an Admiration, or Exclamation) ‘ Why, said he, should it
 ‘ be thought a thing incredible with you, That God should raise the Dead? *Ver. 8.*
 But (if in this Auditory there be any who do so think, I have the less
 reason to wonder at it, in as much as) I my self also did once verily *Ver. 9.*
 ‘ think, that I ought to do many things contrary to the Name (or
 ‘ Religion) of Jesus of Nazareth. And I not only thought so, but I
 ‘ also did so, in Jerusalem; where, having received Authority from
 ‘ the Chief Priests, I shut up many of the Saints in Prison, and
 ‘ when they were put to Death, I gave my Voice against them:
 ‘ and I not only punished them often in every Synagogue, and did
 ‘ my utmost to have compelled them to Blaspheme; but being ex-
 ‘ ceedingly mad against them, I persecuted them even unto strange
 ‘ Cities.

But as I saw cause to change my Mind; so would all of you also,
 if ye should meet with That which I met with.

‘ For as I went to Damascus with Authority and Commission from *Ver. 12.*
 ‘ the Chief Priests (to stir up the like Persecution there;) At Mid-
 ‘ day

Acts 26. ' day, O King, I saw in the way a *Light* from Heaven, above the
' Brightness of the Sun, shining round about me, and them that tra-
' velled with me.

' And when we were all (through Amazement and Fear) fallen
' to the Earth, I heard a *Voice*, speaking in the *Hebrew* Tongue, and
' saying unto me, *Saul, Saul, why persecutest thou me? It is hard for*
' *thee to kick against the Pricks.* And I thereupon asking, *Who art thou,*
' *Lord?* He answered, *I am Jesus, whom thou persecutest.*

' But arise, added he, and stand up upon thy Feet, for I have ap-
' peared unto thee for this purpose, to make thee a *Minister*, and a
' *Witness*, both of these things which thou hast seen, and of those
' things in the which I will appear unto thee; delivering thee from
' the *People* (of the *Jews*) and from the *Gentiles*, unto whom I
' now send thee; to open their Eyes, and to turn them from *Darkness*
' to *Light*, and so from the *Power of Satan* unto *God*, that they may
' receive forgiveness of Sins, and *Inheritance* among them that are
' sanctified by Faith which is in me.

Ver. 19. ' Whereupon, O King *Agrippa*, I was not disobedient unto the
' *Heavenly Vision*; but shewed first unto them of (and about) *Da-*
' *mascus*, and *Jerusalem*, and throughout all the *Coasts of Judea*,
' and then to the *Gentiles*, that (if they would be saved from the
' *Wrath* to come) they should Repent and Turn to *God*, and mani-
' fested their Repentance, by leading their Lives agreeable there-
' unto.

Ver. 21. ' These are the Causes for which the *Jews*, when they caught me
' in the Temple, went about to kill me: Notwithstanding which,
' having obtained Help of *God*, I continue in the same *Testimony* un-
' to this day, bearing witness thereof both to small and great; yet
' declaring none other things than those, which the *Prophets*, and be-
' fore them, *Moses*, did say should come; namely, that *Christ* should
' suffer, and that he should be the first (if not in Order of Time, yet
' in respect of *Dignity* and intrinick Power) that should rise from the
' *Dead*, and should shew *Light* both unto the *People* (of the *Jews*)
' and to the *Gentiles*.

As thus *Paul* spake for himself, and was led into a Discourse of
greater Depth, than *Festus*, the Roman Governour, and an *Heathen*,
Ver. 24. could fathom; *Festus* said to him with a loud Voice, *Thou art beside*
thy self, Paul; Much Learning doth make thee Mad.

But *Paul*, not moved with the Governour's rough Reflection,
meekly Answered, *I am not Mad*, most Potent *Festus* (so the word
Ver. 25. *ἀρετή* properly signifies, and is rendred in Latin by *Optime & Pra-*
stantissime; which *Bishop Jewel* in the Defence of his Apology, p. 26.
renders, *Most dear Festus*; and p. 80. *O good Festus*;) but I speak
forth the Words of Truth and Soberness.

For the King (added he) before whom also I speak freely, hath
good knowledge of these things. And I am persuaded, that none
Ver. 26. of these things (concerning the Death and Resurrection of *Christ*)
are hidden from him (but that he must needs have heard of them;)
for this thing was not done in a Corner.

Then

Then turning his Speech from *Festus* to *Agrippa*; King *Agrippa*, *Acts 26* said he, *Believest thou the Prophets?* And *Oratour-like*, not staying for *Ver. 27* the King's Answer; Answered himself, by saying, *I know that thou Believest.*

Why truly, said *Agrippa*, Thou almost persuadest me to be a *Christian*. I would to God, replied *Paul*, that not only Thou, but also all that hear me this Day, were both almost, and altogether such *Ver. 29* (a *Christian*) as I am; though not in the condition of a Prisoner as I am.

Thus ended the Discourse. For when *Paul* had thus spoken, the King rose up, with the Governour, and *Bernice*, and the rest that sat with them. And when they were gone aside, into another Room, they talked together between themselves concerning *Paul*; and concluded, that he had done nothing worthy of *Death*, or yet of *Bonds*: And at length *Agrippa* told *Festus*, That *Paul* might have been set at *Ver. 32* Liberty, if he had not appealed unto *Cesar*.

For by the *Roman Laws*, when any Prisoner had appealed to be heard before the Emperour himself, he could no more be Released, than he could be Condemned by any but the Emperour. So that *Paul's* appealing to *Cesar*; proved in appearance an Injury to him; but God, who had foretold him, that he must bear witness to him at *Rome*, *Ch. 23. 11*. had no doubt directed the Means, as well as he had appointed the End.

Now was *Festus* better furnished to give *Nero* an Account of *Paul's* Case and Condition than he was before; and it may be thought he wrote favourably of him: because he had a favourable Reception, and good Usage (for a Prisoner) when he came to *Rome*.

And now the time being come, which was appointed for his *Acts 27* going thither; He (with divers others who were Prisoners on other Accounts) was delivered unto one named *Julius*, a Centurion of the Imperial Band; a Man of a Courteous disposition, and well affected to *Paul*.

When therefore all things were ready for the Voyage, the Centurion put his Prisoners on Board a Ship that belonged to *Adramyttium* (a Port-Town of *Mysia*) which was bound to the Coasts of *Asia*, on a Trading Voyage. And when all the Passengers were on Board (amongst whom were *Aristarchus*, a Macedonian of *Thessalonica*, with *Paul's* Son *Timothy*, and the beloved Physician *Luke*; who put themselves upon this long and hazardous Voyage, to accompany the Apostle, and minister unto him what Assistance and Comfort they could, in this his Suffering Condition) they set Sail, and the next Day touched at *Sidon*. *Ver. 2.*

Here *Julius*, the Centurion treated *Paul* with great courtesy, giving him Liberty to go a-shore, to visit his Friends there, and refresh himself among them. *Ver. 3.*

And when they Launched again from thence, they Sailed under *Cyprus*, because the Winds were contrary: and having Sailed over the Sea of *Cilicia* and *Pamphylia* they came to *Myra*, a City of *Lycia*.

Acts 27. Here the Centurion, finding a Ship of *Alexandria* bound directly for *Italy*, he discharged the other Ship, and put his Prisoners and Souldiers Aboard on this.

This Vessel proving but a *slow Sailer*, they made but little way in many Days. And when they were scarce come over against *Gnidus*, the Wind being against them, they Sailed under *Crete*, over against *Salmone*; and hardly passing it, came unto a Place, which was then called the *Fair-Havens*, nigh unto which was the City of *Lasea*.

Ver. 8. Now when by these many hindrances they had spent much time, so that the Summer Season was over, the *Autumnal Equinox* (on which the great Jewish *Fest of Expiation* began) being past; after which, because of approaching Winter, the *Antients*, not much used to *Navigation*, accounted Sailing dangerous: *Paul*, foreseeing what afterwards befell them, gave them this *Præmonition*, or forewarning of it; saying unto them, *Sirs*, (the Greek word is *ἄνδρες, Viri, Men*) I perceive that this *Voyage* will be with *hurt*, and much *Damage*, not only of the Lading and Ship, but also of our *Lives*.

Ver. 11. This was surely a good *Caution* to them, to have put in there, and not venture on a Winter Voyage. But the Centurion, though he had a good Esteem of *Paul*, yet not reckoning him so *skilful* in *Maritime Affairs*, gave more Credit to the *Master*, and the *Owner* of the Ship (speaking in a matter within their own Element) than to *Paul*.

Ver. 12. And besides, the Haven where they then lay, not being a *Commodious Harbour* to Winter in; the *Major part* (which often carries it, though sometimes, as now, for the *worse*) advised also to depart thence, and try, if by any means, they might reach *Phenice* (which is an Haven of *Crete*, and lieth towards both the South-west and North-west) and there to Winter.

Ver. 13. Accordingly the *South wind* blowing *softly*, they loosed thence, and supposing they had gained their Point, they sailed close by *Crete*.

But not long after, this soft South-wind was encountred by a *Tempestuous Wind*, called (from its raising *boisterous Storms*) *Euroclydon* (or rather *Euro-aquilon*) being a strong North-east Wind.

And when the Ship being caught (between these contrary Winds) could not bear up against this Wind, they were fain to let her *drive*; and running under a certain Island, called *Clauda*, they had much work to come by the *Boat*: which, when at length they had taken up, they used what helps they could, by *Under-girding* the Ship, and fearing lest they should fall into the *Quick-Sands*, they *strook Sail*, and so were *driven*.

Ver. 17. And being exceedingly *tossed* by the *Tempest*, the next Day they light'ned the Ship, by throwing Over-board whatever *Wares* or *Trading-goods* were in it: And on the third Day they cast out the *Tackling* of the Ship also. And when after all this, the *Tempest* still lay strong upon them; and so *dismal* a Time it was, that neither *Sun* nor *Stars* in many Days appeared; all *hope* of being saved was taken from them. But

But then (when all were *hopeless*) after long *Abstinence* Paul *Acts 27.* stood forth in the midst of them, and said, *Sirs (or Men) Ye 21.* should have took my counsel, and not have loosed from *Crete*; and then ye might have escaped this *Harm* and *Loss*. But notwithstanding that, I now Exhort you to be of good *Cheer*; for I can assure you, that there shall be no loss of the *Life* of any Man amongst you, but of the Ship.

For the *Angel of God* (whose I am, and whom I serve) stood by *Ver. 23.* me this Night, and said unto me, *Fear not, Paul, for thou must be brought before Caesar; and lo, God hath given thee the Lives of all them that sail with thee.* Wherefore, *Sirs, be of good cheer,* for I believe God, that it shall be even as it was told me by his Angel; howbeit we must be cast upon a certain Island.

Now when the *Fourteenth Night* (since this Storm began) was *Ver. 27.* come, as they were driven up and down in the *Adriatick Sea*, about *Mid-night*, the Sailors thought they drew near to some Country: whereupon Sounding, they found it *twenty Fathoms*; and when they had gone a little farther, Sounding again, they found it *fifteen Fathoms*. Then fearing they should fall upon *Rocks*, they cast *four Anchors* out of the *Stern*, and wished for Day that they might discover, if any Land were near.

Now were the *Sailors* about to flee out of the Ship; and in order *Ver. 30.* thereunto, had let down the Boat into the Sea, under colour as if they would have cast *Anchors* out of the *Fore-ship* also.

But Paul perceiving their intention, said to the Centurion, and the Souldiers, *Except these abide in the Ship, ye cannot be saved:* whereupon the Souldiers, to prevent the Sailors getting away, cut off the *Ropes* of the Boat, and let her fall off.

Then, while Day was coming on, Paul besought them all to take *Ver. 33.* Meat; putting them in mind, that That was the *Fourteenth Day* that they had been (in a manner) *fasting*. Wherefore, said he, I pray you, take some Food for your health sake; for not a Man of you shall perish by this Storm. Then himself leading the way, took Bread, and giving Thanks to God in presence of them all, he brake it, and began to eat; by whose Example, as well as Words, being cheered up and encouraged, they also took some Meat; and when they had eaten enough, they lightened the Ship yet more, by casting out the *Wheat* that was left, into the Sea.

By this time, Day being come on, they saw Land, though they *Ver. 39.* knew not what Land it was: But discovering a certain *Creek* which had a *Shore*, they were minded, if possibly they could, to thrust the Ship in there.

When therefore they had weighed the *Anchors*, they committed themselves unto the Sea; and having loosed the *Rudder-Bands* (with which they had under-girt the Ship, they hoisted the *Main Sail* unto the Wind, and made to Shore; But unhappily falling into a place *Ver. 40.* where two Seas met, they ran the Ship a-ground; and the fore-part 41. sticking fast, and remaining unmoveable, the hinder-part was broken with the Violence of the Waves.

Now

Acts 27. Now may we well suppose them under a *fresh Consternation*; for notwithstanding the confident, and repeated Assurance Paul had given them, that *not a Man* of them should perish; Nothing now seemed so likely, as that *every Man* of them should perish.

No hopes could any have of *saving his life*, but by Swimming for his life: And lest any of the Prisoners, by Swimming, should save his life, and escape, the Souldiers Counsel was to *kill the Prisoners*.

But the *Centurion*, out of a *grateful Desire* to save Paul (for whose sake he himself, and the Rest had been saved) restrained his Souldiers from their *cruel Purpose*; and gave Order that *all they* (whether Souldiers, Sailors or Prisoners) *that could Swim*, should cast themselves *first* into the Sea, and get to Land if they could, that they might be afterwards helpful to Others: and that the Rest who could *not Swim*, should make to the Shore as well as they could; some on *Planks*, and others on *broken Pieces* of the Ship. By which means (Providence favouring the Attempt) the whole Ships Company, being no fewer in number than *Two Hundred Threescore and Sixteen Persons*, and all escaped safe to Land. And then they came

Acts 28. to understand that the Island was called *Melita*, the same that is now called *Malta*.

Ver. 2. That *Propitious Providence* which brought them thither, gave them *favour*, and a *courteous Reception* with the Inhabitants of that Island: who though they were a *barbarous People*, yet moved with *Compassion*, and common *Humanity*, towards this poor *Ship-wrack'd* Company, shewed them no little Kindness; for they kindled a Fire for them (to dry, warm and cherish them, after they had been both wetted and toiled by their Swimming in the Sea) and received them every one (to their Houses) because it was a wet and cold Season.

Ver. 3. The Apostle Paul, being naturally an *active Man*, and forward by his Example to encourage others, had gathered together a *bundle of Sticks*, and laid them on the Fire.

But having it seems pickt up a *Viper* among them (which is a *small*, but most *venomous Serpent*;) when the Viper felt the heat, it came out of the Wood, and *fast'ned on Paul's hand*.

This presently begat in those Barbarians a very *ill Opinion* concerning Paul: For when they saw the *Venomous Beast* hang on his hand, they forthwith concluded, and said among themselves, *No doubt this Man is a Murtherer*, whom, though he hath escaped the Sea, yet *Vengeance suffereth not to live*: For they (well knowing the *Danger of a Viper's Bite*) looked every Moment that Paul would have *swol'n*, or suddenly fallen down *Dead*.

But after they had looked a great while, and saw that when he had *shaken off the Beast into the Fire*, no harm came to him, they changed their Minds concerning him, and said *he was a God*. He in the mean while experienced the Truth of those words, which Christ, at parting, said to his Disciples concerning True Believers, *They shall take up Serpents, &c.* Mark 16. 18.

In that part of the Island lay the Possessions of *Publius*, the Chief Man of the Island; which speaks him to be both a *Roman*, and the Governour of the Island for the *Romans*. And he being then upon the place, received *Paul* and his Companions *courteously*, and lodged them in his House with great Courtesy for three Days. Acts 28 7.

By this means *Paul* came to understand, that the Father of *Publius* lay then sick there of both a *Fever* and the *Bloody-Flux*. He therefore, that he might improve all Opportunities of doing good, and thereby bringing Honour to God, went into the Room where *Publius's* Father lay; and having prayed for him, and laid hands on him, healed him. Ver. 8.

This Cure was quickly Noised abroad: whereupon others in the Island, who had Diseases, came, and were healed also. And these, in a grateful Acknowledgment of the Benefits received, did not only Honour the Apostle and his Friends with many Honours; but also when they left the Island, did thoroughly furnish them with all such things, as were necessary for their Voyage to *Rome*. Ver. 9. Ver. 10.

Thus they spent good part of the Winter amongst a *Barbarous*, but to them made a *Courteous* People: and after Three Months departed thence, in a Ship of *Alexandria*, which had Wintered in that Isle, whose Sign was *Castor* and *Pollux*, the feigned Sons of *Jupiter* by *Leda*, supposed by the Antient Heathen Poets, to have the care of *Sailors* and *Navigation*; and when seen together, to portend good Luck, which yet they could not be, because they were two Constellations in the Heavens, so posited, that when one arose, the other of them set. Ver. 11.

In this Ship they Sailed to *Syracuse* (in *Sicily*;) where putting in, they Landed, and tarried there three Days. Then going on Board again, they fetched a Compass, and came to *Rhegium* (a Town in *Italy*;) and after one Day, the South-wind blowing, brought them the next Day to *Puteoli*. Ver. 12. 13.

Here they found some Christian Brethren, at whose Request they tarried with them Seven Days (such Favour had *Paul* from his Keeper, Captain *Julius*;) and after that they set forward towards *Rome*. Ver. 14.

But when the Brethren at *Rome* heard of their coming, they came forth to meet them, as far as *Appii-Forum* (which is supposed to be a Country Town or Village, some Miles distant, some reckon it a Day's Journey from *Rome*, and taking Name from *Appius*, a Roman Consul, who set up a Mercate there.) Others, who could not reach so far, met them at the *Three Taverns*, a Place of Entertainment for Travellers.

When these Christian Brethren were come to *Paul*, he was greatly comforted at the sight of them, and giving Thanks to God, took Courage, and went on to *Rome*. Whither being come, *Julius* delivered the Prisoners to the Captain of the Guard: But *Paul* was permitted to dwell by himself, having only a Souldier with him for his Keeper.

- Acts* 28. After Paul had been three Days in Rome, he called the Chief of the Jews together. And when they were Assembled, he thus
- Ver.* 17. delivered himself unto them, 'Men and Brethren, although I have committed nothing against the People or Customs of our Fathers, Yet was I delivered Prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, would have let me
- Ver.* 18. go, because there was no cause of Death in me: But when the Jews spake against it, I was necessitated to Appeal unto Caesar; not that I intended to Accuse my Nation of any thing.
- Ver.* 19. For this cause therefore I have desired you to come together, that I might see you, and speak with you, and let you know, that it is for the Hope of Israel (for bearing Testimony that the true Messiah, whom all true Israelites have long hoped and looked for, is indeed come, and that Jesus Christ is he) that I am bound with this Chain.
- Ver.* 21. The Jews hearing this, made him Answer, We have neither received Letters out of Judea concerning thee; nor have any of the Brethren that came from thence, shewed or spake any harm of thee. But we shall be willing to hear from thy self what thy Judgment is; for as for this Sect (whereof thou seemest to be) we know that it is every-where spoken against.
- Ver.* 23. Upon this Occasion a Day being appointed, there came many to him, at his Lodging. To whom he Opened first the Nature of the Kingdom of the Messiah (called the Kingdom of God, because the Messiah was God as well as Man) shewing that it was to be a Spiritual, not an Earthly Kingdom. And then proved, that Jesus Christ (whom the Jews had Crucified) was indeed the Promised Messiah. Both which Doctrines he evinced and confirmed by Testimonies, taken out of the Law of Moses, and out of the Prophets; discoursing to them on this Subject from Morning till Evening.
- But there was great Diversity in his Hearers; for some of them believed the things which he had delivered, and some believed not. And when they agreed not among themselves, they departed, after Paul had spoken this one close Word (or Sentence) to wit,
- Ver.* 25. Well spake the Holy Ghost, by Esaias the Prophet, unto our Fathers, saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the Heart of this People is waxed gross, and their Ears are dull of Hearing, and their Eyes have they closed; lest they should See with their Eyes, and Hear with their Ears, and Understand with
- Ver.* 28. their Heart, and should be converted, and I should heal them. Be it known therefore unto you, added he, That the Gospel of Jesus Christ, (which sets forth the Salvation of God, and the way of it) is sent unto the Gentiles, and that they will hear it.
- When he had thus spoken, the Jews departed, and had much Reasoning among themselves.

But

But *Paul* dwelt *two* whole Years in his own *hired* House, where *Acts* 28. he received all that came in unto him; Preaching unto them the 30. Kingdom of God, and opening the Doctrines of the Christian Religion, with all Confidence, and (though in the Imperial City, *under the Nose*, as it were, of an *Heathen* Emperour, and him too, by that time, one of the *worst*) without any Disturbance, or Molestation; no Man so much as forbidding him.

We are now come to the End of *Luke's Itinerary*, or *Journal*, of the *Acts* and *Travels* of the *Apostles*. Nor have we any farther Account of *indubitable* Credit (for *other* Histories, beside the *Sacred*, whether called *Prophane* or *Ecclesiastical*, I account *not altogether so*) of either any of the other *Apostles*, or of *Paul* himself; save what may be gathered from some *Hints* and Occasional Passages, which are found in those *Epistles* of his, which were written during his Imprisonment at *Rome*. Which as it was (probably) of some pretty long continuance (for *Luke* mentions *Two Years* that he lived there in an House of his own Hiring, *Acts* 28. 30.) so it afforded Opportunity, and gave Occasion to many Christian Brethren, from divers remote Parts and Countries, to visit the *Apostle* under his Confinement.

Among these, *Onesiphorus*, a Citizen of *Ephesus*, was one: of whom, and of the many Kindnesses he had received from him, the *Apostle* makes a *grateful* mention, in his Second to *Timothy*; ch. 1. v. 16. to the End; where, wishing all *Happiness* to him and his, he says, *The Lord give Mercy unto the House of Onesiphorus*; for he *oft Refreshed me*, and was *not ashamed* of my Chain. But when he was in *Rome*, he *sought me out* very diligently, and found me. And in how many things he *ministred unto me* at *Ephesus* also, thou knowest very well. *The Lord grant unto him, that he may find Mercy of the Lord in that Day.*

Epaphroditus also of *Philippi*, the chief City of *Macedonia*, came now to *Rome* to visit and salute *Paul*, not in his own Name only, but as sent by the *whole Church* at *Philippi*.

For the Saints there, in a *grateful Sense* of the many and great Benefits they had received by the *Apostles* Labours and Ministry among them (by which they had been at first gathered to the Christian Faith, and afterwards often Refreshed, comforted, strength'ned and built up therein) did now send (as they had formerly done, more than once, when he was at *Thessalonica*, *Phil.* 4. 16.) a Present to him (of Monies probably, and such other things as might be necessary for him in his present Condition) and made *Epaphroditus* their Messenger to carry it.

But he, soon after he came there, falling *Ill*, had a very sore Fit of *Sickness*, by which he was brought so low, that he was nigh unto Death; having (as it seems) in his affectionate Kindness to the *Apostle*, as well as in his Zeal for the Work of the Lord, out-done his Strength. But the Lord had Mercy on him, and in due time raised him up again, and restored him to Health: thereby enabling him both to perform the Service he came thither upon, and to return at length

length Safe back to *Philippi* again; with an Epistle from *Paul*, and *Timothy* to the Saints there. In which Epistle the Apostles affectionate Kindness to them, seems to be somewhat peculiar, as theirs to him had always been. They taking due Care of him in Temporals, and He of them in Spirituals; to wit, Divine Doctrine and Heavenly Counsel, Exhortations and tender Admonitions: To which I refer my Reader.

But in the mean time, while *Epaphroditus* was Recovering, the Apostle *Paul* keeping (as his manner was, *Acts* 28. 30.) open House for all Comers, whom either *Devotion* or *Curiosity* drew to hear the Gospel preached, increased the Number of the Disciples there: Now one, now another, falling in, and being caught.

Philem.

Among those who were thus taken in the Net of the Kingdom, a *Runnagate*, whose Name was *Onesimus*, was one. He being a Servant to *Philemon*, an Eminent Christian, and Pastor of the Church at *Coloss*, had (it seems) run away from his Master, and that not empty-handed, having robbed his Master before he went: and having rambled about from Countrey to Countrey, Shifting his Quarters that he might not be re-taken by his Master, came at length to Rome; and there falling in among others at a Meeting where the Apostle *Paul* Preached, was struck so home, that of a Common Auditor he became an hearty Convert to the Christian Faith. Of which he gave such convincing Evidence, as drew forth the Apostle's affectionate Regard to him: and he, in the sense of the Benefit he had received by the Apostle's Ministry, was desirous to continue with the Apostle, that he might not only enjoy the Pleasure, and Advantage of his Company, and instructive Conversation; but might also be helpful and serviceable to him, in a personal Attendance on him, under his present Confinement.

Thus, it is supposed, they went on together for some time, until the Apostle came to understand the Circumstances of his Condition; that he was Servant to an intimate Friend, and early Disciple of his, *Philemon*; and had broke loose unfairly, and dishonestly from him.

Which when the Apostle had come to the Knowledge of, having no Satisfaction in keeping another Man's servant from him, without his Knowledge and Leave; he made *Onesimus* sensible of his Duty herein, and that his New Master (Christ) required of him, that he should return to his Old Master (*Philemon*): and submitting himself to him, should both acknowledge his Fault, and by future Diligence in his Service, should endeavour to make him the best Amends he could, for his past Negligence, and the Injury he had done him.

He needed not to use many Arguments to persuade this, to a Mind so well informed and disposed, as *Onesimus's* now was; Who, being thoroughly sensible of the Evil he had done in leaving, and so leaving his Master, and of what the Truth (which he had received in the Love of it) required of him in that Case; resolved to return speedily to his Master, and at all adventures, to submit himself to his Mercy.

But

But the Apostle having brought *Onesimus* to this good Resolution, would not let him (whom, for the sake of that good Work, which the Lord had wrought in him, he most tenderly loved) go back to his *justly-offended* Master, without a *Commendatory* and *Intercessory* Letter from himself, to *propitiate* his Master to him.

Wherefore associating his beloved *Timothy* with himself (as one *Philem.* who was also both well *known to*, and well *beloved by* Philemon) *Ver. 1,2.* he writes a very *Pathetick* Epistle to him; wherein after *Salutation* to himself, and to *Apphia* (supposed to be his Wife) and to *Archippus* (whom he calls his Fellow-Souldier) and to the Faithful in *Philemon's* Family (whom he calls the *Church* in his House) he in a most *sweet* and *moving* Stile, full of *suasive* and *persuasive* Oratory, besought him, for his sake, both to pardon, and receive *10.* again, not only into his *Service*, but into his *Favour* also, his heretofore *unworthy* Servant, *Onesimus*; who by submitting his *11.* Neck to the Yoke of Christ, was now *worthy* to be received by him, not *meerly* in the Condition of a *Servant* as before, but *above a Servant*, even that of a *beloved Brother* in the *spiritual* Relation, which stands in the *one* Faith, the Faith that is in Christ *16.* Jesus.

He lets him know how gladly he would have kept *Onesimus* with *13.* him (if it could have stood with *Truth* and *Justice*, to have done so without his Consent) that *in his stead* he might have been *Helpful* to him, now that he was a *Prisoner* for the Gospel's sake: and intimates, that it would be acceptable to him, if he would let him come to him again on that account.

He also *engages* himself to him, and gives it, as it were, *under his hand*, that (if he should insist on it) he would *make* *18.* good to him whatsoever *Onesimus* owed him, or had *wronged* him in.

And then, in hopes he should be *Released*, bespeaks a *Lodging* *22.* for himself at his House, and *salutes* him in the name of those Brethren that were then with him; as *Epaphras* (who at that time *23.* was his *Fellow-Prisoner*) *Marcus*, *Aristarchus*, *Demas* and *Luke*, whom *24.* he calls his *Fellow-Labourers*.

This Epistle to *Philemon* he sent by *Onesimus*; By whom also, joyntly with *Tychicus*, he sent an *Epistle* to the *Colossian* Church also (the *Saints*, and faithful Brethren at *Coloss* in general.) In which are handled, in a Sublime Stile, the *deep* *Mysteries*, and *Divine Doctrines* of the Christian Faith concerning *Christ*, and the Way of Salvation by him. And needful *Cautions* are therein given against *Mingling*, either the *Dogmatical Tenets* of the *Gentile Philosophy*, or the *Ceremonial Rites* of the *Jewish* *Oeconomy*, with the *Christian Religion*.

After which follow *Exhortations* to particular Duties, in the mutual Relations of *Wives* and *Husbands*, *Children* and *Parents*, *Ser-* *Col.3.18.* *vants* and *Masters*: And *Salutations* from divers Brethren, who were then with him at *Rome*; with Direction, that when this

Coll. 4. Epistle had been read among them, they should take care that it
 10. should be read also in the Church (or Assembly) of the *Laodi-*
 Ver. 16. *ceans*, and that they also should read the Epistle from *Laodicea*:
 which implies the Apostle had written an Epistle to that Church
 also. In the Close of this, he wishes the *Colossians* to Remember
 Ver. 18. *his Bonds*.

During this time of his Confinement at *Rome*, he wrote also
 his Epistle to the *Ephesians*. Which, in as much as he sent it by
Tychicus, by whom he sent that to the *Colossians*, was probably
 written about the same time with that. And his writing this
 Epistle in his own Name only, gives ground to suppose that *Ti-*
mothy (who, when with him, had usually his Name also prefix'd
 to his Epistles) had before this taken his leave of him, and was re-
 turned into *Asia*.

The Epistle it self is full of high and admirable Matter, both
Doctrinal and *Hortatory*. The *Doctrinal* Parts treat of the *mysteri-*
ous Points of *Election*, *Predestination*, and the Work of *Redemption*
 by Christ, mis-understood by too too many. The *Hortatory* Parts
 Ephes. 4. set forth the general Duties of all Christians: and the reciprocal Du-
 Chap. 5. ties of *Wives* and *Husbands*, *Children* and *Parents*, *Servants* and
 22. *Masters*, much like, but more largely, as in the Epistle to the *Co-*
 Ch. 6. 1. *lossians*. In both which it may be observed, that the Apostle be-
 to 10. gins with those first, whose place it is to be in *Subjection*; as *Wives*,
 and then *Husbands*; *Children*, and then *Parents*; *Servants*, and then
Masters.

As it is probable, that these Three foregoing Epistles (that to
Philemon, that to the *Colossians*, and that to the *Ephesians*) were
 written in the First Year of *Paul's* Imprisonment at *Rome*: So it
 is reasonable to think, that in the same Year (but after that *Timo-*
thy, who, it seems, had been a Prisoner with him, but was dis-
 charged, *Heb. 13. 23.* had left him, and was gone back to *Asia*)
 he had his First Hearing and Tryal before *Nero*. At which (as
 in his 2d to *Timothy*, 4. 16. he complains) No Man stood with
 him, but all forsook him; which he prays God may not be laid to
 their Charge. Yet the Lord stood with him, and strength'ned
 him; so that he was, at that time, delivered out of the
 Mouth of the *Lion*: so he calls the Roman Emperor, *Nero*,
 ver. 17.

But, as the Interest he had in *Nero's* Court (where the Gospel
 had made some Entrance, and had began to Plant the Christian
 Faith, even in the Emperor's own House-hold, *Phil. 4. 22.*) had
 put the Apostle in some Hopes of an Enlargement (of which he
 dropt some Intimation in divers of his Epistles, as in *Phil. 1. 27.*
 and *Philem. v. 22.*) So, after this First Appearance of his before
Cesar, Coming off so well; his Hope of Liberty seems to have been
 encreased. For in the Epistle to the *Hebrews* (which is now gene-
 rally taken to be his, and which seems most likely to be written
 after this) having acquainted them that his Brother *Timothy* was
 set at liberty, *Heb. 13. 23.* he adds, With whom, if he come short-
 ly,

ly, *I will see you*. And in *ver. 18, 19*, beseeches them to Pray for him, that he might be *restored* to them the *sooner*.

But after his *Second Appearance*, and Hearing before *Nero*, finding the *Tide turned*, he alters his *Stile*; and in his *Second Epistle to Timothy* (which is supposed to be the last he wrote) he acquainted him, that he was then *ready to be offered*, and that the *time of his Departure was at hand*: And therefore he desired him to use his utmost Diligence to *come quickly* to him; and by all means to come, if possibly he could, before *Winter*. 2 Tim. 4. 6.
Ver. 9.
Ver. 21.

Whether they ever came together again, or how long after this the Apostle lived, or indeed when, where, or how he died, the Holy Text is wholly *silent*: Nor is there, in *Ecclesiastical History*, any Certainty thereof; or such probable Account, as may, with Safety be relied on.

The Learned are divided about it: Some suppose that, after this, he was set at Liberty, and travelled up and down in the Work of the Gospel, through *Italy*, and from thence into *Spain*, and the Western Parts of the World: nor want there some, who from thence are willing to Fancy, that he came into *Britain* also.

Others conjecture, that he went into *Greece* and *Asia*, to Confirm the then *flagging Churches*, which he had before planted in those Eastern Countries: of whose *declining State*, we have a too-sad Account, in the Second and Third Chapters of *John's Revelation*. And these would have it, that after Five or Six Years Absence, he Returned to *Rome* again; and on the Twenty Ninth of the Month called *June*, in the Thirteenth Year of *Nero*, suffered *Martyrdom* there, his Head being stricken off with a Sword.

But, besides the Warning he himself gave to *Timothy* of his approaching Death, 2 Tim. 4. 6. Unaccountable it is, that a Matter of so great Account, as his Release from his so long and dangerous Imprisonment; and Travelling afterwards so many Years in the Service of Christ (especially, if in the Western-World, and that Part of it, which, by the Antients, was then called *Another World*, *Brittain*) should be wholly passed over in Silence, without the least Memorial of it, by that Industrious Historian, *Luke*; who from the time of his first Acquaintance with him, was almost an *inseparable Companion* to him; Travelling with him to *Rome*, Continuing with him at *Rome*, and present with him there when he wrote the last of his Epistles, the Second to *Timothy* (ch. 4. v. 11;) and who had taken upon him, as his *peculiar Province*, to write the History of the Life, Acts and Travels of (more especially) this great Apostle.

Of the rest of the Apostles (after the Dispersion at *Jerusalem*, upon the Death of *Stephen*) we have little Account in the Holy Text; with respect to their Travels, Services, or Success therein. Some Passages there are concerning *Peter*, and *John*, which are touched before in the Course of this History.

They

They of them who (beside *Paul*) wrote any Epistles, either general or particular, now extant and received, were *James*, *Peter*, *Jude*, and *John*.

Concerning *James*, great Controversies have been amongst the Learned, *how many* there were of that Name, and which of them this was : whose Time and Pains spent thereon, might, perhaps, have been better Employed upon some other *more profitable* Enquiry.

The Epistle which he wrote is Catholick, or *General* ; as not being directed to any particular Church, or Person ; but more generally *To the Twelve Tribes* scattered abroad : That is, to those *Jews*, who upon the Storm that arose at *Stephen's* Death, were dispersed Abroad both far and near, and had Received the Christian Faith.

And as the Epistle it self is *General* ; so the *general* Contents of it are, To Comfort and Encourage the Believers to bear the *Cross* of Christ, and patiently to undergo the various Afflictions, Temptations, Persecutions and Tryals, which had befallen, or should befall them, for their faithful Adherence to the Christian Religion. To examine and try their *Faith* by the *Fruits* it brought forth ; and not be satisfied with such a *dead* Faith as was not *Operative*, and productive of *good Works*. To avoid all *Partiality*, *Ambition* and *Contention* ; To *Bridle* the *Tongue*, subdue and keep under the *Lustful Desires*, and unlawful *Affections* ; To have an Eye to God's *Providence* in all their Undertakings ; To live in *Love*, without *Grudging* at one another : and *in no wise* to *Swear* at all. To *acknowledge* one to another the *Offences* they commit one against another. To *Pray* one for another ; and endeavour to *Recover* him that hath Erred, and is gone out of the right way, and bring him into the right way again.

The *First* Epistle of *Peter* is Super-scribed, or Directed to the *Strangers* scattered through *Pontus*, &c. Which some would extend to the Posterity of those *Jews* who had in old Times been transplanted by *Tiglath-Pileser*, 2 Kings 15. 29. and by *Shalmaneser*, ch. 17. 3. 6. and afterwards by *Nebuchadnezzar*, ch. 24. 14. and had not returned to *Jerusalem* ; but had received the Christian Faith in those Countries. But with better reason, I think, it should be restrained to those Jewish Christians, who had been lately dispersed by the Storm of Persecution, which was raised against the Christians, upon the Death of *Stephen*.

The Time when this Epistle was wrote, is very Uncertain, but supposed to be in his *latter* time, and after the Apostle *Paul* had written all his, except his Second to *Timothy*.

It is generally held to have been written at *Babylon*, because he gives Salutation in it from the Church there, (ch. 5. 13.) which is reckoned to have been made up of the Posterity of those *Jews*, (who staid there after the Expiration of the *Seventy-Years* Captivity) whom this Apostle went to visit, having before, as is thought, planted a Christian Church there. But what

Support

Support, or *Credit* that will give to the *Opinion* of *Peter's* being *Bishop of Rome*, and possessing the *Pontifical Chair* there for *Five and Twenty Years* together, even to the Day of his Death, is what the *Patrons* of that *Opinion* may do well to weigh and consider.

In the *Epistle* it self is great variety of *very useful Matter*, as well *Doctrinal* as *Hortatory*; containing *Oeconomical Rules* for the respective Relations of *Subjects to Rulers*, *Servants to Masters*, *Wives to Husbands*, and *Husbands to Wives*. With necessary *Cautions* to the *Elders*, to *Feed the Flock of God*; taking the *Oversight* thereof, not for the sake of *filthy Lucre* (that is, not to make a *Trade* of it, and so raise *Advantages to themselves* by it) but of a free and ready *Mind*; and that they *usurp not a Dominion*, or *Lordship*, over the *Heritage of God*, but be *good Examples* to the *Flock*.

The *Second Epistle* of *Peter* was written, in all likelihood, not long after the *First*, (and not long before his Death, *Chap. 1. 14.*) and sent to the same People (the *Strangers*, or scattered *Jews*, who had Received the Faith of Christ) as may be gathered from *Chap. 3. 1.*

In this *Epistle* he fore-warns them of *false Teachers*, that should be among them, who would *privily* bring in *Damnable Heresies*, even denying the Lord that bought them; and through *Covetousness* should, with feigned Words, make *Merchandize* of them. These he describes at large, and sharply declaims against, throughout his *Second Chapter*, as he does against *Scoffers* in his *Third*.

The *Epistle* of *Jude* is supposed to have been written before any of *John's* (though placed after them,) and before the *Second* of *Paul* to *Timothy*. It is a *General Epistle*, directed to them that are called, and *Sanctified* by God the Father, and Preserved in Jesus Christ. And the general Scope of it is, to detect certain *ungodly Men*, who were *Crept in unawares* amongst the Believers; and by turning the *Grace of God* into *Lasciviousness*, did deny the only Lord God, and our Lord Jesus Christ.

These he describes by their Going in the *Way of Cain* (*Envy and Murder*) Running *greedily* after the *Error of Balaam* for *Reward*; Feeding *themselves* without *Fear*, &c. And Inveighs most sharply against them, as *Peter* had done before in his *Second Epistle*, *chap. 2.*

Of the *Three Epistles* which bear the Name of *John*, the *First* only is *General*; and by all, I think, acknowledged, to have been written by the *beloved Disciple* and *Evangelist*, *John*.

The *Second* and *Third* are *Particular*; and some have doubted, whether they were written by the same *John* the *Evangelist*, who wrote the *First*; or by some other of the same Name, who in either of them writes himself only *The ELDER*.

The *Second* is directed to the *Elect Lady*: but who she was, of what Place, or Country, do's not appear.

Z z z

But

But the Editors of the Bible, Anno 1706, in the Summary Contents of this Epistle, say, *He exhorteth a certain honourable Matron with her Children, to persevere in Christian Love and Belief, lest they lose the Reward of their former Profession.*

The Word here rendred *Lady*, is, in the Greek, *Kυρια*. And Dr. Hammond on the Place says, '*Kυρια* may fitly be set to signify no more than *τη δεινα*, an Appellation fit to be used, when the Name is either *unknown*, or *concealed*. For in that Case, and not only as a Title of Honour and Dignity, it is ordinary to say *Kυρια* (which probably is grown to be in English *Cyr*, or *Syr*) so *John* 20. 15. the Woman, taking Christ for the Gardiner, and addressing her self to him, as one whose Name was *not known* to her, begins with *Kυρια*, *Syr*. But besides this, it is observable, that both *Kυρια* among the *Athenians*, and *Curia* among the *Romans*, signifies the *very same* that *Ἐκκλησία* and *Ecclesia* doth; i. e. The *Assembly*, both as that signifies the *Persons Congregated* for *Civil*, or *Sacred* Uses, and the *Place* where they thus met; And the Words will be *best rendred* The *Elect Church*, or *Congregation*; some which is not thought fit here to be mentioned by name. Thus he.

The *Third* Epistle is directed to one *Gaius*, a well-beloved and intimate Friend of the Author's. Of this Name there are divers mentioned in the Holy Scriptures; some reckon *Three*. First, *Gaius* of *Macedonia*, one of *Paul's* Companions in some of his Travels; *Acts* 19. 29. Second, *Gaius* of *Derbe*, (if he be not the same with the former, which *Grotius* thinks he was,) *Acts* 20. 1. Third, This *Gaius* of *Corinth*, at whose House *Paul* used to Lodge, when he was there: for which reason, in his Epistle to the *Romans*, (chap. 16. 23.) he calls him his *Host*, and (not only his, but the *Host*) of the *whole Church* there; which Speaks him a Man of great *Hospitality*. This is supposed to be *that* *Gaius*, whom the Apostle acknowledges he did *Baptize* (to wit, into Water;) when he thanks God, that, besides *Crispus* and him, he (so) Baptized *no more* of them, *1 Cor.* 1. 14. And to *this* *Gaius*, this *third* Epistle from *John* is concluded to have been written.

There remains only the Book called The *Apocalypse*, or *Revelation* of St. *John* the *Divine*; which Closes the Volume of the New Testament.

This (not here to trouble the Reader with the divers Opinions that have troubled the World concerning the Pen-man of it) is now generally acknowledged to have been written by that most Eminent Divine, the beloved Disciple, Apostle and Evangelist, *John*; about Sixty Four Years (as some compute) after the Ascension of our Lord; while he was himself an Exile for the Testimony of *Jesus*, in the Isle of *Patmos*, whither he had been Banished by the Roman Emperor *Domitian*.

A Book it is, wherein (though it be called a *Revelation*) Divine Mysteries are wrapped up so close, and in so thick a Vail of *Enigmatical*

tical Terms, that some of the most Learned have ingenuously acknowledged, that they understood them not.

Hujus Libri vix Millesimam Partem intelligo. *i.e.* I scarce understand the *Thousandth Part* of this Book, said the Learned and Honest *Castalio*.

Eum esse me agnosco, cui hæc Myſteria valde adhuc obscura videantur. *i.e.* I own that these *Myſteries* are as yet *very dark* to me: says *Beza*, in his Preface to the Apocalyps.

Revealed indeed they were to *John*; But it was by an *Angel* of Jesus Christ, sent *on purpose* to open unto him the Visions therein contained.

Nor will they otherwise be Revealed to, or rightly Understood by any, but as they shall be opened by that Divine *Messenger*, the Holy Spirit, the *Comforter*, whom our blessed Saviour told his Disciples, *The Father would send in his Name*: and who should both Testify of him, Take of his, and shew unto them; And guide them into all Truth, and shew them Things to come, Joh. 14. 26. and 15. 26. and 16. 13.

To the Divine both *Guidance* and *Protection* of which ever-blessed Spirit, One with the Father and the Son, most heartily recommending my Reader, with my Self, I here Close up this SACRED HISTORY.

T H E E N D.

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